

Suttanta Piṭaka

ANGUTTARA NIKĀYA

Collection of Numerically Graduated Discourses

Translation of

MAṬṬAKA, CHAKKA &
SANTHĀNA NEPĀTA PĀLI

(TWENTY OF FIVE, SIX & SEVEN - FACTOR DISCOURSES)

VOLUME II

Translated by

U DONNYA U KHIN MAUNG LATT & U RA TIN



Edited by

The Editorial Committee

Department for the Promotion and

Propagation of the Sāsana

YANGON, MYANMAR

Sāsana 2559

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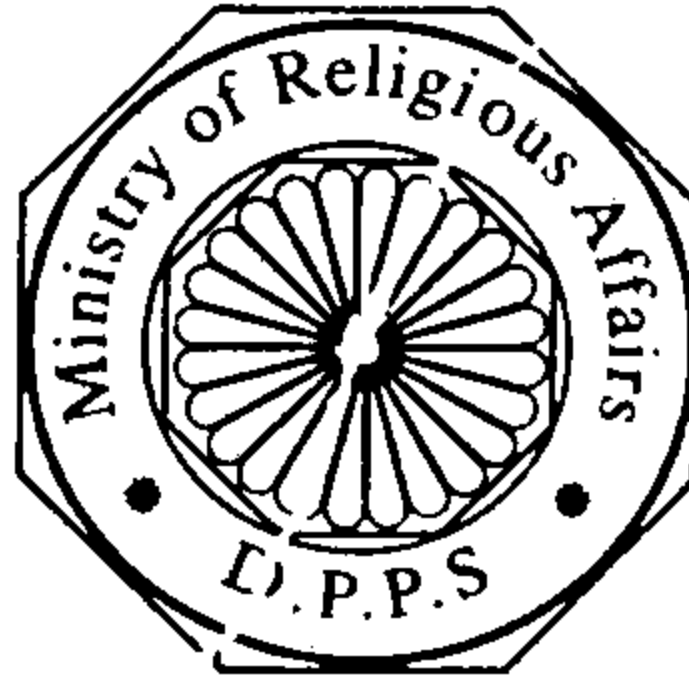
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PAÑCAKA NIPĀTA PĀLI

(DIVISION OF FIVE-FACTOR DISCOURSE.)

Translated by

U NYI NYI



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Propagation of the Sāsana

YANGON, MYANMAR

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 PAṄCAKA, CHAKKA and SATTAKA. These books in English translation were published as EKAKA & DUKA in one book in 2000, TIKĀ in 2001; CATUKKA in 2003; PAṄCAKA in 2005 as only one book; CHAKKA and SATTAKA was published in 2010. The other translated books of AṄGUTTARA NIKĀYA Vol (III) with ATṬHAKA, 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 Five to Seven of those eleven NIPĀTA, called the AṄGUTTARA NIKĀYA Vol (II) by combining previous published books PAṄCAKA, CHAKKA, SATTAKA so named because it is a book of the Buddha's discourses all arranged in Five, Six, and Seven 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

Department for the Promotion and
Propagation of the Sāsana

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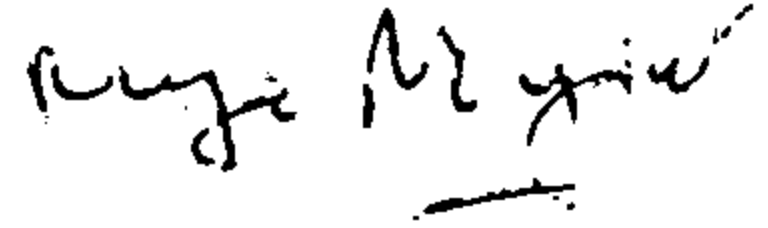
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FOREWORD

It is with great pleasure that we now present to our readers, the translation of Pañcaka Nipāta from 'ṅguttara Nikāya. This is the division of five-factor discourses from Aṅguttara Nikāya. This follows Catukkha Nipāta, the division of four-factor discourses, which was published by us in 2003.

We hope that this book will receive a warm welcome from our readers and that it will prove to be of benefit to all readers, both at home and abroad.



(Dr. MYO MYINT)

Director-General

Department for the Promotion and
Propagation of the Sāsanā

Kaba-Aye, Yangon

Dated:----- October 2005

Namo tassa bhagavato arahato sammāsambuddhassa

Veneration to the Exalted One, the

Homage-Worthy, the Perfectly

Self-Enlightened

*** * * * ***

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

INTRODUCTION

According to Piṭaka classification, the Suttanta Piṭaka consists of five Nikāyas or Collections. These 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 Khuddaka Nikāya or Collection of miscellaneous suttas, as accepted by the Sixth International Buddhist Synod of 1954-1956.

Aṅguttara Nikāya

The Aṅguttara Nikāya consists of eleven nipātas or collections ranging from the first collection consisting of one factor discourses dealing with one dhamma or subject matter, going up to eleven factor discourses, dealing with eleven dhammas or subject matters. These eleven nipātas are divided into three books or volumes. 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 (Nuvaka Nipāta), Collection of ten factor discourses (Dasaka Nipāta) and Collection of eleven factor discourses (Ekādasaka Nipāta). The Department for the Promotion and Propagation of the Sāsana has already published three books from Aṅguttara Nikāya. The first book containing the English translation of the Ekaka

Nipāta and Duka Nipāta Pāḷi was published in December 2000. This was followed by Tika Nipāta published in December 2001 and by Catukka Nipāta published in the year 2003.

Pañcaka Nipāta

The present book contains translations of five factor discourses as given in the Pañcaka Nipāta of Aṅguttara Nikāya. In this collection there are twenty-six vaggas or divisions, plus three groups of peyyālas, viz. Sammuti Peyyāla, Sekhapada Peyyāla and Raga Peyyāla. The twenty-six vaggas contain two hundred and sixty suttas or discourses.

Some Examples of Discourses

(1) Five Powers of Ariyas who are training themselves for Arahatsip (Sekkhas)

The discourses given in Sekkhabala Vagga and Bala Vagga deal mainly with these powers or strengths. The Buddha has stressed the importance of these powers. They are the power of conviction (saddhā), the power of shame to do evil (hiri), the power of fear to do evil (ottappa), the power of effort (vīriya), and the power of wisdom (paññā). Of these five powers of the Ariya training himself for Arahatsip, the power of wisdom is the loftiest; it is the pinnacle (Kūṭa Sutta, sutta no.12). The stress actually is on discipline and training. The Tathāgata himself, when fully endowed with the above five powers, claims to have attained supreme Buddhahood, makes bold utterances in assemblies and sets rolling the Wheel of the Dhamma (Annaussuta Sutta, sutta no.11).

Therefore, we should practise so that we may attain the above powers. The bhikkhu who possesses these five powers will be able to live in ease without hardships, anguish and burning pain.

(2) Benefits of giving out of charity (dāna). The Buddha has stressed the importance of giving out of charity (kindness) in many instances. Sumana Sutta (sutta no. 31) is an example. In this sutta, the Buddha points out that two disciples of the Buddha might have equal conviction, equal morality and equal wisdom, but one is inclined to give out of charity, the other is not. On the dissolution of their bodies at death, both are reborn in the deva world, but the one given to charity can surpass the one not given to charity in respect of life span, appearances, happiness, attendants, and power. Similarly, in this world, one who is endowed with morality, who believes in giving out of charity, surpasses those who are stingy.

In the Buddha's discourse to Sīhasenāpati (sutta no. 34) it is clearly stated thus: "The generous giver, on the dissolution of his body at death, will be reborn in a good destination, the happy world of the devas". Further, the generous giver is held in affection by many, approached by many. He attains fame and his attendants multiply (Dānānisaṃsa Sutta, sutta no 35), and Kāladāna Sutta (sutta no 36) and Sappurisdāna Sutta (sutta no 148) also deal with charity. Dānānisaṃsa Sutta deals with benefits of giving out of charity, Kāladana Sutta deals with timely giving out of charity and Sappurisdāna Sutta is about charity by the virtuous.

(3) Coming into wealth: Ādiya Sutta (sutta no. 41). The Buddha delivered this discourse to Anāthapiṇḍika in Sāvathī. There is the noble disciple who has acquired much wealth through industry and effort, through physical exertion and sweat and through lawful means. Having come into such wealth, with that wealth, the man makes himself happy and pleased, leading a comfortable life. He makes his parents, his wife and children and his slaves and workmen happy and pleased. (i)

Next, he makes his friends and acquaintances happy and pleased, leading a comfortable life. (ii)

Next, he makes himself happy by safeguarding his wealth from danger on account of fire, water, the ruler, thief and undeserving heirs.(iii)

Next, he makes five kinds of gift, to his relatives, to guests, to deceased relatives, to the ruler and to the devas.(iv)

Next, he makes noble offerings to samaṇas and brāhmaṇas who are free from intoxications and unmindfulness.(v)

Living thus under conditions of wealth, the noble disciple enjoys his wealth, safeguards his wealth from danger, supports his parents, his wife and children and those who are endowed with morality. This noble disciple wishes to have wealth for certain ends and his wish is fulfilled. He comes to be established in the Dhamma of the Virtuous. He is praised in this very life and rejoices in the deva world after he has passed away. This was his wealth well spent; he has enjoyed the benefits of his wealth.

Bhoga Sutta (sutta no. 227) also deals with the same subject of wealth.

(4) Duties of young brides(Uggaha Sutta, sutta no. 33). Once Uggaha, grandson of Maṇḍaka, requested the Bhagavā to admonish and instruct his young daughters, who will have to join their husbands' families, so that they may prosper and be happy for long. Here are some of the instructions given by the Bhagava to those young ladies.

“Get up from bed before your husband, retire to bed after him. Be obedient to your husband's wishes, be pleasing in your conduct, loving in speech, pay due respect to the parents of your husband. Be competent in management of the business of your spouse. Be skilful in handling domestic

affairs, i.e., management of the household. Do not forget to respect and cherish all those people who are respected and esteemed by your husband”.

Then in conclusion the Bhagavā gave this brief description of a good wife: “A good wife is energetic, diligent and is not indolent. She does what pleases her husband, attends to his wishes. She keeps and looks after the property amassed by her husband. Such a wife is reborn in the realm of Manāpakāyika devas, devas with delightful forms.”

(5) Duties of children towards their parents (Putta Sutta, sutta no. 39). Parents bring up their children with much tender care and loving kindness. They place great hopes on their children, they expect their children to grow up into good, responsible and respectable citizens, who will also maintain their parents in their old age.

In this sutta, the Bhagavā points out that parents expect that the children whom they have bred and brought up will maintain them in their old age and attend to their affairs, that their lineage will last long and that their children will be good, deserving heirs to them. They also expect that when they pass away from this life, their children will offer alms on behalf of the deceased parents and share the merits with them.

The children who obey their parents' admonition, who maintain their parents for having nurtured them, who perpetuate their lineage and who are endowed with conviction and morality are, indeed, worthy of praise. They are the ones who have done their duty towards their parents, their benefactors.

(6) Offences. The Bhagavā constantly reminds his bhikkhu disciples not to be careless in going about in life. They should be careful in all their actions, physical, verbal and mental. For example the Bhagavā warns the bhikkhus

not to give their discourses as if they were singing a song, because that would destroy concentration (Gītassara Sutta, sutta no. 209). They are also not to use abusive words, they should not be too talkative nor too impatient (sutta no. 215, 216).

There are also more serious offences which the bhikkhus should not commit. (Thus the Bhagavā said: A bhikkhu should not cause any dispute among the Order of bhikkhus; that is a serious offence under the Vinaya rules. (sutta no. 212). Again, for a bhikkhu visiting houses without informing another bhikkhu, is a serious offence. sitting alone with a female in seclusion or in concealment is also an offence, teaching the dhamma to a female in a secluded place (for more than the duration of five or six words) is also an offence. These are offences under the Disciplinary (Vinaya) rules. (suttas 225, 226). If a bhikkhu constantly sees a female he becomes intimate with her. This intimacy is likely to lead to complications in the future. As a result of this intimacy (1) the bhikkhu's mind sinks into lust, (2) he no longer takes delight in the Noble Practice, (3) he commits offences under the Vinaya rules, (4) later he renounces the training, and (5) he returns to lay life. These are the five kinds of faults for a bhikkhu who visits houses and stays for long in those houses, thus getting involved in intimate relationship with a female. (said the Bhagavā).

(7) **Morality:** A person who is lacking in morality or whose morality has declined is an immoral person, a person who is endowed with morality is a moral or virtuous person, a Sappurisa.

An immoral person is one who does not observe the five moral precepts. He takes the life of living beings, he takes what is not given, he conducts himself wrongly regarding sense pleasures, he speaks what is not true and he

indulges in fermented beverages and liquors, which are the cause of heedlessness. The consequences of being immoral as given in 'Discourse on Morality' (sutta 213) are as follows. (i) He will encounter loss of wealth through heedlessness (ii) the ill fame of his will arise and spread widely (iii) he approaches assemblies of rulers, brahmins, householders etc with timidity and dejected face (iv) he dies with a clouded and bewildered mind (v) on the dissolution of his body at death he will be reborn in niraya as if he were carried and placed there (Niraya Sutta, sutta 145, 173).

(8). One who abides with the dhamma (Paṭhama Dhammavihari Sutta and Dutiya Dhammavihari Sutta, sutta 73, 74). In these two suttas, the Bhagavā points out thus: (i) a bhikkhu learns much of the dhamma, he has learnt the nine divisions of the Dhamma (i.e. Navingasatthusasana) comprising discourses (sutta), mixed prose and verse (geyya), expositions in prose (veyyākarana), verses (gāthā), joyous utterances (udāna), sayings (itivuttaka), Buddha's birth stories (jātakas), marvellous phenomenon (abbhutadhamma) and edifying replies to questions (vedalla). This bhikkhu neglects to practise meditation for calming the mind within. He also does not know with insight the meaning of these dhammas beyond mere learning. He is not one who abides with the dhamma. (ii) And again, a bhikkhu teaches others in detail the dhamma that he has listened to and learnt; but he does not know with insight the meaning of these dhammas beyond mere teaching. He also is not one who abides with the dhamma. (iii) And again, a bhikkhu recites in detail the dhamma that he has listened to and learnt; but he does not know with insight the meaning of these dhammas beyond mere recitation. He also is one who abides with the dhamma. (iv) And again, a bhikkhu engages himself in the initial application of the mind (vitakka), and in the sustained application of the mind (vicāra), but he does not know with insight the meaning of these dhammas

beyond that (mere pondering). He is also not one who abides with the dhamma. (v) On the other hand, a bhikkhu who learns the dhamma (Naviṅgasatthusāsana) thoroughly and does not neglect to practise meditation for calming the mind within and also knows with insight the meaning of these dhammas is one who abides with the dhamma.

Conclusion: The above are examples of suttas chosen at random from Pañcaka Nipāta of Aṅguttara Nikāya. The examples from Sekhabala Vagga and Bala Vagga deal mainly with the powers or strengths of the Ariya training himself for Arahātship. The other sutta examples have been chosen to bring out the benefits of generosity or charity; beneficial use of wealth acquired through industry and effort and through lawful means; duties of young brides; duties of children towards their parents; the disciplinary rules for bhikkhus and also the benefits of observing the five moral precepts and the evil consequences of lack of or breach of the five moral precepts.

Finally, we wish to remind the reader to remember what the Tathāgata said in concluding the Duttiya Dhammavihāra Sutta (sutta no. 74). The Bhagavā said, “Bhikkhus, what should be done out of compassion by a teacher for the welfare of the disciple through endless compassion, that I have done for you. Bhikkhus, there are these places at the foot of trees, there are these secluded places. Bhikkhus, meditate. Do not be unmindful! Do not be remorseful later! This is my instruction to you”. The message of the Tathāgata is quite clear. The Tathāgata wishes his disciples to practise meditation for calming the mind within and learn the dhamma until he knows with insight the meaning of the dhammas beyond mere learning, beyond mere teaching, beyond mere recitation etc.

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

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

The Editorial Committee

Dated 17th Feb 2005

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Namo tassa bhagavato arahato sammāsambuddhassa

I. PAṬHAMA PAṆṆĀSAKA

The First Fifty Suttas

i. SEKHABALA VAGGA

1. Saṁkhitta Sutta
2. Vitthata Sutta
3. Dukkha Sutta
4. Yathābata Sutta
5. Sikkhā Sutta
6. Samāpatti Sutta
7. Kāma Sutta
8. Cavana Sutta
9. Paṭhama Agāra Sutta
10. Duttiya Agāra Sutta

i. SEKHABALA VAGGA

1. SAMKHITTA SUTTA

Discourse in Brief

1. Thus have I heard:

Once the Bhagavā was staying at the Jetavana monastery of Anāthapiṇḍika in Sāvattī. On that occasion the Bhagavā addressed the bhikkhus, saying “Bhikkhus”. The bhikkhus replied to him: “Venerable Sir”. The Bhagavā said these words:

Bhikkhus, these are the five powers of Ariyas who are training themselves for Arahatsip (sekha). What are the five? They are:

The Power of Conviction (*saddhā*)

The Power of Shame to do evil (*hiri*)

The Power of Fear to do evil (*ottappa*)

The Power of Effort (*vīriya*)

The Power of Wisdom (*paññā*)

Bhikkhus, these are the five powers of the Ariyas who are training themselves for Arahatsip. Bhikkhus, therefore in this Teaching a bhikkhu should so practise that he will be endowed with conviction which is a power of the Ariyas who are training themselves for Arahatsip; that he will be endowed with shame to do evil which is a power of the Ariyas who are training themselves for Arahatsip; that he will be endowed with fear to do evil which is a power of the Ariyas who are training themselves for Arahatsip; that he will be endowed with effort which is a power of the Ariyas who are training themselves for Arahatsip; that he will be endowed with wisdom which is a power of the

i. SEKHABALA VAGGA

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The Power of Effort (*vīriya*)

The Power of Wisdom (*paññā*)

Bhikkhus, these are the five powers of the Ariyas who are training themselves for Arahatsip. Bhikkhus, therefore in this Teaching a bhikkhu should so practise that he will be endowed with conviction which is a power of the Ariyas who are training themselves for Arahatsip; that he will be endowed with shame to do evil which is a power of the Ariyas who are training themselves for Arahatsip; that he will be endowed with fear to do evil which is a power of the Ariyas who are training themselves for Arahatsip; that he will be endowed with effort which is a power of the Ariyas who are training themselves for Arahatsip; that he will be endowed with wisdom which is a power of the

Ariyas who are training themselves for Arahatsip. Bhikkhus, thus should you practise. (Said the Bhagavā).

Thus spoke the Bhagavā. Delighted, those bhikkhus rejoiced at what the Bhagavā had said.

End of Saṁkhitta Sutta,
the first in this Vagga.

2. VITTHATA SUTTA

Discourse in Detail

2. Bhikkhus, these are the five Powers of Ariyas who are training themselves for Arahatsip. What are the five?

The Power of Conviction.

The Power of Shame to do evil.

The Power of Fear to do evil.

The Power of Effort.

The Power of Wisdom.

Bhikkhus, what is the power of conviction? Bhikkhus, in this Teaching an Ariya disciple has conviction; he has conviction in the Magga Insight and perfect Enlightenment of the Tathāgata thus:

“Thus indeed 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 the three Lokas (Lokavidū); he is incomparable in taming those who deserve to be tamed (Anuttaro purisa dhammasārathi); he is the Teacher of devas

and men (Sathā devamanussānam); he is the Enlightened One, knowing and teaching the Four Noble Truths (Buddha); and he is the Most Exalted (Bhagavā).”

Bhikkhus, this is called the power of conviction.

Bhikkhus, what is the power of shame to do evil? Bhikkhus, in this Teaching, an Ariya disciple has a sense of shame to do evil; he is ashamed to do evil bodily, verbally or mentally and he is ashamed to commit evil and demeritorious deeds.

Bhikkhus, this is called the power of shame to do evil.

Bhikkhus, what is the power of fear to do evil? Bhikkhus, in this Teaching an Ariya disciple shrinks back (from doing wrong), he is afraid to do evil, bodily, verbally and mentally, he is afraid to commit evil and demeritorious deeds.

Bhikkhus, this is called the power of fear to do evil.

Bhikkhus, what is the power of effort?

Bhikkhus, in this Teaching, an Ariya disciple abides with keen effort to give up demeritorious factors and to acquire meritorious factors. In meritorious actions he is vigorous, steadfast in effort and does not ever lay aside his duty.

Bhikkhus, this is called the power of effort.

Bhikkhus, what is the power of wisdom?

Bhikkhus, in this teaching an Ariya disciple has wisdom. He understands the arising and passing away of phenomena. He is endowed with wisdom that can shatter defilements, (kilesās) and that can effectively lead him to the end of dukkha (Nibbāna).

Bhikkhus, this is called the power of wisdom.

Bhikkhus, these are the five Powers of Ariyas who are training themselves for Arahātship.

Therefore, bhikkhus, in this Teaching a bhikkhu should so practise that he will be endowed with conviction which is a power of the Ariyas who are training themselves for Arahātship, with shame to do evil; ... with fear to do evil; ... with effort; ... that he will be endowed with wisdom which is a power of the Ariyas, who are training themselves for Arahātship. Thus bhikkhus, should you practise.

End of Vitthata Sutta,
the second in this Vagga.

3. DUKKHA SUTTA

Discourse Concerning Misery

3. Bhikkhus, a bhikkhu who is possessed of five factors will in this very life have to live in misery accompanied by (physical and mental) hardships, anguish and burning pain. On the dissolution of his body at death, he should certainly expect rebirth in miserable existences.

What are the five?

Bhikkhus, in this Teaching, a bhikkhu has no conviction; has no shame to do evil; has no fear to do evil; is indolent; lacks wisdom.

Bhikkhus, the bhikkhu who is possessed of these five factors will in this very life have to live in misery accompanied by (physical and mental) hardships, anguish and burning pain. On the dissolution of his body at death, he should certainly expect rebirth in miserable existences.

Bhikkhus, the bhikkhu who is possessed of the five

factors will in this very life have to live in ease without hardships, anguish and burning pain. On the dissolution of his body at death, he should certainly expect a happy rebirth.

What are the five?

Bhikkhus, in this Teaching a bhikkhu has conviction; shame to do evil; fear to do evil; effort; wisdom. Bhikkhus, the bhikkhu who is possessed of these five factors will in this very life have to live in ease (physical and mental) without hardships, anguish and burning pain. On the dissolution of his body at death, he should certainly expect a happy rebirth.

End of Dukkha Sutta,
the third in this Vagga.

4. YATHĀBATA SUTTA

Discourse on Being Taken Away

4. Bhikkhus, a bhikkhu who is possessed of five factors will be reborn in niraya as if taken away and placed there.

What are the five?

Bhikkhus, in this Teaching a bhikkhu has no conviction, has no shame to do evil, has no fear to do evil, is indolent, lacks wisdom. Bhikkhus, the bhikkhu who is possessed of these five factors will be reborn in niraya as if taken and placed there.

Bhikkhus, the bhikkhu who is possessed of five factors will be reborn in the deva world as if he is taken away and placed there.

What are the five?

Bhikkhus, in this Teaching a bhikkhu has conviction, shame to do evil, fear to do evil, effort and wisdom. Bhikkhus, the bhikkhu who is possessed of these five factors will be reborn in the deva world as if he is taken away and placed there.

End of Yathābata Sutta,
the fourth in this Vagga.

5. SIKKHĀ SUTTA

Discourse on the Training

5. Bhikkhus, whether a bhikkhu or a bhikkhunī, whoever forsakes the Discipline and returns to lay life, is, in this very life, likely to be justifiably censured on these five grounds which accord with the Buddha's Teaching.

What are the five?

That there is no such thing as conviction in you, with regard to meritorious factors;

That there is no such thing as shame to do evil in you, with regard to meritorious factors;

That there no such as thing as fear to do evil in you, with regard to meritorious factors;

That there is no such thing as effort in you with regard to meritorious factors;

That there is no such thing as wisdom in you, with regard to meritorious factors.

Bhikkhus, whether a bhikkhu or a bhikkhunī, whoever leaves the discipline and returns to lay life, is, in this very life, likely to be justifiably censured on these five grounds, which accord with the Buddha's Teaching.

Bhikkhus, whether a bhikkhu or a bhikkhunī, whoever takes up, in pain and distress, weeping tearfully, the perfect and Noble Practice of Purity, in this very life, is likely to be justifiably praised on these five grounds.

What are the five?

That there is such a thing as conviction in you, with regard to meritorious factors;

That there is such a thing as shame to do evil in you, with regard to meritorious factors;

That there is such a thing as fear to do evil in you, with regard to meritorious factors;

That there is such a thing as effort in you, with regard to meritorious factors;

That there is such a thing as wisdom in you, with regard to meritorious factors.

Bhikkhus, whether a bhikkhu or bhikkhunī, whoever takes up in pain and distress, weeping tearfully, the perfect and Noble Practice of Purity, is, in this very life, likely to be justifiably praised on these five grounds.

End of Sikkhā Sutta,
the fifth in this Vagga.

6. SAMĀPATTI SUTTA**Discourse on Arising**

6. Bhikkhus, for so long as conviction remains established in meritorious factors, demeritoriousness cannot arise. Bhikkhus, with the disappearance of conviction and with the appearance of lack of conviction demeritoriousness can arise.

Bhikkhus, for so long as shame to do evil remains established in meritorious factors, demeritoriousness cannot arise. Bhikkhus, with the disappearance of shame to do evil and with the appearance of lack of shame to do evil, demeritoriousness can arise.

Bhikkhus, for so long as fear to do evil remains established in meritorious factors, demeritoriousness cannot arise. Bhikkhus, with the disappearance of fear to do evil, and with the appearance of lack of fear to do evil, demeritoriousness can arise.

Bhikkhus, for so long as effort remains established in meritorious factors, demeritoriousness cannot arise. Bhikkhus, with the disappearance of effort and with the appearance of indolence, demeritoriousness can arise.

Bhikkhus, for so long as wisdom remains established in meritorious factors, demeritoriousness cannot arise. Bhikkhus, with the disappearance of wisdom and with the appearance of lack of wisdom, demeritoriousness can arise.

End of Samāpatti Sutta,
the sixth in this Vagga.

7. KĀMA SUTTA

Discourse concerning Sensual Pleasures

7. Bhikkhus, beings generally delight in sensual pleasures. Bhikkhus, a man of good family, giving up the sickle and the shoulder-yoke leaves home for the homeless life of a samaṇa; he should be called “the son of good family who has left home for the homeless life, a samaṇa out of conviction”.

What is the reason for it?

Bhikkhu, whatever sensual pleasure it may be, one can have it only in the tender freshness of youth. Bhikkhus, all sensual pleasures, whether low, middling or high, are called “sensual pleasures”.

Bhikkhus, a young and tender infant still on its back, owing to the negligence of its nurse, might swallow a piece of wood or a shard. The nurse thereupon should immediately give attention and remove the object (from the child’s mouth). In case it could not be removed immediately, the nurse should hold the child’s head with the left hand and remove the object with the right hand, crooking the forefinger, even though it might cause bleeding.

What is the reason for doing so?

Bhikkhus, it might hurt the child; I do not say that it might not. Bhikkhus, despite this (pain), the nurse, mindful of the child’s welfare and out of kindness for the child, should do what she did.

Bhikkhus, when the child grows up and becomes intelligent enough, the nurse does not need to look after him. The youth can now look after himself and will no longer be careless.

Similarly, bhikkhus, for so long as a bhikkhu remains remiss in doing meritorious acts with conviction, for so long as he remains remiss in doing meritorious acts with shame to do evil, fear to do evil, effort, and wisdom, I (the Buddha) shall have to take care of him.

Bhikkhus, when the bhikkhu comes to do (what should be done) with regard to meritorious acts with conviction; when he comes to do (what should be done) with regard to meritorious acts with shame to do evil, fear to do evil, effort and wisdom, I do not need to look after him. The bhikkhu then will be able to look after himself (as a Sotāpanna), and will not be heedless any more. (Said the Bhagavā).

End of Kāma Sutta.

the seventh in this Vagga.

8. CAVANA SUTTA

Discourse on Falling Away

8. Bhikkhus, a bhikkhu who is possessed of the five factors must fall away. He cannot stay long in the Buddha's Teaching.

What are the five?

Bhikkhus, a bhikkhu who has no conviction must fall away; he cannot stay long in the Buddha's Teaching.

A bhikkhu who has no shame to do evil must fall away; he cannot stay long in the Buddha's Teaching.

A bhikkhu who has no fear to do evil must fall away; he cannot stay long in the Buddha's Teaching.

A bhikkhu who is indolent must fall away; he cannot stay long in the Buddha's Teaching.

A bhikkhu who has no wisdom must fall away; he cannot stay long in the Buddha's Teaching.

Bhikkhus, the bhikkhu who is possessed of these five factors must fall away; he cannot stay long in the Buddha's Teaching.

Bhikkhus, the bhikkhu who is possessed of these five factors cannot fall away; he can stay long in the dhamma of the virtuous (the Buddha's Teaching).

What are the five?

A bhikkhu who has conviction cannot fall away; he can stay long in the Buddha's Teaching.

A bhikkhu who has shame to do evil cannot fall away; he can stay long in the Buddha's Teaching.

A bhikkhu who has fear to do evil cannot fall away; he can stay long in the Buddha's Teaching.

A bhikkhu who has effort cannot fall away; he can stay long in the Buddha's Teaching.

A bhikkhu who has wisdom cannot fall away; he can stay long in the Buddha's Teaching.

Bhikkhus, the bhikkhu who is possessed of these five factors cannot fall away; he can stay long in the Buddha's Teaching.

End of Cavana Sutta,
the eighth in this Vagga.

9. PAṬHAMA AGĀRAVA SUTTA**First Discourse on Lack of Respect**

9. Bhikkhus, a bhikkhu who is possessed of the five factors and who is lacking in respect and humble submission must fall away; he cannot stay long in the Buddha's Teaching.

What are the five?

Bhikkhus, a bhikkhu who has no conviction and who is lacking in respect and humble submission must fall away; he cannot stay long in the Buddha's Teaching (Saddhamma).

A bhikkhu who has no shame to do evil and who is lacking in respect and humble submission must fall away; he cannot stay long in the Buddha's Teaching.

A bhikkhu who has no fear to do evil and who is lacking in respect and humble submission must fall away; he cannot stay long in the Buddha's Teaching.

A bhikkhu who is indolent and who is lacking in respect and humble submission must fall away; he cannot stay long in the Buddha's Teaching.

A bhikkhu who has no wisdom and who is lacking in respect and humble submission must fall away; he cannot stay long in the Buddha's Teaching.

Bhikkhus, the bhikkhu who is possessed of these five factors and who is lacking in respect and humble submission must fall away; he cannot stay long in the Buddha's Teaching.

Bhikkhus, the bhikkhu who is possessed of the five factors and who has respect and humble submission cannot fall away; he can stay long in the Buddha's Teaching.

What are the five?

Bhikkhus, a bhikkhu who has conviction and who has respect and humble submission cannot fall away; he can stay long in the Buddha's Teaching.

A bhikkhu who has shame to do evil and who has respect and humble submission cannot fall away; he can stay long in the Buddha's Teaching.

A bhikkhu who has fear to do evil and who has respect and humble submission cannot fall away; he can stay long in the Buddha's Teaching.

A bhikkhu who has effort and who has respect and humble submission can fall away; he can stay long in the Buddha's Teaching.

A bhikkhu who has wisdom and who has respect and humble submission cannot fall away; he can stay long in the Buddha's Teaching.

Bhikkhus, the bhikkhu who is possessed of these five factors and who has respect and humble submission cannot fall away; he can stay long in the Buddha's Teaching. (Said the Bhagavā)

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

10. DUTIYA AGĀRAVA SUTTA

Second Discourse on Lack of Respect

10. Bhikkhus, a bhikkhu who is possessed of five factors and who is lacking in respect and humble submission is not worthy of progress development and fullness of attainment, in the Buddha's Teaching (dhammavinaya).

What are the five?

Bhikkhus, a bhikkhu who has no conviction and who is lacking in respect and humble submission is not worthy of progress, development and fullness of attainment in the Buddha's Teaching (dhammavinaya).

A bhikkhu who has no shame to do evil and who is lacking in respect and humble submission is not worthy of progress, development and fullness of attainment in the Buddha's Teaching.

A bhikkhu who has no fear to do evil and who is lacking in respect and humble submission is not worthy of progress, development and fullness of attainment in the Buddha's Teaching.

A bhikkhu who is indolent and who is lacking in respect and humble submission is not worthy of progress, development and fullness of attainment in the Buddha's Teaching.

A bhikkhu who has no wisdom and who is lacking in respect and humble submission is not worthy of progress, development and fullness of attainment in the Buddha's Teaching.

Bhikkhus, the bhikkhu who is possessed of these five factors and who is lacking in respect and humble submission is not worthy of progress, development and fullness of attainment in the Buddha's Teaching.

Bhikkhus, the bhikkhu who is possessed of the five factors and who has respect and humble submission is worthy of progress, development and fullness of attainment in the Buddha's Teaching.

What are the five?

Bhikkhus, a bhikkhu who has conviction and who has respect and humble submission is worthy of progress, development and fullness of attainment in the Buddha's Teaching.

Bhikkhus, a bhikkhu who has shame to do evil ...p...

Bhikkhus, a bhikkhu who has fear to do evil ...p...

Bhikkhus, a bhikkhu who has effort' ...p...

Bhikkhus, a bhikkhu who has wisdom and who has respect and humble submission is worthy of progress, development and fullness of attainment in the Buddha's Teaching.

Bhikkhus, the bhikkhu who is possessed of these five factors and who has respect and humble submission is worthy of progress, development and fullness of attainment in the Buddha's Teaching. (Said the Bhagavā)

End of Dutiya Agārava Sutta,

the tenth in this Vagga.

End of Sekhabala Vagga, the first Vagga.

ii. BALA VAGGA

1. Ananussuta Sutta
2. Kūṭa Sutta
3. Saṁkhitta Sutta
4. Vitthata Sutta
5. Daṭṭhabba Sutta
6. Punakūṭa Sutta
7. Paṭhama Hita Sutta
8. Duttiya Hita Sutta
9. Tatiya Hita Sutta
10. Catuttha Hita Sutta

BALA VAGGA

1. ANANUSSUTA SUTTA

Discourse on What was Unheard of Before

11. Bhikkhus, I claim to have gained a complete knowledge of the Four Ariya Truths that were unheard of before (prior to my attainment of Buddhahood), and to be one who has reached the other shore.

Bhikkhus, these are the five Powers of the Tathāgata.

The Tathāgata who is endowed with five Powers claims to have attained supreme Buddhahood, makes bold utterances in assemblies and sets rolling the Wheel of the Noble Dhamma.

What are the five? They are:

The Power of Conviction.

The Power of Shame to do evil.

The Power of Fear to do evil.

The Power of Effort.

The Power of Wisdom.

Bhikkhus, these are the five Powers of the Tathāgata.

The Tathagata who is endowed with these five Powers proclaims attainment of supreme Buddhahood, makes bold utterances in assemblies and sets rolling the Wheel of the Noble Dhamma. (Said the Bhagavā).

End of Ananussuta Sutta,
the first in this Vagga.

2. KŪṬA SUTTA**Discourse Concerning the Pinnacle**

12. Bhikkhus, these are the five Powers of an Ariya training himself for Arahātship.

What are the five?

The Power of Conviction

The Power of Shame to do evil.

The Power of Fear to do evil.

The Power of Effort.

The Power of Wisdom.

These are the five Powers of an Ariya training himself for Arahātship. Of these five Powers of an Ariya training himself for Arahātship, the Power of wisdom is the loftiest. It can take hold of and bring together the remaining Powers. For example, bhikkhus, in a house with a pinnacled roof, the pinnacle is the loftiest, being able to take hold and bring together the rafters. Similarly, bhikkhus, of the five Powers of an Ariya training himself for Arahātship, wisdom is the loftiest, bringing together the remaining Powers.

Therefore, bhikkhus, we should so practise that we become possessed of the Power of conviction, the Power of shame to do evil, the Power of fear to do evil, the Power of effort and the Power of wisdom.

Bhikkhus, thus should practice you should practise thus. (Thus said the Bhagavā).

End of Kūṭa Sutta,
the second in this Vagga.

3. SAMKHIITA SUTTA

Discourse in Brief

13. Bhikkhus, these are the five Powers.

What are the five? They are:

The Power of Conviction

The Power of Effort.

The Power of Mindfulness.

The Power of Concentration.

The Power of Wisdom.

Bhikkhus, these are the five Powers. (Said the Bhagavā).

End of Samkhitta Sutta,
the third in this Vagga.

4. VITTHATA SUTTA

Discourse in Detail

14. Bhikkhus, these are the five Powers.

What are the five? They are;

The Power of Conviction.

The Power of Effort.

The Power of Mindfulness.

The Power of Concentration.

The Power of Wisdom.

Bhikkhus, what is the Power of conviction?

In this Teaching, bhikkhus, an Ariya disciple has conviction in the Magga Insight and Perfect Enlightenment

of the Tathāgata thus; “Thus indeed the Bhagavā is worthy of special veneration (Araham); 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 the three Lokas (Lokavidū); he is incomparable in taming those who deserve to be tamed (Anuttaro purisa dhammasārathi); he is the Teacher of devas and men (Sathā devamaṇussānam); he is the Enlightened One, knowing and teaching the Four Noble Truths (Buddha); and he is the Most Exalted (Bhagavā).” (Thus does the Ariya Disciple believe).

Bhikkhus, this is called the power of conviction.

Bhikkhus, what is the power of effort?

In this Teaching, bhikkhus, an Ariya disciple abides with keen effort to give up demeritorious factors and to acquire meritorious factors. In meritorious actions he is vigorous, steadfast in effort, and does not ever lay aside his duty. Bhikkhus, this is called the power of effort.

Bhikkhus, what is the power of mindfulness?

Bhikkhus, in this Teaching, an Ariya disciple is ever mindful, having prudent mindfulness of great excellence; he can recollect what was done long ago or said long ago, and can recall them. He can recall them repeatedly.

Bhikkhus, this is called the power of mindfulness.

Bhikkhus, what is the power of concentration?

Bhikkhus, in this Teaching, an Ariya disciple, being detached from sensual-pleasures and from demeritorious dhammas, abides attaining to the first jhānic absorption that is accompanied by initial and sustained thought, delightful satisfaction and bliss, due to freedom from the hindrances.

He (the bhikkhu) abides, attaining to the second jhānic absorption that is conducive to clarity of one's mind brought about by detachment from initial and sustained thought, that is conducive to the development of concentrative calmness of mind, that is free from initial and sustained thought and that is accompanied by delightful satisfaction and bliss brought about by concentrative calm.

He (the bhikkhu) abides in equanimity, detached from delightful satisfaction and possessed of mindfulness and clear comprehension. He enjoys bodily ease (comfort). Because of (third jhānic absorption) that person is described by the Ariyas as "One who has equanimity, one who has mindfulness and one who abides in ease (comfort)". He abides, attaining to the third jhāna.

He (that bhikkhu) abides, attaining to the fourth jhāna that is characterised by clear mindfulness brought about by equanimity, following following dispelling of pain and pleasure and previous disappearance of sadness and gladness.

Bhikkhus, this is called the power of concentration.

Bhikkhus, what is the power of wisdom?

Bhikkhus, in this Teaching, an Ariya disciple has wisdom. He is possessed of the sublime wisdom that comprehends the arising and passing away phenomena, that can shatter the defilements and that can enable the effective realization of Nibbāna. Bhikkhus, this is called the power of wisdom.

Bhikkhus, these are the Five Powers. (Said the Bhagavā).

End of Vitthata Sutta,
the fourth in this Vagga.

5. DATṬHABBA SUTTA**Discourse on What is Discernible**

15. Bhikkhus, these are the five Powers.

What are the five?

They are the Power of Conviction, the Power of Effort, the Power of Mindfulness, the Power of Concentration and the Power of Wisdom.

Bhikkhus, in what is the power of conviction to be discerned? The power of conviction is to be discerned in the four factors that make for a Sotāpanna.

Bhikkhus, in what is the power of effort to be discerned? The power of effort is to be discerned in the Four Supreme Efforts.

Bhikkhus, in what is the power of mindfulness to be discerned? The power of mindfulness is to be discerned in the Four Methods of Steadfast Mindfulness.

Bhikkhus, in what is the power of concentration to be discerned? The power of concentration is to be discerned in the four jhānas.

Bhikkhus, in what is the power of wisdom to be discerned? The power of wisdom is to be discerned in the Four Ariya Truths.

Bhikkhus, these are the five powers. (Said the Bhagavā).

End of Daṭṭhabba Sutta,
the fifth in this Vagga.

6. PUNAKŪṬA SUTTA

Discourse concerning the Pinnacled Roof

16. Bhikkhus, these are the five Powers.

What are the five?

They are, the Power of Conviction, the Power of Effort, the Power of Mindfulness, the Power of Concentration and the Power of Wisdom. Bhikkhus, these are the five Powers.

Bhikkhus, of these five powers, the power of wisdom is the loftiest. It can take hold of and bring together the remaining powers. For example bhikkhus, in a house with a pinnacled roof, the pinnacle is the loftiest, being able to take hold of and bring together the rafters. Similarly, of the five powers, the power of wisdom is the loftiest, being able to take hold of and bring together the remaining powers. (Said the Bhagavā)

End of Punakūṭa Sutta,
the sixth in this Vagga.

7. PAṬHAMA HITTA SUTTA

First Discourse on Goodness

17. Bhikkhus, a bhikkhu who is possessed of five factors practises only for his own good but not for the good of others.

What are the five?

In this Teaching, bhikkhus, a bhikkhu is possessed of morality himself, but does not make others strive so that they may be possessed of morality. He is possessed of

concentration himself, but does not make others strive so that they may be possessed of concentration. He is possessed of wisdom himself, but does not make others strive so that they may be possessed of wisdom.

He is possessed of emancipation from the defilements himself, but does not make others strive so that they may be possessed of emancipation from the defilements. He is himself possessed of the reviewing knowledge that enables him to contemplate his emancipation from the defilements (i.e. *paccevekkhaṇa ñāṇa*), but does not make others strive so that they may be possessed of reviewing knowledge that enables them to contemplate their emancipation from the defilements.

Bhikkhus, the bhikkhu who is possessed of these five factors practises only for his own good but not for the good of others. (Said the Bhagavā).

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

8. DUTIYA HITA SUTTA

Second Discourse on Goodness

18. Bhikkhus, a bhikkhu who is possessed of the five factors, practises only for the good of others, but not for his own good.

What are the five?

Bhikkhus, in this Teaching, a bhikkhu is not possessed of morality himself, but he makes others strive so that they may be possessed of morality. He is not possessed of concentration himself, but he makes others strive so that

they may be possessed of concentration. He is not possessed of wisdom himself, but he makes others strive so that they may be possessed of wisdom. He is not possessed of emancipation from the defilements himself, but he makes others strive so that they may be possessed of emancipation from the defilements. He is not possessed of the reviewing knowledge that enables him to contemplate his emancipation from the defilements, but he makes others strive so that they may be possessed of the reviewing knowledge that enables them to contemplate their emancipation from the defilements.

Bhikkhus, the bhikkhu who is possessed of these five factors, practises only for the good of others, but not for his own good. (Said the Bhagavā).

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

9. TATIYA HITTA SUTTA

Third Discourse on Goodness

19. Bhikkhus, a bhikkhu who is possessed of the five factors, practises neither for his own good nor for the good of others.

What are the five?

Bhikkhus, in this Teaching, a bhikkhu is neither possessed of morality himself, nor does he make others strive so that they may be possessed of morality. He is neither possessed of concentration himself, nor does he make others strive so that they may be possessed of concentration. He is neither possessed of wisdom himself, nor does he make others strive so that they may be possessed of wisdom. He is

neither possessed of emancipation from the defilements himself, nor does he make others strive so that they may be possessed of emancipation from the defilements. He is himself neither possessed of the reviewing knowledge that enables him to contemplate his emancipation from the defilements, nor does he make others strive so that they may be possessed of the reviewing knowledge that enables them to contemplate their emancipation from the defilements.

Bhikkhus, the bhikkhu who is possessed of these five factors, practises neither for his own good nor for the good of others. (Said the Bhagavā).

End of Tatiya Hita Sutta,
the ninth in this vagga.

10. CATUTTHA HITA SUTTA

Fourth Discourse on Goodness

20. Bhikkhus; a bhikkhu who is possessed of the five factors practises both for his own good and for the good of others.

What are the five?

Bhikkhus, in this Teaching, a bhikkhu is both possessed of morality himself and makes others strive so that they may be possessed of morality. He is both possessed of concentration himself and makes others strive so that they may be possessed of concentration. He is both possessed of wisdom himself and makes others strive so that they may be possessed of wisdom. He is both possessed of emancipation from the defilements himself and makes others strive so that they may be possessed of emancipation from the defile-

ments. He is both possessed of the reviewing knowledge that enables him to contemplate his emancipation from the defilements himself and makes others strive so that they may be possessed of the reviewing knowledge that enables them to contemplate their emancipation from the defilements.

Bhikkhus, the bhikkhu who is possessed of these five factors practises both for his own good and for the good of others. (Said the Bhagavā).

End of Catuttha Hita Sutta.

the tenth in this Vagga.

End of Bala Vagga, the second in this Vagga.

Namo tassa bhagavato arahato sammāsambuddhassa

iii. PAÑCAṄGIKA VAGGA

1. Pathama Agāraṇa Sutta
2. Duttiya Agāraṇa Sutta
3. Upakkilesa Sutta
4. Dussila Sutta
5. Anuggahita Sutta
6. Vimuttāyatana Sutta
7. Samādhi Sutta
8. Pañcaṅgika Sutta
9. Caṅkama Sutta
10. Nāgita Sutta

iii. PAÑCAŅGIKA VAGGA

1. PAṬHAMA AGĀRAVA SUTTA

First Discourse Concerning Lack of Respect

21. Bhikkhus, for a bhikkhu who is lacking in respect and humble submission and whose mode of living is not in harmony with that of his companions in the practice, there indeed is no possibility for him to observe the excellent practice with regard to them.

Without observing the excellent conduct, there is no possibility for him to fulfil the practice of an Ariya, training himself for Arahatsip.

Without fulfilling the practice of an Ariya training himself for Arahatsip, there is no possibility for him to keep the moral precepts.

Without keeping the moral precepts, there is no possibility for him to fulfil the practice of Right View.

Without fulfilling the practice of Right View, there is no possibility for him to fulfil the practice of Right Concentration.

Bhikkhus, for a bhikkhu who has respect and humble submission, and whose mode of living is in harmony with that of his companions in the practice, there indeed is the possibility for him to observe the excellent conduct with regard to them.

With the observance of the excellent conduct, there is the possibility for him to fulfil the practice of an Ariya training himself for Arahatsip.

With the fulfilment of the practice of an Ariya training himself for Arahatsip, there is the possibility for him to keep the moral precepts.

With the keeping of the moral precepts, there is the possibility for him to fulfil the practice of Right View.

With the fulfilment of the practice of right view, there is the possibility for him to practice Right Concentration. (Said the Bhagavā).

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

2. DUTIYA AGĀRAVA SUTTA

Second Discourse Concerning Lack of Respect

22. Bhikkhus, for a bhikkhu who is lacking in respect and humble submission, and whose mode of living is not in harmony with that of his companions in the practice, there is no possibility for him to observe the excellent practice with regard to them.

Without observing the excellent practice there is no possibility for him to fulfil the practice of an Ariya training himself for Arahātship.

Without fulfilling the practice of an Ariya training himself for Arahātship there is no possibility for him to fulfil the practice of the Group of Morality.

Without fulfilling the practice of the Group of Morality there is no possibility for him to fulfil the practice of the Group of Concentration.

Without fulfilling the practice of the Group of Concentration there is no possibility for him to fulfil the practice of the Group of Wisdom.

Bhikkhus, for the bhikkhu who has respect and humble submission, and whose mode of living is in harmony with

that of his companions in the practice, there is no possibility for him to observe the excellent conduct with regard to them.

With (the bhikkhu's) observance of the excellent conduct there is the possibility for him to fulfil the practice of an Ariya training himself for Arahātship.

With the fulfilment of the practice of an Ariya training himself for Arahātship, there is the possibility for him to fulfil practice of the Group of Morality.

With the fulfilment of the practice of the group of Morality, there is the possibility for him to fulfil the practice of the Group of Concentration.

With the fulfilment of the practice of the Group of Concentration there is the possibility for him to fulfil the practice of the Group of Wisdom. (Said the Bhagavā)

End of Dutīya Agāraṇa Sutta,
the second in this Vagga.

3. UPAKKILESA SUTTA

Discourse on Impurities

23. Bhikkhus, these are the five impurities of gold. Gold which has these impurities is not malleable, not pliable, has no radiance, is brittle and it cannot be crafted into ornaments and the like.

What are the five?

They are iron, copper, tin, lead and silver.

Bhikkhus, these are the five impurities of gold. Gold that which has these impurities is not malleable, not pliable,

has no radiance, is brittle and cannot be crafted into ornaments and the like.

Bhikkhus, when free of these five impurities, that gold is malleable, pliable, has radiance, is not brittle and can be crafted into ornaments and the like. If and as desired, it may be made into a ring, ear-rings, a necklace or a garland of gold.

Similarly, there are five impurities of the mind.

The mind which has these impurities is not malleable, not pliable, has no radiance, is brittle, is not concentrated enough for the extinction of the āsavas.

What are the five?

They are: sense desire, ill will, sloth and torpor, restlessness and worry, and uncertainty.

Bhikkhus, these are the five impurities of the mind.

The mind which has these impurities is not malleable, not pliable, has no radiance, is brittle, and is not concentrated enough for the extinction of the āsavas.

Bhikkhus, when free of these five impurities, the mind is malleable, is pliable, has radiance, is not brittle, and is concentrated enough for the extinction of the āsavas. It may be inclined to realization of special apperception of a dhamma, that may be realized by special apperception.

If there is cause by way of sense of good action in the past, and if in the present life there is attainment of jhāna, that is the basis of special apperception, attainment of the various forms of special apperception is realizable.

The bhikkhu has a wish thus: "I wish to possess various forms of psychic power. Being one, I wish to be many. Being many, I wish to be one. I wish to be visible; I wish to be invisible. I wish to pass through walls, barriers and mountains, as freely and unhindered as if going through

space. I wish to dive into and surface from the earth, as if it were water. I wish to walk on water, without sinking as if walking on earth. I wish to travel crosslegged through the sky as if I were a winged bird. I wish to touch and grasp with my hand, the mighty sun and the moon. I wish to gain mastery over my body, (to reach) even up to the world of brahmās”, and should the bhikkhu have the wish and if there is cause attainment of special apperception is realizable.

He has a wish thus: “I wish to possess such specially clear power of hearing, as surpasses that of human beings, and enables me to hear both kinds of sounds, celestial and human, from afar and from near”, and should he have the wish and if there is cause attainment of the various forms of special apperception is realizable.

He has a wish thus: “I wish to know distinctly with my own mind, the mind of other beings, of other persons. I wish to know the mind with attachment as mind with attachment, the mind with anger as mind with anger; the mind free from anger as mind free from anger; the mind with bewilderment; as mind with bewilderment, the mind free from bewilderment; as free from bewilderment, the indolent mind as indolent mind; the distracted mind as distracted mind; the exalted mind as exalted mind; the unexalted mind as unexalted mind; the inferior mind as inferior mind; the superior mind as superior mind; the concentrated mind as concentrated mind; the unconcentrated mind as unconcentrated mind; the liberated mind as liberated mind; the unliberated mind as unliberated mind”, and should the bhikkhu have the wish and if there is a cause attainment of the various forms (of special apperception) is realizable.

He has the wish thus: “I wish to recollect many existences of the past. I wish to recollect one past existence, or two past existences, or three, or four, or five, or ten, or twenty, or thirty, or forty, or fifty, or a hundred, or a

thousand or a hundred thousand past existencés; or existences in many world cycles of dissolution; or many world cycles of re-arising; or in many world cycles of the rounds of re-arising and dissolution; (I wish to recollect thus) ‘In this existence, I had this name, this lineage, this appearance, this nutriment, experienced such happiness and such suffering, had such a span of life. I (then) passed away from that existence into such and such existence again. In that (new) existence too, I had this name, this lineage, this appearance, this nutriment, experience such happiness and such suffering, had such a span of life. I passed away from that last existence into this existence. I wish to recollect these many former existences (of mine) with their incidental circumstances and happenings”, should he have the wish and if there is a cause attainment of the various forms (of special apperception) is realizable.

He has the wish thus: “I wish to possess such extraordinary clear sight as surpasses that of man and as that resembles that of devas, as will enable me to see beings that are in the process of passing away and beings that are in the process of arising, inferior or superior beings, beautiful or ugly beings and beings bound for good or bad destinations. I wish to know how beings arise according to their kamma actions. Friends, these beings were full of bodily misdeeds, verbal misdeeds and mental misdeeds. They slandered the Ariyas. They held wrong views and committed acts with wrong views. On the death and dissolution of their bodies they appeared in miserable existences, wretched destinations, states of ruin and realms of continuous suffering. Friends, there were also beings endowed with goodness done bodily, verbally and mentally. They did not slander the Ariyas. They held right views and committed acts with right view. On the death and dissolution of their bodies, they appeared in good destinations, the happy world of the devas. Thus, I wish to possess such extraordinary clear sight as surpasses

that of man and as of devas, enable me to see beings that are in the process of passing away and beings who are in the process of arising, inferior, or superior beings, beautiful or ugly beings and beings bound for good or bad destinations. I wish to know how beings arise according to their own actions". Should he have the wish and if there is a cause attainment of the various forms (of special apperception) is realizable.

He have the wish thus: "I wish to remain in this very life knowing by myself through Magga Insight, the Emancipation of the mind and the Emancipation by insight which are free from āsavas, because of their extinction realizing them and attaining them". Should he have the wish and if there is a cause attainment of the various forms (of special apperception) is realizable. (Said the Bhagavā).

End of Upakkilesa Sutta,
the third in this Vagga.

4. DUSSILA SUTTA

Discourse on a Person with No Morality

24. Bhikkhus, for a person who has no morality owing to the destruction of the same, there is no ground for him to have Right Concentration.

For a person who has no Right Concentration owing to destruction of the same, there is no ground for him to have the knowledge of seeing things fundamentally and truly. For a person who has no knowledge of seeing things fundamentally and truly, owing to destruction of the same, there is no ground for him, to have weariness and freedom from attachment. For a person who has no weariness and no

freedom from attachment, owing to the destruction of the same, there is no ground for him to attain emancipation from the defilements.

Bhikkhus, if a tree has its branches and leaves destroyed, its outer bark would not attain full development; neither would its bark, its sapwood, its heart-wood. Similarly, for the person who has no morality, owing to the destruction of the same, there is no ground for him to have Right Concentration. For the person who has Right Concentration, owing to destruction of the same, there is no ground for him to have the knowledge of seeing things fundamentally and truly. If there is no knowledge of seeing things fundamentally and truly, owing to the destruction of the same, there is no ground for him to have weariness and freedom from attachment. If there is no weariness and no freedom from attachment, owing to the destruction of the same, there is no ground for him to attain the knowledge of emancipation from the defilements.

Bhikkhus, for a person who is endowed with morality, there is ground for him to have Right Concentration. For the person endowed with Right Concentration, owing to that endowment, with Right Concentration, there is ground for him to have the knowledge of seeing things fundamentally and truly. For the person who is endowed with the knowledge of seeing things fundamentally and truly, owing to that endowment there is ground for him to be endowed with weariness and freedom from attachment, owing to that endowment there is ground for him to attain emancipation from the defilements and knowledge that there is the knowledge of emancipation.

Bhikkhus, if a tree has its branches and leaves flourishing, its bark, outer bark, sapwood and heartwood would attain to full development. Similarly, for the person who is

endowed with morality, owing to that endowment, he will come to be endowed with Right Concentration. For a person endowed with Right Concentration, owing to that endowment he will come to be endowed with the knowledge of seeing things fundamentally and truly. For the person endowed with the knowledge of seeing things fundamentally and truly, owing to that endowment, he will come to be endowed with weariness and freedom from attachment. Owing to that endowment he will come to be endowed with emancipation from the defilements and with the knowledge that there is, the knowledge of emancipation. (Said the Bhagavā).

End of Dussila Sutta,
the fourth in this Vagga.

5. ANUGGAHITA SUTTA

Discourse on Assistance

25. Bhikkhus, Right View assisted by the five factors has the result of emancipation of the mind from the defilements; (i.e. concentration leading to Maggaphala); it also has the merit of emancipation of the mind from the defilements (i.e. concentration leading to Magga-Phala). It also has the result of emancipation of mind from the defilements by Insight; it also has the merit of emancipation of mind from the defilements by Insight.

What are the five?

In this Teaching, bhikkhus, Right View is promoted by morality, promoted by learning, promoted by discussion, promoted by tranquillity of mind and promoted by Insight Meditation.

Bhikkhus, Right View assisted by these five factors has the result of emancipation of the mind from defilements, (i.e. concentration leading to Magga-Phala); it also has the merit of emancipation of the mind from the defilements (i.e. concentration leading to Magga-Phala); it also has the merit of emancipation of mind from the defilements by Insight. (Said the Bhagavā).

End of Anuggahita Sutta,
the fifth in this Vagga.

6. VIMUTTĀYATANA SUTTA

Discourse on the Conditions for Emancipation

26. Bhikkhus, there are five conditions for emancipation. Bhikkhus, for a bhikkhu who abides in those five conditions, with mindfulness and strenuous effort, with mind directed towards Nibbāna, his mind that is not yet emancipated (from the defilements) becomes emancipated; the āsavas not yet exhausted becomes exhausted; the incomparable freedom from yokes (yoga), (i. e. Nibbāna), that has not been attained before, is (now) attained.

What are the five?

Bhikkhus, in this Teaching, either the teacher or a companion in the Practice, taking the place of the teacher, delivers a discourse to a bhikkhu.

Bhikkhus, the bhikkhu to whom the teacher or a companion in the Practice, taking the place of the teacher delivers a discourse on the Four Ariya Truths, penetratingly comprehends both the meaning and the text of the discourse as taught by him. For the bhikkhu who thus penetratingly

comprehends the meaning and the text of the discourse gladness arises. For the bhikkhu in whom gladness arises, delightful satisfaction arises. The delighted mind of the bhikkhu generates calm. The bhikkhu enjoys calmness, experiences bliss (sukha), being blissful, his mind gains concentration.

This, bhikkhus, is the first condition for emancipation.

Bhikkhus, for a bhikkhu who abides on emancipation with mindfulness and strenuous effort, with mind directed towards Nibbāna, his mind that has not yet been liberated (from the defilements) is liberated; the āsavas not yet exhausted become exhausted. The incomparable freedom from yokes i.e. Nibbāna, that has not been attained before is (now) attained.

And again, bhikkhus, neither the teacher nor a companion in the Practice taking the place of the teacher delivers a discourse to the bhikkhu. As a matter of fact, (the bhikkhu himself) delivers a discourse (on the Four Ariyā Truths) in detail to others in accordance with what he has (previously) listened to and learnt. As he delivers a discourse in detail to others in accordance with what he has listened to and learnt, the bhikkhu penetratingly comprehends the meaning and the text of that discourse as delivered by him. For the bhikkhu who penetratingly comprehends the meaning and the text (of the discourse) gladness arises. For the bhikkhu in whom gladness arises delightful satisfaction arises. The delighted mind of the bhikkhu generates calm. The bhikkhu enjoys calmness, experiences bliss, and being blissful, his mind gains concentration.

Bhikkhus, this is the second condition for emancipation.

Bhikkhus, for a bhikkhu who abides on emancipation with mindfulness and strenuous effort, with mind directed towards Nibbāna, his mind that has not yet been liberated (from the defilements) is liberated; the āsavas not yet ex-

hausted become exhausted. The incomparable freedom from (yokes), i.e. Nibbāna, that has not been attained before is (now) attained.

And again, bhikkhus, neither the teacher nor a companion in the Practice taking the place of the teacher delivers a discourse to that bhikkhu. Neither does the bhikkhu (himself) deliver a discourse in detail to others in accordance with what he has listened to and learnt. As a matter of fact, he recites the dhamma in detail in accordance with what he has listened to and learnt. As he recites in detail the dhamma that he has listened to and learnt, that bhikkhu penetratingly comprehends the meaning and the text of that dhamma as recited by himself. The bhikkhu who penetratingly comprehends the meaning and the text of the dhamma he has recited, gladness arises. The bhikkhu in whom gladness arises, delightful satisfaction arises. The delighted mind of the bhikkhu generates calm. The bhikkhu who enjoys calmness, experiences bliss. Being blissful, his mind gains concentration.

Bhikkhus, this is the third condition for emancipation.

Bhikkhus, for a bhikkhu who abides emancipation, with mindfulness and strenuous effort, with mind directed towards Nibbāna, his mind that has not yet been liberated (from the defilements) is liberated; the āsavas not yet exhausted, become exhausted. The incomparable freedom from (yokes), i.e. Nibbāna, that has not yet been attained before is (now) attained.

And again, bhikkhus, neither the teacher nor a companion in the Practice, taking the place of the teacher delivers a discourse to that bhikkhu. Neither does the bhikkhu himself deliver a discourse in detail to others, in accordance with what he has listened to and learnt. Neither does he recites in detail the dhamma that he has listened to and learnt.

As a matter of fact, he mentally and repeatedly thinks of, ponders and contemplates the dhamma, that he has listened to and learnt.

Bhikkhus, as the bhikkhu repeatedly thinks of, ponders and contemplates the dhamma in accordance with what he has listened to and learnt, he penetratingly comprehends the meaning and the text of that dhamma, as thought of, pondered, and contemplated by him. In the bhikkhu who penetratingly comprehends the meaning and the text of the dhamma, gladness arises. In the bhikkhu, in whom gladness arises, delighted satisfaction arises. The delightful mind of the bhikkhu generates calm. The bhikkhu who enjoys calmness, experiences bliss. Being blissful his mind gains concentration.

Bhikkhus, this is the fourth condition for emancipation.

Bhikkhus, for a bhikkhu who abides with mindfulness and strenuous effort, with mind directed towards Nibbāna, his mind that has not yet been liverated (from the defilements) is liverated; the āsavas not yet exhausted become exhausted. The incomparable freedom from (yokes), i.e. Nibbāna, that has not been attained before is (now) attained.

And again, bhikkhus, neither the teacher nor a companion in the Practice taking the place of the teacher, delivers a discourse to that bhikkhu. Neither does the bhikkhu (himself) deliver a discourse in detail to others in accordance with what he has listened to and learnt. Neither does he recite the dhamma in accordance with what he has listened to and learnt. Neither does he mentally and repeatedly think of, ponder and contemplate the dhamma. As a matter of fact, he has learnt well a certain object of concentration, has borne it in mind well, has reflected upon it well, has discerned it with penetrative insight.

Bhikkhus, the bhikkhu penetratingly comprehends the meaning and the text of the dhamma, has learnt a certain object of concentration well, has borne it in mind well, has reflected upon it well, and has discerned it with penetrative insight.

In the bhikkhu who penetratively comprehends the meaning and the text of that dhamma gladness arises. In the bhikkhu in whom gladness arises, delightful satisfaction arises. The delighted mind of the bhikkhu generates calm. The bhikkhu who enjoys calmness, experiences bliss, being blissful his mind gains concentration.

Bhikkhus this is the fifth condition for emancipation.

Bhikkhus, for a bhikkhu who abides with mindfulness and strenuous effort, with mind directed towards Nibbāna, his mind that has not yet been liberated (from the defilements) is liberated; the āsavas not yet exhausted become exhausted. The incomparable freedom from (yokes), i.e. Nibbāna, that has not been attained before is (now) attained.

Bhikkhus, these are the five conditions for emancipation.

Bhikkhus, for the bhikkhu who abides in these five conditions with mindfulness and strenuous effort, with mind directed towards Nibbāna, his mind that is not yet emancipated from the defilements becomes emancipated; the āsavas not yet exhausted become exhausted; the incomparable freedom from the yokes, (i.e. Nibbāna) that has not been attained before, is (now) attained. (Said the Bhagavā)

End of Vimuttāyatana Sutta,
the sixth in this Vagga.

7. SAMĀDHI SUTTA

Discourse on Concentration

27. Bhikkhus, with mature wisdom and mindfulness, cultivate the incomparable concentration.

For those who, with mature wisdom and mindfulness, cultivate this incomparable concentration, five kinds of knowledge arise in them.

What are the five?

“This concentration has present happiness. It also has future happiness”. This knowledge arises in one’s self.

“This concentration is noble. It is free from craving”. This knowledge arises in one’s self.

This concentration can only be gained by noble males”. This knowledge arises in one’s self.

“This concentration is tranquil, noble and brings about development of tranquillity of the mind, through cessation of the defilements. It does not arise through deliberate suppression of the defilements”. This knowledge arises in one’s self.

“I shall mindfully go into this mental absorption and mindfully rise from it”. This knowledge arises in one’s self.

Bhikkhus, with mature wisdom and mindfulness, cultivate the incomparable concentration. For those who, with mature wisdom and mindfulness, develop cultivate the incomparable concentration, these five kinds of knowledge arise in them. (Said the Bhagavā).

End of Samādhī Sutta,
the seventh in this Vagga.

8. PAÑCAṄGIKA SUTTA**Discourse on the Five Constituents of Right Concentration**

28. Bhikkhus, I shall discourse on the cultivation of Right Concentration of the Ariya, that has five constituents. Listen to this dhamma, bear it well in mind, I shall speak. (Said the Bhagavā).

“Very well, Venerable Sir”, replied the bhikkhus. The Bhagava said thus:

Bhikkhus, what is the cultivation of the Right Concentration of the Ariya, that has five constituents? In this Teaching, bhikkhus, a bhikkhu being detached from sensual pleasures ...p... achieves and remains in the first jhāna. That bhikkhu, soaks, drenches, permeates his body with delightful satisfaction and bliss, born of detachment from the hindrances. There is no place in his body that is not suffused with delightful satisfaction and bliss, born of detachment from the hindrances.

For example, bhikkhus, the bath-attendant or his assistant, strews bath-powder in a brass bowl, sprinkles and sprinkles water on it and makes it into a mass. Water, permeating through that mass to form a cake soaked with unguents inside and out, is unable to seep out.

Similarly, bhikkhus, the bhikkhu suffuses his body with delightful satisfaction and bliss, born of detachment from the hindrances. There is no place in his body that is not suffused with delightful satisfaction and bliss, born of detachment from the hindrances.

Bhikkhus, this is the first stage of cultivating the Right Concentration of the Ariya that has five constituents.

And again, bhikkhus, having got rid of initial application of the mind (*vitakka*) and sustained application of the

mind (vicāra) ...p... achieves and remains in the second jhāna ...p...

That bhikkhu soaks, drenches, permeates and suffuses his body with delightful satisfaction and bliss born of concentration. There is no place in his body that is not suffused with delightful satisfaction and bliss born of concentration.

For example, bhikkhus, there is a deep lake with water welling up from a spring below. There is no inlet into this lake from east or west, from south or north. There is no regular rainfall either. And yet cool water which wells up from that spring, soaks, drenches, permeates and suffuses the lake and there is not the least part of the lake not permeated with it.

Similarly, bhikkhus, that bhikkhu soaks, drenches, permeates with delightful satisfaction and bliss born of concentration. There is no place in his whole body that is not suffused with delightful satisfaction and bliss born of concentration.

This, bhikkhus, is the second stage of cultivating Right Concentration of the Ariya, that has five constituents.

And again, bhikkhus, that bhikkhu having been detached from delightful satisfaction ...p... achieves and remains in the third jhāna.

That bhikkhu soaks, drenches, permeates and suffuses his body with bliss, detached from delightful satisfaction. There is not the least part of his whole body that is not suffused with bliss detached from delightful satisfaction.

For example, bhikkhus, either in a patch of Uppala lotuses, or in a patch of Paduma lotuses, or in a patch of Puṇḍarika lotuses, some Uppala lotuses, some Padumā lotuses and some Puṇḍarika lotuses grow in water and thrive in it and have not emerged from it. Submerged in the cool water, they flourish. All lotuses are soaked, drenched, per-

meated and suffused from top to bottom. There is not the least part of these Uppala, Padumā and Puṇḍrika lotuses that are not suffused with cool water.

Similarly, bhikkhus, that bhikkhu soaks, drenches, permeates and suffuses his body with bliss, detached from delightful satisfaction. There is not the least part of his whole body that is not suffused with bliss, detached from delightful satisfaction.

This, bhikkhus, is the third stage of cultivating the Right Concentration of the Ariya, that has five constituents.

And again, bhikkhus, that bhikkhu by dispelling bliss ...p... achieves and remains in the fourth jhāna.

That bhikkhu abides suffusing his body with Purity of mind. There is not the least part of his body that is not suffused with purity of mind and untainted mind.

For example, bhikkhus, if a person is sitting with his whole body wrapped up from head to foot in a white cloth; there is not the least part of his body that is not covered by it.

Similarly, bhikkhus, the bhikkhu abides suffusing his body with purity of mind. There is not the least part of his body that is not suffused with purity of mind.

This, bhikkhus, is the fourth stage of cultivating the Right Concentration of the Ariya, that has five constituents.

Bhikkhus, the bhikkhu should learn the reviewing knowledge well, bear in mind well, reflect upon it well and discern it with penetrating insight.

For example, bhikkhu, one person should consider (the behaviour of) another. The one who stands should consider (the behaviour of) the one who sits. The one who sits should consider (the behaviour of) the one who lies down.

Similarly bhikkhus, the bhikkhu should learn the reviewing knowledge well, bear it in mind well, reflect upon it well, and discern it well with penetrative insight.

This, bhikkhus, is the fifth stage of cultivating Right Concentration of the Ariya that has five constituents.

Bhikkhus, if the bhikkhu thus cultivates the Right Concentration of the Ariya that has five constituents, if he does so repeatedly, and if he directs his mind to realization of special apperception of a dhamma, that may be realized by special apperception, and if there is cause attainment of the various forms (of special apperception) is realizable.

For example, bhikkhus, a big water-pot placed on a circular potstand is filled to the brim with water. Crows can drink from it. If that big water-pot is tilted by a strong man towards any side, can the water flow out from the side towards which the water-pot is tilted?

“Venerable Sir, the water can flow out”. (Respectfully replied the bhikkhus).

Similarly, bhikkhus, if the bhikkhu thus cultivates Right Concentration of the Ariya that has five constituents, if he does so repeatedly, if he directs his mind to realization of special apperception of a dhamma that may be realized by special apperception, and if there is cause attainment of the various forms (of special apperception) is realizable.

Another example, bhikkhus, is this. An evenly bunded rectangular tank situated on level ground is filled with water to the brim and on a level with the brink of the bund. Crows can drink from that tank. If a strong man were to breach the bund on any side, could the water escape from the breach wherever it may be? (Asked the Bhagava).

“Venerable Sir, it could”. (Respectfully answered the bhikkhus).

Similarly, bhikkhus, if the bhikkhu thus cultivates Right Concentration of the Ariya, that has five constituents, if he does repeatedly and if he directs his mind to realization of special apperception of a dhamma that may be realized by special apperception ...p... and if there is cause attainment of the various forms (of special apperception) is realizable.

Another example, bhikkhus, is this. A chariot to which is harnessed a thoroughbred steed, is standing, with whip laid athwart, on even ground at the cross-roads. A skilled charioteer adept at taming horses gets on to the chariot, and holding the reins with the left hand and the whip with the right, drives it to where he desires, back and forth.

Similarly, bhikkhus, if the bhikkhu thus cultivates the Right Concentration of the Ariya, that has five constituents, if he does so many times and if he directs his mind to realization of special apperception of a dhamma, that may be realized by special apperception, if there is cause attainment of the various forms (of special apperception) is realizable.

Should that bhikkhu have a wish thus: "I wish to possess various forms of psychic power. Being single, I wish to be manyp... I wish my body to reach even up to the Brahma world. If that bhikkhu wishes thus and has supporting cause attainment of various forms of psychic power is realizable.

Should the bhikkhu have a wish thus: "I wish to hear with such specially clear faculty of hearing as surpasses that of human beings, and enable me to hear both kinds of sounds, celestial and human from afar and from near". If the bhikkhu has such a wish and if there is cause, attainment of various forms of psychic power is realizable.

Should the bhikkhu have a wish thus: "I wish to know distinctly with my own mind the mind of another being, of another person. I wish to know the mind associated

with attachment as associated with attachment, the mind free from attachment as the mind free from attachment, the mind associated with anger as the mind associated with anger, the mind free from anger as the mind free from anger, the mind associated with bewilderment as the mind associated with bewilderment, the mind free from bewilderment as the mind free from bewilderment, the indolent mind as the indolent mind, the distracted mind as the distracted mind, the exalted mind as exalted mind; the unexalted mind as unexalted mind; the inferior mind as inferior mind; the superior mind as superior mind; the concentrated mind as concentrated mind; the unconcentrated mind as unconcentrated mind; the liberated mind as liberated mind; unliberated mind as unliberated mind". If that bhikkhu has such a wish and if there is cause the attainment of the various forms of psychic power is realizable.

Should the bhikkhu have a wish thus: "I wish to recollect many of my former lives" How so? "(I wish to recollect) one life, two lives ...p... I wish to recollect with characteristics and happenings, the many of my past lives. If the bhikkhu has such a wish and if there is cause or reason (for the materialization of such a wish), he will, corresponding to and proof of evidence of the above, gain (psychic power that enables him to recollect his former lives).

Should the bhikkhu have a wish thus: "I wish to see, with eyes that are extremely clear and that resemble the eyes of devas) ...p... beings that come into existence through their kamma". If that bhikkhu has such a wish and if there is cause, attainment of the various form of psychic power is realizable.

Should the bhikkhu have a wish thus: "I wish to remain in this very life realizing by himself through Magga Insight the Emancipation of mind and the Emancipation by

Insight, which are free from defilements, owing to the extinction of the āsavas. If there is cause attainment of the various forms of psychic power is realizable. (Said the Bhagavā).

The end of Pañcaṅgika Sutta,
the eighth in this vagga.

9. CAṆKAMA SUTTA

Discourse on Walking Up and Down

29. Bhikkhus, walking up and down has five advantages.

What are the five?

One can walk on long journeys.

Can put forth strenuous effort.

Free from ailments.

Whatever one partakes of, whether solid food, drinks, eatables that are chewed, eatables that are licked are well digested.

Concentration gained by walking up and down remains established for long.

Bhikkhus, these are the five advantages of walking up and down. (Said the Bhagavā).

End of Caṅkama Sutta,
the ninth in this Vagga.

10. NĀGITA SUTTA**Discourse to Nāgita**

30. Thus have I heard:

Once the Bhagavā while journeying through the Kosala country, with many bhikkhus, arrived at a brahmin village of the Kosalan princes named Icchānaṅgala.

The Bhagavā was staying in the Icchānaṅgala forest near Icchānaṅgala village. The brahmins and householders of Icchānaṅgala village heard this:

“Indeed friends, Samana Gotama of the Royal Sakyan clan who has become a recluse, has come to Icchānaṅgala village and is staying in the Icchānaṅgala forest grove.

The good fame of that Revered Gotama has spread far and wide thus:

‘Thus indeed the Bhagavā is worthy of special veneration (Araham); 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 the three Lokas (Lokavidū); he is incomparable in taming those who deserve to be tamed (Anuttaro purisa dhammasārathi); he is the Teacher of devas and men (Sathā devamanussānam); he is the Enlightened One, knowing and teaching the Four Noble Truths (Buddha); and he is the Most Exalted (Bhagavā).’

That Bhagavā knows by himself with higher knowledge the deva-world with its devas, Māra's and brahmas and the human world with its samaṇas, brāhmaṇas and (ordinary) people and realizing with supernormal knowledge, discourses to them.

That Bhagavā taught the dhamma that is excellent at the beginning, excellent at the middle and excellent at the

end and that is complete in meaning and phrasing, setting out the Noble Practice of Purity which is absolutely pure. It is indeed good to pay respect to such Arahats." (As heard by the brahmins and householders).

At that time brahmins and householders of Icchānaṅgala village, when the night had advanced, took plenty of victuals, approached the forest grove of Icchānaṅgala and were standing at the outer gate making loud and vociferous noises.

At that time the Venerable Nāgita was the Bhagavā's attendant. The Bhagavā then asked the Venerable Nāgita: "Nāgita, who are these people who have loud and vociferous voices like fisherfolks grabbing make whom fish?"

Venerable Sir, they are the brahmins and householders of Icchānaṅgala village. They have brought plenty of victuals and are waiting at the outer gate especially for the Bhagavā and the members of the Order. (Said Venerable Nāgita).

Nāgita, I have no wish to be associated with these followers. Let these followers be not associated with me.

Nāgita, one who cannot have at will and without difficulty and trouble, the happiness of renunciation, the happiness of seclusion, the happiness of calm and the happiness of enlightenment, is bound to experience happiness that is impure, happiness that is torpid and happiness obtained from offerings and fame.

I, who can have at will, and without difficulty and trouble, the happiness of renunciation, the happiness of seclusion, the happiness of calm, the happiness of enlightenment, how could I cherish happiness that is impure, happiness that is torpid and happiness obtained from offerings and fame?

Venerable Sir, may the Bhagavā bear with us now. May the Sugata bear with us now.

Venerable Sir, now is the time for the Buddha to bear with us. Venerable Sir, the brahmins, householders, townspeople and villagers will have their minds inclined towards wherever the Bhagavā may proceed and will follow him.

Venerable Sir, when heavy rains fall, water will flow down the slopes; similarly, Venerable Sir, the brahmins, householders, townspeople and villager will have their minds inclined towards wherever the Bhagavā may proceed, and will follow him.

What is the reason for it?

Venerable Sir, it is because of the Bhagavā's greatness of morality and wisdom. (Said Nāgita)

Nāgita, I have no wish to be associated with these followers. Let these followers be not associated with me.

Nāgita, one who cannot have at will, without difficulty and trouble, the happiness of renunciation, the happiness of seclusion, the happiness of calm and the happiness of enlightenment, is bound to experience happiness that is impure, happiness that is torpid and happiness obtained from offerings and fame.

I, who can have at will, without difficulty and trouble, the happiness of renunciation, the happiness of seclusion, the happiness of calm, how could I cherish happiness that is impure, happiness that is torpid and happiness that is obtained from offerings and fame?

Nāgita, the result of solid food, drinks, eatables that are chewed, eatables that are licked, is excrement and urine. These excrement and urine are the result of solid food, drinks, eatables that are chewed, eatables that are licked.

Nāgita, the results of cherishing (beings and things) are destruction, separation, grief, lamentation, pain, distress and despair. That it should happen thus, is the result of cherishing (beings and things).

Nāgita, for one who repeatedly cultivates the practice of meditation on foulness, repugnance of pleasant objects becomes well established. That it should happen thus, is the result of such cultivation.

Nāgita, for one who abides repeatedly contemplating the impermanence of the six sense bases that give rise to contact, repugnance of contact becomes well established. That it should happen thus, is the result of such contemplation.

Nāgita, for the one who abides repeatedly contemplating the arising and passing away of the five aggregates, that are the object of clinging, repugnance of clinging becomes well established. That it should happen thus, is the result of such contemplation.

End of Nāgita Sutta,
the tenth in this Vagga.

End of Pañcaṅgika Vagga, the third Vagga.

Namo tassa bhagavato arabato sammāsambuddhassa

iv. SUMANA VAGGA

1. Sumana Sutta
2. Cundī Sutta
3. Uggaha Sutta
4. Sihasenāpati Sutta
5. Dānāṅisaṃsa Sutta
6. Kāladāna Sutta
7. Bhojana Sutta
8. Saddha Sutta
9. Putta Sutta
10. Mahāsālaputta Sutta

iv. SUMANA VAGGA

1. SUMANA SUTTA

Discourse to Sumana

31. Once ...p... at the Jetavana monastery of Anāthapiṇḍika. On that occasion Princess Sumana attended by five hundred princesses in five hundred carriages, approached the Bhagavā, made her obeisance, seated herself in a suitable place and respectfully addressed the Bhagavā as follows;

Venerable Sir, two disciples of the Bhagavā in the Bhagavā's Teaching have equal conviction, equal morality and equal wisdom. One is given to charity, the other is not. On the dissolution of their bodies at death, they are reborn in the deva world. Venerable Sir, would there be any difference, would there be any distinction between these two devas? (Said Sumana).

"There will be, Sumana", replied the Bhagavā.

Sumana, though the one given to charity is the same as the one not given to charity, in respect of becoming a deva, he can surpass the one not given to charity in the following five respects.

As regards life-span as a deva.

As regards appearance as a deva.

As regards happiness as a deva.

As regards attendants as a deva.

As regards Power as a deva.

Sumana, though the one given to charity is the same as the one not given to charity, in respect of becoming a deva, he can surpass the one not given to charity in these five respects.

Venerable Sir, in case, on the dissolution of their bodies as devas, become human beings, would there be any distinction, would there be any difference between the two? (Said Sumana).

“There will be, Sumana,” replied the Bhagavā.

Sumana, though the one given to charity is the same as the one not given to charity, in respect of becoming a human being, he can surpass the one not given to charity in the following five respects.

As regards life-span as a human being.

As regards appearance as a human being.

As regards happiness as a human being.

As regards attendants as a human being.

As regards power as a human being.

Sumana, though the one given to charity is the same as the one not given to charity, in respect of becoming a human being, he can surpass the one not given to charity in these five respects.

“Venerable Sir, in case these two renounce hearth and home and become a bhikkhu leading the homeless life would there be any distinction, would there be any difference between the two?” (Said Sumana).

“There will be, Sumana,” said the Bhagavā. Sumana, though the one who is given to charity is the same as the one not given to charity in respect of becoming bhikkhus, he will surpass the one not given to charity in the following five respects:

He will have the use of robes, mostly at the request of donors and very seldom without such request.

He will have the use of alms-food mostly at the request of donors and very seldom without such request.

He will have the use of monastic dwelling mostly at the request of donors and very seldom without such request.

He will have the use of medicines and medicinal requisites that are the support of the sick, mostly at the request of donors and very seldom without such request.

That bhikkhu will mostly be treated by the companions in the Noble Practice living together with him, with pleasing bodily behaviour, and very seldom without such behaviour; with pleasing verbal behaviour and very seldom without such behaviour, with pleasing mental attitude and very seldom without such attitude; and with pleasing respect and very seldom without such respect.

Sumana, though the one given to charity is the same as the one not given to charity, in respect of becoming bhikkhus, the one given to charity will surpass the one not given to charity in these five respects. (Said the Bhagavā).

“Venerable Sir, in case these two attain to Arahatsip, would there be any distinction, would there be any difference between the two?” (Respectfully asked Sumana).

Sumana, in this respect I do not in fact say that there will be the least difference between the liberation from the defilements (as an Arahata) of the one and the liberation from the defilements (as an Arahata) of the other. (Said the Bhagavā).

“Venerable Sir, how wonderful and unprecedented it is! It is so fitting for this charity to be dispensed, so fitting for good deeds to be done. Good deeds benefit one who becomes a deva; they also benefit one who becomes a human being; they also benefit one who becomes a bhikkhu” (Said Sumana).

Sumana, these words are true.

Sumana, it is fitting for charity to be dispensed; it is fitting for good deeds to be done. Good deeds benefit one who becomes a deva; they also benefit one who becomes a human being; they also benefit one who becomes a bhikkhu. (Said the Bhagavā).

Thus said the Bhagavā. Having said thus, the Sugata, the Teacher again made this further utterance (in verse):

“In this world, the moon which travels through the sky and which is free from impurity, surpasses all the stars, with its radiance.

Similarly, in this world, one who is endowed with morality and who believes in charity surpasses those who are stingy, by giving charity.

The rain which is endowed with a multitude of cloud peaks and cloud banks and which have streaks of lightning, pours thunderously over both plains and valleys, filling them with water.

Similarly, the wise disciple of the Perfectly Self Enlightened One, who is endowed with sotāpatti path knowledge, can surpass the miserly person in five respects.

That person, indeed, being elevated by the wealth and possessions given in charity, is gladdened in after life in the deva world with long life, followers, appearance and happiness.

End of Sumana Sutta,
the first in this Vagga.

2. CUNDĪ SUTTA

Discourse to Cundī

32. At one time the Bhagavā was staying in Rājagaha at the Veḷuvana monastery, where black squirrels were fed. At that time Princess Cundī, attended by five hundred maids in five hundred carriages, approached the Bhagavā, made her obeisance, seated herself in a suitable place and addressed the Bhagavā as follows:

“Venerable Sir, my brother Prince Cunda says thus:

‘A certain person, whether male or female, takes refuge in the Buddha, the Dhamma and the Saṃgha; abstains from taking life, abstains from taking what is not given, from sexual misconduct, abstains from false speech and abstains from indulging in intoxicants that conduce to forgetfulness. That person, on the dissolution of his body at death, goes to a good destination, and not to a bad destination’. (said Cundī).

Venerable Sir, may I respectfully ask the Bhagavā this. Venerable Sir, by reverencing which Buddha does one, on the dissolution of his body at death, attain to a good destination and not to a bad destination. By reverencing which Dhamma does one, on the dissolution of his body at death, go to a good destination, and not to a bad destination? By reverencing which Saṃgha does one, on the dissolution of his body at death, go to a good destination and not to a bad destination? By cultivating what type of morality does one, on the dissolution of his body at death, go to a good destination, and not to a bad destination?

Cundī, of all legless beings, two-legged beings, four-legged beings, beings with many legs, corporeal beings, incorporeal beings, beings with perception, beings without perception, beings which neither have perception, nor non perception, the Bhagavā who deserves special veneration and

who comprehends all the dhammas by his own intellect and insight, should be said to be the greatest.

Cundī, those who venerate the Buddha are said to venerate what is the greatest, to those who venerate what is the greatest, the greatest advantage will accrue.

Cundī, of all existing conditioned phenomena, the Ariya Path of Eight Constituents should be said to be the greatest. Cundī, those who have reverence for the Ariya Path of Eight Constituents are said to reverence what is the greatest. To those who reverence what is the greatest, the greatest advantage will accrue.

Cundī, of all existing conditioned and unconditioned dhammas, freed from attachment, that is 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 be the greatest.

Cundi, those who have reverence for freedom from attachment, that is Nibbāna, are said to reverence what is the greatest. To those who reverence what is the greatest, the greatest advantage will accrue.

Of all religious orders and sects, the Tathāgata's Order of bhikkhu-disciples, who are worthy of receiving offerings brought even from afar, who are worthy of receiving offerings specially set aside for guests, who are worthy of receiving offerings donated for well-being in the next existence, who are worthy of receiving obeisance with joined palms raised to the forehead, and who are the incomparable fertile fields for all to sow the seeds of merit, consisting of eight categories or four pairs, should be said to be the greatest.

Cundī, those who reverence the Tathagata's Order of bhikkhus are said to reverence what is the greatest. To those

who reverence what is the greatest, the greatest advantage will accrue.

Cundī, of all existing moral precepts, the moral precepts that are unbroken, intact, unblemished and unspotless that enable one's release from craving's bondage, that are praised by the wise, that should not be applied wrongly, that conduce to concentrative calm, that are cherished by the Ariyas, should be said to be the greatest.

Cundī, those who observe the moral precept cherished by the Ariyas are said to observe what is the greatest. To those who observe what is the greatest, the greatest advantage will accrue. (Said the Bhagavā).

“For those who understand the greatness of the Three Gems and who in fact reverence the greatest, and to those who venerate the Incomparable One who is worthy of receiving noble offerings;

For those who reverence the noble Dhamma which is conducive to freedom from attachment, to peace and happiness; and to those who reverence the Saṅgha who are the greatest field for all to sow the seeds of merit;

For those who make offerings to what is the greatest (the Three Gems) the greatest of good things, namely, life-span, appearance, fame and following, happiness, strength of body and intellect, grow.

The wise ones who are endowed, with the Noble Dhamma, whether devas or human beings, who make offerings to what is the greatest (the Three Gems), attain to the greatest and are delighted”.

End of Cundī Sutta,
the second in this Vagga.

3. UGGAHA SUTTA**Discourse to Uggaha**

33. At one time the Bhagavā was staying in the jasmin wood at Bhaddiya. At that time Uggaha, the grandson of the householder Meṇḍaka went to the Bhagavā, made his obeisance, seated himself at a suitable place and addressed the Bhagavā thus:

“Venerable Sir, may the Bhagavā and three other bhikkhus accept my alms-food tomorrow.”

The Bhagavā indicated acceptance by remaining silent.

Knowing the Bhagavā’s acceptance, Uggaha, grandson of the householder Meṇḍaka, rose, made his obeisance and departed respectfully.

The next morning after the night had passed, the Bhagavā rearranged his robe, took the great robe and alms-bowl, went to the house of Uggaha, grandson of the householder Meṇḍaka and seated himself at a seat prepared for him.

Uggaha, the grandson of the householder Meṇḍaka, then himself served the Bhagavā with delicious food till the Bhagavā was satisfied and wanted no more.

After the Bhagavā had had his alms-meal and removed his hand from the bowl, Uggaha, grandson of the householder Meṇḍaka, sat at a suitable place and respectfully said to the Bhagavā.

“Venerable Sir, my young daughters will have to join their husbands’ families. May the Bhagavā admonish and instruct them. Thus admonished and instructed, they will prosper and be happy for long”.

The Bhagavā then said:

“Brides, on the subject of (your father’s) request, here is my advice on how you should conduct yourselves.

Solicitous of and attending to your welfare, your parents are giving you away in marriage. This is how you should conduct yourselves(in marriage). You should rise from bed before your husbands and retire to bed after them. You should so conduct yourselves that you are obedient to your husband's wishes, that you are pleasing in your conduct and loving in your speech. Brides, this is how you should conduct yourselves(in marriage).

“Brides, you should in addition conduct yourselves thus: you should respect the parents, samaṇa and brāhmaṇas who are respected and esteemed by your spouses, esteem, cherish and reverence them; when visiting, you should show reverence to them by providing accommodation and water for them (with which to wash their feet etc). Brides, you should conduct yourselves thus.

Brides, you should in addition conduct yourselves thus:

“You should become skilled in the craft and diligent and be endowed with competent management, and technicalities of the home based wool and cotton businesses of your spouses, and as to enable to engage yourselves personally and manage them. Brides, you should conduct yourselves thus.

Brides, you should in addition conduct yourselves thus: “You should be aware of what has been done or of what has not been done by the domestic servants and employees of your husbands, of the strength or lack of strength of those who are sick, and be able to divide and distribute hard and soft food to them, to each according to his due share”. Brides, you should conduct yourselves thus.

Brides, you should in addition conduct yourselves thus; You should look after, make secure, and keep intact whatever goods, whether grain, gold or silver, that may be

brought by your spouses, and see to it that they are not wasted through extravagant pleasure seeking, theft and intemperance. Brides, you should conduct yourselves thus.

Brides, women who are possessed of these five dhammas will, on the dissolution of their bodies at death, be reborn in the company of devas with delightful forms (Manāpakāyikā).

“A man at all times and always maintains his wife, looking after her with diligence and care. The good wife who is thus maintained and whose every want is met, does not slight her husband.

The good wife does not constrain her husband by her nagging. The wise wife cherishes and respects all those who are respected and esteemed by her husband.

A certain woman is energetic diligent and is not indolent. She is surrounded by attendants who are maintained and supported by her. She does what pleases her husband. She keeps and looks after the property amassed by her husband.

That woman who attends to her husband's wishes and conducts herself thus is reborn in the realm of devas with delightful forms (Manāpakāyikā).”

End of Uggaha Sutta,
the third in this Vagga.

4. SĪHASENĀPATI SUTTA

Discourse to Sīhasenāpati

34. At one time the Bhagavā was staying at the pinnacled monastery in Mahāvana forest in Vesālī. During that time General Sīha approached the Bhagavā, made his obeisance, sat at a suitable place and addressed the Bhagavā thus: “Venerable Sir, can the Bhagavā make known the personally apperceivable result of giving charity?”

“I can, Sīha”, replied the Bhagavā.

Sīha, a giver of charity is held in affection and esteem by many. Sīha, this affection and esteem by many for the giver of charity is the personally apperceivable result of giving charity.

And again, Sīha, a giver of charity is approached by virtuous people who are tranquil. Sīha that giver of charity is approached by virtuous people who are tranquil, is another personally apperceivable result of giving charity.

And again, Sīha, the good fame of the giver of charity spreads far and wide. Sīha, that the good fame of the giver of charity spreads far and wide, is another personally apperceivable result of giving of charity.

And again, Sīha, a giver of charity, approaches any kind of assembly, whether it be an assembly of the ruling class or of brāhmins, or of well-to-do people, or of samanās, he does so with confidence and untroubled demeanour. That when the giver of charity approaches any kind of assembly, whether it be an assembly of the rulers, or of brāhmins, or well-to-do people, or of sumanas, he does so with confidence and untroubled demeanour, is another personally apperceivable result of giving charity.

And again, Sīha, the giver of charity on the dissolution of his body at death, is reborn in good destinations, the

happy world of the devas. That, the giver of charity, on the dissolution of his body at death, is reborn in good destinations, the happy world of the devas, is the after life result, of giving charity. (Said the Bhagavā).

When the Bhagavā had said thus, General Sīha said to the Bhagavā: “Venerable Sir, I have approached the Bhagavā with conviction, not to learn of the four personally apperceivable results of giving of charity as taught by the Bhagavā. I am myself acquainted with their results. Venerable Sir, I am myself a giver of charity, held in affection and esteem by many.

Venerable Sir, I am (myself) a giver of charity who is approached by virtuous people, who are tranquil.

Venerable Sir, I am myself a giver of charity whose fame spreads far and wide: “Sīha the general is a giver of charity. He does good to the Order of bhikkhus and attends upon the Order of bhikkhus.”

Venerable Sir, I am (myself) a giver of charity. I approach any kind of assembly, whether it be an assembly of the ruling class, of brahmins, or of well- to- do people, or of bhikkhus, with confidence and untroubled demeanour.

Venerable Sir, I have approached the Bhagavā with conviction, not to learn the four personally apperceivable results of giving charity, as taught by the Bhagavā. I am myself acquainted with these results.

Venerable Sir, I am not however acquainted with the result taught me by the Bhagavā as follows: “Sīha, a giver of charity, on the dissolution of his body at death, is reborn in good destinations, the happy world of the devas”. I have approached the Bhagavā with conviction only to learn of this result. (Said Sīha).

Sīha, this is true, this result is true. The giver of charity, on the dissolution of his body at death is reborn in

the good destinations, the happy world of the devas. (Said the Bhagavā).

The giver of charity is held in affection by many. He is resorted to by many. He attains to fame and his attendants multiply. The one who is free from niggardliness can enter an assembly with confidence and untroubled demeanour. For this reason the wise who seek happiness, eliminate the impurity of niggardliness and give charity. These people stay for long in the Tāvātimsā deva-world. They live happily in the company of Tāvātimsā devas.

Those who have the opportunity and who have done good deeds, when passing away from this life, go about with radiant bodies in the Nandavana Park. They become endowed with the five sense pleasures and are delighted, happy and glad. Those disciples who follow the words of the Bhagavā who is possessed of the virtue of Tādi and practise accordingly find happiness in the deva world.

End of Sīhasenāpati Sutta,
the fourth in this Vagga.

5. DĀNĀNISAMSA SUTTA

Discourse on the Benefits of Giving Charity

35. Bhikkhus, the benefits of giving of charity are of five kinds.

What are the five?

A giver of charity is held in affection and esteem by many.

He is approached to by virtuous people who are tranquil.

His good fame spreads far and wide.

He is not remiss in (the observance of the five) precepts for the laity.

On the dissolution of his body at death, he is reborn in good destination, the happy world of the devas.

These, bhikkhus, are the five benefits of giving charity.
(Said the Bhagavā)

He who constantly observes the dhamma of the virtuous and gives charity is held in affection. He is always approached to by virtuous persons who restrain themselves in their bodily, verbal and mental actions.

Those virtuous persons teach the giver of charity the noble dhamma that tends to destroy all kinds of suffering. That person in this world, knowing this dhamma, and being detached from āsavas realizes Nibbāna.

End of Dānānisaṃsa Sutta,
the fifth in this Vagga.

6. KĀLADĀNA SUTTA

Discourse on Timely Giving of Charity

36. Bhikkhus, there are five kinds of timely giving of charity.

What are the five?

Giving of charity to a guest.

Giving of charity to a traveller.

Giving of charity to the sick.

Giving of charity at a time of famine.

Giving newly harvested crops and fruits in charity, as first priority to those who are endowed with morality.

These, bhikkhus, are the five kinds of timely giving of charity. (Said the Bhagavā).

The wise who understand the words (of the alms-seeker) and who are free from niggardliness, give charity on suitable occasions. They give charity on suitable occasions with specially clear consciousness to those Ariyas who are endowed with the virtue of *tādi* and uprightness. That person's giving of charity is great.

People rejoice in that act of charity. They also render service in it. (For the donor) the act of charity is not diminished by these people being gladdened and by their rendering service in it. They receive their share of merit from that good deed.

That is why if one who is free from niggardliness gives charity, he should do so to a person to whom immense benefit can accrue. Meritorious acts are the support of beings in the after life.

End of Kāladāna Sutta,
the sixth in this Vagga.

7. BHOJANA SUTTA

Discourse on Alms-food

37. Bhikkhus, a donor who gives alms-food as an act of charity, is said to be offering five kinds of gifts.

What are the five?

He is said to give life as an act of charity.

He is said to give good looks as an act of charity.

He is said to give happiness as an act of charity.

He is said to give strength as an act of charity.

He is said to give wisdom as an act of charity.

Because life is given as an act of charity, the deva lifespan or the human lifespan of that donor will be long. Because good looks are given as an act of charity, his appearance as a deva or as a human being will be attractive. Because happiness is given as an act of charity he will have happiness of a deva or as a human being. Because strength is given as an act of charity, his strength as a deva or as a human being will be great. Because wisdom is given as an act of charity, he will have wisdom of a deva or as a human being.

Bhikkhus, a donor who gives alms-food as an act of charity is said to be offering these five kinds of gifts. (Said the Bhagavā).

A wise person gives life as an act of charity, gives strength in charity, gives good looks as an act of charity, gives wisdom as an act of charity. The wise one gives happiness as an act of charity. That wise one gains happiness:

Because one gives life in charity, gives strength as an act of charity, gives good looks as an act of charity, gives happiness as an act of charity and gives wisdom as an act of charity, one will be blessed with long life and a large following in whichever world one may be reborn.

End of Bojhāna Sutta,
the seventh in this Vagga.

8. SADDHA SUTTA

Discourse on a Man of Conviction

38. Bhikkhus, the following five kinds of benefit will accrue to a man of good family endowed with conviction. What are the five?

Bhikkhus, when virtuous persons with tranquil mind shows compassion, they will do so first only to the person who is endowed with conviction and not the one who lacks conviction.

When they approach people, they will first do so only to the one who is endowed with conviction and not to the one who lacks conviction.

When they seek alms, they will do so first only from the one who is endowed with conviction and not from the one who lacks conviction.

When they teach the Dhamma, they will do so first only to the one who is endowed with conviction and not to the one who lacks conviction. The one who is endowed with conviction, on the dissolution of his body at death, will be reborn in good destination, the happy world of the devas.

Bhikkhus, these are the five kinds of benefit which will accrue to the man of good family who is endowed with conviction.

Bhikkhus, just as a big banyan tree, on level ground, growing at the crossing of four roads is a refuge for all birds from all around, similarly, bhikkhus, a man of good family endowed with conviction is a refuge for bhikkhus and bhikkhunis, for male and female lay disciples. (Said the Bhagavā).

Just as the big tree, complete with boughs, branches, leaves and fruits, of big girth in its trunk and firmly rooted, is a perch for all birds.

Just as all birds gather at and resort to that delightful place; Just as birds needing shade go to that place and birds wanting fruit, eat the fruit.

Similarly a person endowed with morality, of humble behaviour, not arrogant, self-restrained, mild, gentle and endowed with conviction is approached by Arahats who are free from attachment, free from hatred, free from bewilderment, free from āsavas and are an incomparable fertile field for all to sow the seeds of merit.

Those Arahats teach that person the dhamma that is the cause of dispelling all suffering. That person, having comprehended the Dhamma in this life, is free from āsavas and realizes Parinibbāna.

End of Saddha Sutta,
the eighth in this Vagga.

9. PUTTA SUTTA

Discourse on Children

39. Bhikkhus, parents who discern well these five circumstances, desire to have children of their own blood.

What are the five?

Our children whom we have bred and brought up will maintain us (in our old age).

They will attend to our affairs.

Our lineage will last long.

They will be our heirs.

When we have passed away from this life, they will offer alms on our behalf (and share their merit with us.)

Bhikkhus, parents who discern well these circumstances desire to have children of their own blood. (Said the Bhagavā).

Wise persons who discern well those live circumstances desire to have children. The children we have bred and brought up will maintain and look after us well. They will attend to our affairs. Our lineage will last long. They will be our heirs. Besides, when we have passed away they will offer alms on our behalf (and share their merit with us).

Wise parents who discern these circumstances desire to have children. The virtuous who k. gratitude and show it in deeds repeatedly think of the former acts (of parental care) and maintain and look after their parents.

They attend to the affairs of the parents as they would attend to the affairs of those to whom they are beholden.

Those children who obey their parents' admonition, who maintain their parents for having nurtured them, who perpetuate their lineage and who are endowed with conviction and morality are worthy of praise.

End of Putta Sutta,
the ninth in this Vagga.

10. MAHĀSĀLAPUTTA SUTTA

Discourse containing the Simile of Big Trees

40. Dependent upon the Himalayas, the greatest mountains, big trees prosper in five ways.

What are the five?

They prosper with boughs, branches and leaves.

They prosper with bark.

They prosper with outer crust.

They prosper with sapwood.

They prosper with heartwood.

Similarly, bhikkhus, the members of a household prosper in five ways, dependant on a man of good family who is endowed with conviction.

What are the five?

They prosper with conviction.

They prosper with morality.

They prosper with learning.

They prosper with generosity.

They prosper with wisdom.

Bhikkhus, dependant upon a man of good family who is endowed with conviction, the members of a household prosper in these five ways. (Said the Bhagavā).

Dependant on the rock mountain, lordly trees in the big forest prosper.

Similarly, dependant on a man of good family who is possessed of morality and conviction, the wife and children, relatives, friends and acquaintances, kinsfolk and those who depend on him for their livelihood, prosper.

Seeing the morality, the generosity and the good conduct of the person possessed of morality, others imitate his example and conduct themselves accordingly.

The wise ones practise the dhamma that is like the Path for those who in this Teaching are reborn in the deva world where they enjoy sense pleasures at will and are delighted.

End of Mahasalaputta Sutta,

the tenth in this Vagga.

End of Sumana Vagga, the fourth Vagga.

v. MUNḌARĀJA VAGGA

1. Ādiya Sutta
2. Sappurisa Sutta
3. Iṅḡha Sutta
4. Manāpadāyī Sutta
5. Puññābhisanda Sutta
6. Sampadā Sutta
7. Dhana Sutta
8. Alabbhaniya Ṭhāna Sutta
9. Kosala Sutta
10. Nārada Sutta

v. MUNḌARĀJA VAGGA

1. ĀDIYA SUTTA

Discourse on Advantage of Coming Into Wealth

41. At one time the Bhagavā was staying at the Jetavana monastery of Anāthapiṇḍika in Sāvattī.

During that time Anāthapiṇḍika, the householder approached the Bhagavā, made his obeisance and sat at a suitable place. To Anāthapiṇḍika who was thus seated, the Bhagavā said thus: Householder, there are five advantage of coming into wealth.

What are the five?

Householder, in this world a noble disciple makes himself happy and pleased, leading a comfortable life, with wealth acquired through industry and effort, through lawful means, through physical exertion and sweat, and he makes his parents happy, pleased, leading a comfortable life. He makes his wife and children, his slaves and workmen happy and pleased, leading a comfortable life.

This is the first advantage of coming into wealth.

And again householder, a noble disciple makes his friends and acquaintances happy and pleased, leading a comfortable life, with wealth acquired through industry and effort, through physical exertion and sweat, and through lawful means.

This is the second advantage of coming into wealth.

And again householder, a noble disciple makes himself happy by safeguarding his wealth acquired through industry and effort, through physical exertion and sweat, and lawful means, from danger on account of fire, water, the ruler, thief and undeserving heirs.

This is the third advantage of coming into wealth.

And again householder, a noble disciple makes five kinds of gift with the wealth acquired through industry and effort, through physical exertion and sweat, and through lawful means, to his relatives, to guests, to deceased relatives, to the ruler and to the devas.

This is the fourth advantage of coming into wealth.

And again householder, a noble disciple, with wealth acquired through industry and effort through physical exertion and sweat and through lawful means, makes noble offerings to samaṇas and brāhmaṇas who are free from intoxication due to wealth, and unmindfulness, who are steadfast in patience and self restraint, some of whom admonishes themselves, some of whom extinguish the defilements from their minds, some of whom calm their minds (through attainment of Nibbāna in the present life by extinction of the defilements). This noble offering leads to rebirth in the higher realms, leads to rebirth in the deva world, is conducive to happiness and good results.

This is the fifth advantage of coming into wealth.

Householder, these are the five advantage of coming into wealth.

Householder, in case the noble disciple who lives by these five conditions for coming into wealth has his wealth exhausted, it would occur to him thus: "I have lived by these conditions for coming into wealth, yet my wealth becomes exhausted". Thereby he does not feel unhappy about it.

Householder, in case the noble disciple who lives by these five conditions has his wealth increased, it would occur to him thus: "I have lived by these advantage of coming into wealth and have my wealth increased." Thereby, in either case, he does not feel unhappy about it. (Said the Bhagavā).

I have enjoyed my wealth, have supported my parents, maintained my wife and children, overcome the dangers, have made offerings that lead to rebirth in the higher realms.

Further, I have made the five kinds of gifts. I have supported those who are possessed of morality, who observe restraint of body, speech and mind, and who live the noble life.

The wise householder desires wealth for certain ends; these I have done what will not make me worry any more.

The person who repeatedly reflects thus is one who is established in the dhamma of the Noble Ones. That person is praised in this life and rejoices in the deva world after he has passed away.

End of Ādiya Sutta,
the first in this Vagga.

2. SAPPURISA SUTTA

Discourse on the Righteous Man

42. Bhikkhus, if a righteous man is born into a family, this will redound to the advantage of many, to the welfare of many, to the happiness of many. It will redound to the advantage, to the welfare and to the happiness of parents; to the advantage, to the welfare and to the happiness of wife and children; to the advantage, to the welfare and to the happiness of slaves and workmen; to the advantage, to the welfare and happiness of friends and acquaintances; and to

the advantage, to the welfare and to the happiness of samaṇas and brāhmaṇas.

For example, bhikkhus, just as heavy rainfall makes all crops thrive well and redounds to the advantage, to the welfare and to the happiness of many, so also bhikkhus, if a righteous man is born into a family, this will redound to the advantage, to the welfare and to the happiness of many; to the advantage, to the welfare and to the happiness of the parents; to the advantage, to the welfare and to the happiness of wife and children; to the advantage, to the welfare and to the happiness of slaves and workmen; to the advantage, to the welfare and to the happiness of friends and acquaintances and to the advantage, to the welfare and to the happiness of samaṇas and brāhmaṇas. (Said the Bhagavā).

One who works for the welfare of many brings about wealth for them. That person who observes the dhamma, who is learned and is endowed with morality and good conduct is protected by all devas. Fame will not forsake one who is established in the dhamma.

How can one who is established in the Dhamma, who is endowed with morality, who is accustomed to speak truly and who has a moral dread of demeritorious deeds, who is like the most refined kind of gold, be censured by anybody? He is praised by the devas as well as brahmās.

End of Sappurisa Sutta.
the second in this Vagga.

3. ITṬHA SUTTA

Discourse on Desirable Things

43. During that time Anāthapiṇḍika the householder approached the Bhagavā, made his obeisance, sat at a suitable place. To Anāthapiṇḍika who was thus seated, the Bhagavā said thus: Householder, there are five things that in the world are desirable, delightful and pleasing and that are hard to come by.

What are the five?

Householder, longevity is desirable, delightful and pleasing and is hard to come by (in the world). Good appearance is desirable, delightful and pleasing and is hard to come by (in this world). Happiness is desirable, delightful and pleasing and is hard to come by (in this world). A large following is desirable, delightful and pleasing and hard to come by (in this world). The deva realms are desirable, delightful and pleasing and hard to come by (in this world).

Householder, in the world these are the five things that are desirable, delightful and pleasing and that are hard to come by.

Householder, I do not say that these five things that are desirable, delightful and pleasing and are hard to come by in this world, are obtainable by wishing or by expressing one's ardent desires.

Householder, if these five things that are desirable, delightful and pleasing and that are hard to come by in the world, were obtained by wishing or by expressing one's ardent desires, who in this world would lack anything?

Householder, an Ariya disciple who desires longevity should not long for it verbally or mentally. Householder, as a condition for attaining longevity, the noble disciple desiring longevity should so conduct himself as to gain longevity.

True it is. That noble disciple who so conducts himself as to gain longevity, attains longevity. That person can have longevity either as a deva or as a human being.

Householder, an Ariya disciple desiring good appearance should not long for it verbally and mentally. Householder, as a condition for attaining good appearance, the noble disciple desiring good appearance should so conduct himself as to gain good appearance. True it is. That Ariya disciple who so conducts himself as to gain good appearance attains good appearance. That person can have good appearance either as a deva or as a human being.

Householder, an Ariya disciple desiring happiness should not long for it verbally and mentally. Householder, as a condition for attaining happiness the noble disciple desiring happiness should so conduct himself as to gain happiness. True it is. That noble disciple who so conducts himself as to gain happiness, attains happiness. That person can have happiness either as a deva or as a human being.

Householder, an Ariya disciple desiring a large following should not long for it verbally and mentally. Householder, the Ariya disciple desiring a large following should, as a condition for attaining a large following, conduct himself as to gain a large following. True it is. The Ariya disciple who so conducts himself as to gain a large following, attains a large following. That person can have a large following as a deva or as a human being.

Householder, an Ariya disciple desiring to reach the deva world should not long for it verbally and mentally. Householder, the Ariya disciple desiring to reach the deva world, as a condition for attaining the deva world, should so conduct himself as to reach the deva world. True it is. That Ariya disciple who so conducts himself to reach the deva world attains to the deva world. That person can attain to the deva world. (Said the Bhagavā).

A man of good family who longs for longevity, good appearance, a large following, fame, the deva world, noble lineage and progressive noble delight, should not be remiss (in the performance of meritorious deeds.)

The wise praise the one who is not remiss in the performance of meritorious deeds. The wise person who is not remiss can have two advantages.

Because the wise man acquires two advantages, acquiring advantage in this life and advantage in the hereafter, he is called a Paṇḍita.

End of Iṭṭha Sutta,
the third in this Vagga.

4. MANĀPADĀYI SUTTA

Discourse on Giving What is Pleasing

44. At one time the Bhagavā was staying at the pinnacled monastery in the Mahāvana grove in Vesālī. During that time the Bhagavā one morning rearranged his robe, took his alms-bowl and great robe, went to the house of Ugga, the householder of Vesālī and sat at a seat prepared for him. Ugga the householder of Vesālī, then approached the Bhagavā, made his obeisance, sat at a suitable place and spoke to the Bhagavā thus: “Venerable Sir, I have heard this and received this from the Bhagavā himself, the donor of a pleasing object receives a pleasing benefit”. Venerable Sir, my hard food, which has the colour of the sal-flower is pleasing. May the Bhagavā out of compassion accept my hard food. (Said Ugga).

The Bhagavā out of compassion accepted.

“Venerable Sir, I have heard this and received this from the Bhagavā himself: The donor of a pleasing object receives a pleasing benefit. Venerable Sir, my pork curry is flavoured with jujube and is pleasing. May the Bhagavā out of compassion accept my curry”. (Said Ugga).

The Bhagavā out of compassion accepted.

“Venerable Sir, I have heard thus and received this from the Bhagavā himself: ‘The donor of a pleasing object receives a pleasing benefit’. My dish of vegetable is cooked in oil and is pleasing. May the Bhagavā out of compassion accept my dish of vegetable”.

The Bhagavā out of compassion accepted.

“Venerable Sir, I have heard thus and received this from the Bhagavā himself ‘The donor of a pleasing object receives a pleasing benefit.’ Venerable Sir, my sāli rice, free of black grains together with kinds of broth and various kinds of curry is pleasing. May the Bhagavā out of compassion accept my sāli rice”. (Said Ugga).

The Bhagavā out of compassion accepted.

“Venerable Sir, I have heard thus and received this from the Bhagavā himself: ‘The donor of a pleasing object receives a pleasing benefit’. Venerable Sir, my pieces of cloth made in Kasi country are pleasing. May the Bhagavā out of compassion accept my pieces of cloth”.

The Bhagavā out of compassion accepted.

“Venerable Sir, I have heard thus and received this from the Bhagavā himself. ‘The donor of a pleasing object receives a pleasing benefit’. Venerable Sir, my couch with long-tufted carpet, coverlets of woollen ornamental embroidery seat of deerskin; red awning and red cushions at either end, is pleasing”.

“Venerable Sir, in fact we know these things are not appropriate for the Bhagavā”.

Venerable Sir, this sandalwood seat of ours is worth more than a hundred thousand. (Said Ugga).

May the Bhagavā out of compassion accept this seat.

The Bhagavā out of compassion accepted.

The Bhagavā then gave this exposition on the benefits of the good deeds to Ugga the householder of Vesālī.

“The donor of a pleasing object receives a pleasing benefit. A person devoutly makes offerings of clothings, lodgings, food, and drinks and various articles to upright persons.

Knowing Arahats to be like a field of merit, one should give freely and support them. That virtuous person who relinquishing what is difficult to relinquish, gives away a pleasing object, receives a pleasing benefit”.

After giving the exposition to Ugga the householder of Vesālī, on the benefits of good deeds, the Bhagavā rose from his seat and departed.

Then, not long afterwards, Ugga the householder of Vesālī passed away and was reborn in a brahmā realm due to jhanic consciousness.

The Bhagavā then was staying at the Jetavana monastery of Anāthapiṇḍika in Sāvattī. Then soon after the middle part of the night, Ugga the brahmā approached the Bhagavā illuminating the entire Jetavana monastery. The brahmā Ugga who was standing made obeisance to the Bhagavā and stood at a suitable place. The Bhagavā said thus: “Ugga, how is it? Has your wish been fulfilled?”

“Venerable Sir, indeed my wish has been fulfilled”. Then the Bhagavā addressed the brahmā Ugga in verse:

“The donor who gives a pleasing object receives a pleasing benefit.

One who gives what is supreme receives what is supreme in return. The giver of what is best receives what is best. The giver of what is excellent reaches a position of excellence.

One who gives what is supreme, what is the best and what is excellent, attains longevity and a large following, wherever he may be reborn.

End of Manāpadāyī Sutta,
the fourth in this Vagga.

5. PUÑÑABHISANDA SUTTA

Discourse on Outflow of Meritorious Deeds

45. Bhikkhus, these five kinds of outflow of meritorious deeds and outflow of meritorious actions carry happiness, conduces to good results, to happiness as resultant and to rebirth in the deva world and which leads to what is desirable, what is delightful, what is pleasing, what is advantageous, and what is blissful.

What are the five?

Bhikkhus, the bhikkhu who uses the robe offered by a certain lay supporter enters upon and abides in the measureless concentration (Arahatta-phala samādhi). That person's outflow of meritorious deeds, outflow of meritorious actions are measureless; it carries happiness, conduces to good results, to happiness as resultant, and to rebirth in the deva world, and which leads to what is desirable, what is delightful, what is pleasing, what is advantageous, and what is blissful.

Bhikkhus, the bhikkhu who uses the alms food offered by a certain lay supporter ...p...

Bhikkhus, the bhikkhu who uses the monastic dwelling offered by a certain lay supporter ...p...

Bhikkhus, the bhikkhu who uses the couch offered by a certain lay supporter ...p...

Bhikkhus, the bhikkhu who uses medicines and medicinal requisites for curing illness, offered by a certain lay supporter enters upon and abides in the measureless concentration (Arahatta-phala samādhī). That person's outflow of meritorious deeds, outflow of meritorious actions carries happiness, conduces to good results, happiness as resultant, to rebirth in the deva world and which leads to what is desirable, what is delightful, what is pleasing, what is advantageous and what is blissful.

Bhikkhus, these five kinds of outflow of meritorious deeds and outflow of meritorious actions carry happiness, conduces to good results, to happiness as resultant, and to rebirth in the deva world. They lead to what is desirable, what is delightful, what is pleasing, what is advantageous, and what is blissful.

Bhikkhus, it is not easy to measure the magnitude of the meritorious deeds of the Ariya disciple who is endowed with the five kinds of outflow of meritorious deeds and the outflow of meritorious actions thus: Such and such, are the measure of the outflow of meritorious deeds and the outflow of meritorious actions, that carry happiness, conduce to good results, to happiness as a resultant, and to rebirth in the deva world, and which leads to what is desirable, what is delightful, what is pleasing, what is advantageous and what is blissful. In fact, it can only be referred to as measureless and incomparable mass of meritorious deeds.

For example bhikkhus, it is not easy to measure the volume of water in the great ocean so many vessels of water, as hundreds of vessels of water, as thousands of

vessels of water, as hundreds of thousands of vessels of water. In fact it can only be referred to as a measureless mass of water. Similarly, it is not easy to measure the magnitude of the meritorious deeds of the Ariya disciple who is endowed with the five kinds of outflow of meritorious deeds and outflow of meritorious actions thus: 'Such and such is the measure of the outflow of meritorious deeds and the outflow of meritorious actions that carry happiness, conduces to good results, to happiness as a resultant, and to rebirth in the deva world and which leads to what is desirable, to what is delightful, what is pleasing, what is advantageous and what is blissful.' In fact, it can only be referred to as a measureless and incomparable mass of meritorious deeds.

Just as the ocean which carries a large volume of water which cannot be measured as so many vessels of water, which has a tremendous roar, which is greatly terrifying, which is the repository of treasures, into which enter a great many constantly flowing rivers on which a great many people rely for support.

Just as a great many rivers on which multitudes of people depend on, flow constantly into the great ocean, so also, the result of meritorious deeds flow into the wise person who gives food and drinks, clothing, beds and coverlets like rivers carrying water into the ocean.

End of Puññābhisanda Sutta,
the fifth in this Vagga.

6. SAMPADĀ SUTTA

Discourse on Attainment

46. Bhikkhus, there are these five kinds of attainment. What are the five?

Attainment of Conviction, attainment of Morality, attainment of Learning, attainment of Generosity and attainment of Wisdom.

Bhikkhus, these are the five kinds of attainment. (Said the Bhagavā).

End of Sampadā Sutta,
the sixth in this Vagga.

7. DHANA SUTTA

Discourse on Wealth

47. Bhikkhus, these are the five kinds of wealth. What are the five?

Wealth of Conviction, wealth of Morality, wealth of Learning, wealth of Generosity and wealth of Wisdom.

Bhikkhus, what is the wealth of Conviction?

Bhikkhus, in this Teaching, the Ariya disciple has conviction in the Magga Insight and Perfect Enlightenment of the Tathāgata thus: 'This indeed is the Bhagavā ...p... the Teacher of devas and men, the Enlightened One, knowing and teaching the Four Ariya Truths, the Most Exalted. Bhikkhus, this is called the wealth of Conviction.

Bhikkhus, what is the wealth of Morality?

Bhikkhus, in this Teaching the Ariya disciple abstains from taking another life ...p... abstains from taking fermented beverages and liquor, which are the cause of forgetfulness. Bhikkhus, this is called the wealth of Morality.

Bhikkhus, what is the wealth of Learning?

Bhikkhus, in this Teaching, the Ariya disciple has "heard a lot and seen a lot" ...p... with his learning. he knows well, penetratively. Bhikkhus, this is called the wealth of Learning.

Bhikkhus, what is the wealth of Generosity?

Bhikkhus, in this Teaching, the Ariya disciple lives a householder's life with his mind free from stinginess giving generously, having hands washed clean(i. e. hands that do good deeds). taking delight in giving things away, being worthy of approach for alms, taking delight in giving and sharing. Bhikkhus, this is called the wealth of Generosity.

Bhikkhus, what is the wealth of Wisdom?

Bhikkhus, in this Teaching, the Ariya disciple is possessed of Wisdom. He is possessed of the noble Wisdom. that comprehends the arising and passing away (of conditioned dhammas), that shatter and destroy the defilements and that can well enable realization of Nibbāna. Bhikkhus, this is called the wealth of Wisdom.

Bhikkhus, these are the five kinds of Wealth. (Said the Bhagavā).

A certain person has conviction in the Tathāgata, which is unshakeable and firmly established. His morality is sublime and is pleasing to and admired by the Ariyas.

His reverence for the Saṃgha is based on his honest discernment of it. He is referred to as 'one who is not poor'. His life is not futile.

Therefore, the wise one who heeds the exhortation of the Buddhas should repeatedly strive after Conviction. Morality, Reverence and knowledge of the Dhamma.

End of Dhana Sutta,
the seventh in this Vagga.

8. ALABBIHANĪYATHĀNA SUTTA

Discourse on Things which cannot be wished for

48. Bhikkhus, in the world, there are five things which cannot be wished for by anyone, whether by a samaṇa or a brāhmaṇa or a deva or Māra or a brahmā.

What are the five?

In this world, no one, whether a samaṇa or a brāhmaṇa or a deva or Māra or brahmā, or by anyone, can wish: 'Let there be no ageing', concerning the phenomenon of ageing. The phenomenon of sickness "Let there be no sickness". ...p... The phenomenon of death ... "Let there be no death". The phenomenon of decay ... "Let there be no decay". In the world regarding the phenomenon of dissolution, the wish "Let there be no dissolution", cannot be fulfilled by anyone, whether by a samaṇa or a brāhmaṇa or a deva or Māra or by a brahmā.

Bhikkhus, to an uninformed worldling, ageing takes place in accordance with the phenomenon of ageing. When this happens that worldling cannot reflect thus: "I am not the only one in whom ageing takes place in accordance with the phenomenon of ageing. In fact, sentient beings come into this world, leaves this world, dies, and is reborn. To all sentient beings ageing takes place in accordance with the phenomenon of ageing. When ageing taking place in one, in accordance with the phenomenon of ageing, if I were to grieve, mourn, lament, wail bitterly beating my breast and become bewildered, I would have no desire to take food, my body would become emaciated. I would not be able to work, my enemies would rejoice, and my friends would be sorry".

When the phenomenon of ageing takes place that person grieves, mourns, laments, wails bitterly beating his breast and becomes greatly bewildered.

Bhikkhus, this person is called an uninformed worldling who is pierced by the poisonous thorn of grief. He is one who torments himself. And again, bhikkhus, to an uninformed worldling, sickness takes place in accordance with the phenomenon of sickness. ... death takes place in accordance with the phenomenon of death ... decay takes place in accordance with the phenomenon of decay ... dissolution takes place in accordance with the phenomenon of dissolution. When this takes place, that person cannot reflect thus:

“I am not the only one in whom dissolution takes place in accordance with the phenomenon of dissolution. In fact every sentient being comes into this world, leaves this world, dies and is reborn. To all sentient being, dissolution takes place in accordance with the phenomenon of dissolution. If I were to grieve, mourn, lament, wail bitterly beating my breast and become greatly bewildered, I would have no desire to take food, my body would become emaciated. I would not be able to work, my enemies would rejoice and my friends would be sorry’.

That worldling who is overtaken by the phenomenon of dissolution grieves, despairs, laments, wails bitterly beating his breast and becomes greatly bewildered.

Bhikkhus, the ignorant worldling who is pierced by the poisonous thorn of grief, is one who torments himself.

Bhikkhus, a well-informed Ariya disciple, on being overtaken by the phenomenon of old age, reflects thus: “I am not the only one in whom ageing takes place in accordance with the phenomenon of old age. In fact, the phenomenon of old age overtakes everyone who is reborn in this existence, who passes away into another existence, who dies and who is reborn. If, on being overtaken by the phenomenon of old age, I grieve, despair, lament, wail bitterly

beating his breast, becomes greatly distressed. I will have no desire to take food and my body would become emaciated. I would not be able to work, my enemies would rejoice and my friends would be sorry.”

Bhikkhus, this person is called an Ariya disciple who is overtaken by the phenomenon of old age, does not grieve, mourn, lament, wail bitterly beating his breast and does not become greatly bewildered. Bhikkhus, this person is called a well informed Ariya disciple who has taken out the poisonous thorn of grief. The uninformed worldling who is pierced by the poisonous thorn of grief torments himself. The Ariya disciple who is free of the thorn of grief calms himself.

And again, bhikkhus, to a well informed Ariya disciple sickness takes place in accordance with the phenomenon of sickness ...p... death takes place in accordance with the phenomenon of death, decay takes place in accordance with the phenomenon of decay, dissolution takes place in accordance with the phenomenon of dissolution. When this happens that person reflects thus:

“I am not the only one in whom ageing takes place in accordance with the phenomenon of dissolution. In fact, the phenomenon of dissolution overtakes everyone who is reborn in this existence or who passes away into another existence, who dies or who is reborn. If, on being overtaken by the phenomenon of dissolution, I grieve, despair, lament, wail bitterly beating my breast, am bewildered, I will have no desire to take food and my body will be emaciated, I will not be able to work. My enemies will rejoice and my friends will be sorry.

That noble disciple on being overtaken by the phenomenon of dissolution does not grieve, despair, lament, wail bitterly beating his breast and does not become bewildered.

This person is called a well informed Ariya disciple who has taken out the poisonous thorn of grief. The uninformed worldling who is pierced by the poisonous thorn of grief torments himself. The noble disciple who is free of the poisonous thorn of grief calms himself.

In this world, bhikkhus, these are the five things that cannot be wished for by anyone, whether by a samana, or a brahmāna, or a deva, or Māra or brahmā.

In this world, not the least benefit can in fact be gained by grieving and lamenting. When one's enemies come to know of one's grieving and suffering, they rejoice.

When faced with danger, the wise one discerning the cause is not shaken. The enemies of that wise one, seeing his normal unperturbed countenance, are disconcerted.

Every possible advantage should be striven after, whether by praising virtue, or by reciting a potent mantra (spell or charm), or by saying good (pleasing) words, or by offering a gratification, or by mentioning one's lineage.

If I know or another one knows, that a certain result (like not growing old) is unavailing, we should not grieve thus: "I have committed an act that will be firmly embedded in cyclic kamma. What could I do now?" Instead, I should exercise forbearance.

End of Alabbhaniyaṭhāna Sutta,
the eighth in this Vagga.

9. KOSALA SUTTA

Discourse to Kosala

49. Once the Bhagavā was staying at the Jetavana monastery of Anāthapiṇḍika of Sāvāthī. During that time the Kosalan monarch Pasenadi approached the Bhagavā, made his obeisance and sat at a suitable place.

(Queen Mallikā had died just then).

An attendant of the court approached King Pasenadī and whispered in his ear: "Noble Ruler, Queen Mallikā has expired". On being informed, King Pasenadī was distressed, saddened and remained disheartened and silent, with sagging shoulders and downcast eyes.

The Bhagavā then, knowing that King Pasenadī was distressed, saddened, remaining disheartened and silent with sagging shoulders and downcast eyes, said to King Pasenadī. In the world, there are the five kinds of things that cannot be wished away by anyone, whether by a samana, or a brahmāna or a deva or by Māra or a brahmā.

What are the five?

The phenomenon of ageing cannot be wished away by saying "Let there be no ageing" ...p...

In this world not the least benefit can in fact be gained by grieving or lamenting ...p... "I have committed an act that is firmly embedded in cyclic Kamma. What could I do now?"

End of Kosala Sutta,
the ninth in this Vagga.

10. NĀRADA SUTTA

Discourse Given by the Venerable Nārada

50. Once the Venerable Nārada was staying at Kukkutārāma monasrery in Pāṭaliputta. At that time the beloved charming consort of King Muṇḍa, Queen Baddhā, had died. King Muṇḍa because of the death of his beloved charming Queen Baddhā, would not bathe, perfume himself, have his meals, attend to affairs of state. By day and by night he remained dazed and distracted, beside her dead body.

King Muṇḍa then summoned the Royal Treasurer Piyaka and gave the following order.

“Friend Piyaka, let the body of the dead Queen Baddhā be soaked in oil in an iron coffin entirely filled with oil and cover it with another iron coffin. By putting the body of the dead Queen Baddhā thus, we will be able to see it for long.

After acknowledging King Muṇḍa’s instructions by saying “Yes Your Majesty” the Royal Treasurer Piyaka soaked the body of Queen Baddhā in oil in an iron coffin entirely filled with oil and covered it with another iron coffin. It then occurred thus to the Royal Treasurer Piyaka:

“The beloved charming consort of King Muṇḍa, Queen Baddhā has died. Because of the death of his beloved charming Queen Baddhā, King Muṇḍa would not bathe, perfume himself, have his meals, attend to affairs of state. By day and by night he remained dazed and distracted beside her dead body. To which samaṇa or brāhmaṇa should king Muṇḍa approach so that he can remove the thorn of grief by listening to the dhamma?”

Next it occurred to the Royal Treasurer Piyaka as follows:

The Venerable Nārada is staying at Kukkutārāma monastery in Pāṭaliputta. The fame of Venerable Nārada has spread extensively thus:

The Venerable Nārada is learned, skilful, has a keen intellect, is full of learning, can speak brilliantly and has an excellent ready wit. He is also senior by age and is an Arahat.

If King Muṇḍa were to approach the Venerable Nārada and listen to his words, he might be able to remove the thorn of grief.

The Royal Treasurer Piyaka then approached king Muṇḍa and addressed him as follows:

“Your Majesty, the fame of the Venerable Nārada has spread extensively thus:

The Venerable Nārada is learned, skilful, has a keen intellect, is full of learning, can speak brilliantly and has an excellent ready wit. He is also senior by age and is an Arahat.

If my lord were to approach the Venerable Nārada and listen to his dhamma, my lord might be able to remove the thorn of grief.”

“Friend Piyaka, if this be so, announce my visit to the Venerable Nārada beforehand.

Would it be proper for a ruler like me to approach a samaṇa or brāhmaṇa living in the kingdom, without prior announcement? (Said King Muṇḍa).

“Very well Your Majesty” said the Royal Treasurer Piyaka in reply, approached the Venerable Nārada, sat at a suitable place and respectfully addressed him as follows;

“Venerable Sir, Queen Baddhā, the beloved charming consort of King Muṇḍa has died. Because of the death of his beloved charming Queen Baddhā, King Muṇḍa would not bathe, perfume himself, have his meals, attend to affairs of state. By day and by night he remained dazed and distracted beside her dead body. Venerable Sir, I beg of you, may the Venerable Nārada give a discourse, hearing which King Muṇḍa may be able to remove the thorn of grief.”

“Piyaka, King Muṇḍa knows the time to listen to the Dhamma”. (Said Venerable Nārada).

The Royal Treasurer Piyaka then rose from his seat, made his obeisance to the Venerable Nārada, repaired to king Muṇḍa and respectfully addressed the king as follows:

“Your Majesty, the Venerable Nārada has given his permission. Your Majesty knows the time to listen to the Dhamma”.

Friend Piyaka, if so, get ready the best vehicle.

Saying, “Very well Your Majesty” in reply to King Muṇḍa, the Royal Treasurer made ready the best vehicle and respectfully said to the King:

“Your Majesty, the best vehicle is ready. Your Majesty knows the time to listen to the Dhamma”.

King Muṇḍa then went on a state carriage and departed in great royal splendour with several other grand carriages to Kukkuṭārāma monastery to see the Revered Nārada.

The King having gone on the vehicle as far as it should go, alighted from the vehicle and went on foot to the monastery.

After that, the Venerable Nārada said to King Muṇḍa who had approached revered Nārada, made his obeisance and was sitting at a suitable place.

“Great King, in the world there are five kinds of things which cannot be wished away by anyone, whether by a samaṇa or a brāhmaṇa or a deva, or Māra or brahmā or anybody.

What are the five?

In this world, the phenomenon of ageing cannot be wished away by anyone, whether by a samaṇa or by a brāhmaṇa or a deva, or Māra or brahmā by saying “Let there be no ageing”.

The phenomenon of sickness.

“Let there be no sickness” ...p...

The phenomenon of death ... “Let there be no death”.

The phenomenon of decay. “Let there be no ending”.

In the world, the phenomenon of dissolution cannot be wished away by anyone whether by a samaṇa or a brāhmaṇa or a deva, a Māra or a Brahmā by saying” Let there be no dissolution”.

“Great King, to an ignorant worldling ageing takes place in accordance to the phenomenon of ageing. When this happens that person cannot reflect thus:

“I am not the only one in whom ageing takes place in accordance with the phenomenon of ageing. In fact every sentient being comes into this world, leaves this world, dies and is reborn. To all sentient beings, ageing takes place in accordance with the phenomenon of ageing. If I grieve, mourn and lament and wail bitterly beating my breast, and become greatly bewildered, I would have no desire to take food, my body would become emaciated, I would not be able to work, my enemies would rejoice, and my friends would be sorry”.

When ageing takes place in him in accordance with ageing, that person grieves, mourns, laments, wails bitterly beating his breast and becomes greatly bewildered. Great King, this person is called an uninformed worldling who is pierced by the thorn of grief. He is one who torments himself.

And again, Great King, to an ignorant worldling, sickness takes place in accordance with the phenomenon of sickness ...p... death takes place in accordance with the phenomenon of death ... decay takes place in accordance with the phenomenon of decay ... dissolution takes place in accordance with the phenomenon of dissolution. When dissolution takes place in accordance with the phenomenon of dissolution, that person cannot reflect thus:

“I am not the only one in whom dissolution takes place. In fact, every sentient being comes into the world leaves this world dies and is reborn. To all sentient being dissolution takes place in accordance with the phenomenon of dissolution. When dissolution takes place in me in accordance with the phenomenon of dissolution, if I were to grieve, mourn, lament, wail bitterly beating my breast, and become greatly bewildered, I would have no desire to take food and my body would become emaciated. I would not be able to work. My enemies would rejoice and my friends would be sorry”.

When dissolution takes place in him in accordance with the phenomenon of dissolution that person grieves, mourns, laments, wails bitterly beating his breast and becomes greatly bewildered. Great King, this person is called an uninformed worldling who is pierced by the thorn of grief. He is one who torments himself.

Great King, to the well-informed Ariya disciple ageing takes place in accordance with the phenomenon of ageing. When this happens, that person reflects thus:

“I am not the only one in whom ageing takes place in accordance with the phenomenon of ageing. In fact every sentient being comes into this world, leaves this world, dies and is reborn. To all sentient beings ageing takes place in accordance with the phenomenon of ageing. If I were to grieve, mourn, lament, wail bitterly beating my breast and become greatly bewildered, I will have no desire to take food and my body would become emaciated. I would not be able to work. My enemies would rejoice and my friends would be sorry”.

When ageing takes place in him in accordance with the phenomenon of ageing that person does not grieve, mourn, lament, wail bitterly beating his breast and is not greatly bewildered. That Ariya disciple, Great King, is called

a well-informed person, who removes the thorn of grief. The uninformed worldling who, is pierced by the thorn of grief torments his own body. The well-informed Ariya disciple who is not pierced by the thorn of grief calms his own body.

And again, Great King, to the well-informed Ariya disciple, sickness takes place in accordance with the phenomenon of sickness ...p... death takes place in accordance with the phenomenon of death ... decay takes place in accordance with the phenomenon of decay ... Dissolution takes place in accordance with the phenomenon of dissolution. When this happens that person reflects thus;

“I am not the only one in whom dissolution takes place in accordance with the phenomenon of dissolution. In fact every sentient being comes into this world, leaves this world, dies and is reborn. To all sentient beings dissolution takes place in accordance with the phenomenon of dissolution. When dissolution takes place in accordance with the phenomenon of dissolution, if I were to grieve, mourn, lament, wail bitterly beating my breast and become greatly bewildered, I would have no desire to take food, my body would become emaciated. I would not be able to work. My enemies would rejoice and my friends would be sorry”.

When dissolution takes place in him in accordance with the phenomenon of dissolution that person does not grieve, mourn, lament, wail bitterly beating his breast and does not become greatly bewildered.

Great King, that person is called a well-informed Ariya disciple who has removed the thorn of grief. The uninformed worldling who is pierced by the thorn of grief torments his own body. The well-informed Ariya disciple who is not pierced by the thorn of grief calms his own body.

Great King, in the world, these are the five things which cannot be wished away by anyone, whether by a

samaṇa, or a brāhmaṇa or a deva or Māra or a brahmā, or anybody.

In this world, not the least benefit can be gained by grieving or lamenting. When the enemies come to know one's grieving and suffering, they rejoice.

When faced with danger, the wise one, discerning the cause is not shaken. The enemies of that wise one, seeing his normal unperturbed countenance, are disappointed. If I know, or another knows, that a certain result (like not growing old) is unavailing, we should not grieve thus: "I have committed an act that is firmly embedded in cyclic kamma. What could I do now?" Instead, I should exercise forbearance.

When this was said, King Muṇḍa respectfully asked the Venerable Nārada, "Venerable Sir, what is this discourse called?"

Great King, this discourse is called Sokasallaharaṇa because it concerns the extraction of the thorn of grief.

Venerable Sir, it does indeed extract the thorn of grief. Venerable Sir, I have extracted the thorn of grief after hearing this discourse. Then, King Muṇḍa called the Royal Treasurer Piyaka and told him:

"Friend Piyaka, as I am (now) freed from grief, have the body of Queen Baddhā cremated and the ashes be enshrined in a monument. As from today, I shall bathe, perfume myself, have my meals and attend to affairs of State".

End of Nārada Sutta,
the tenth in this Vagga.

End of Muṇḍarāja Vagga, the fifth Vagga.

End of the First Fifty Suttas.

II. DUTIYA PAṆṆĀSAKA

The Second Fifty Suttas

(vi) i. NĪVARAṆA VAGGA

1. Āvaraṇa Sutta
2. Akusalarāsi Sutta
3. Padhāniyaṅga Sutta
4. Samaya Sutta
5. Mātāputta Sutta
6. Upajjhāya Sutta
7. Abhiṅhapaccavekkhitabbaṭhāna Sutta
8. Licchavi Kumāraka Sutta
9. Paṭhama Vuḍḍhapabbajita Sutta
10. Dutiya Vuḍḍhapabbajita Sutta

vi. NĪVARAṆA VAGGA

1. ĀVARAṆA SUTTA

Discourse on Obstruction

51. Thus have I heard:

Once the Bhagavā was staying at the Jetavana monastery of Anāthapiṇḍika in Sāvattī. During that time the Bhagavā addressed the bhikkhus as “Bhikkhus”. The bhikkhus responded by saying “Venerable Sir”. The Bhagavā then said thus:

Bhikkhus, these are the five things that tend to obstruct, hinder, overwhelm the mind and weaken the capacity for knowledge. What are the five?

Bhikkhus, sense desire tends to obstruct, hinder, overwhelm the mind and weaken the capacity for knowledge.

Bhikkhus, ill will tends to obstruct, hinder, overwhelm the mind, and weaken the capacity for knowledge. Bhikkhus, sloth and torpor tend to obstruct, hinder, overwhelm the mind and weaken the capacity for knowledge.

Bhikkhus, restlessness and worry tend to obstruct, hinder, overwhelm the mind and weaken the capacity for knowledge.

Bhikkhus, uncertainty tends to obstruct, hinder, overwhelm the mind and weaken the capacity for knowledge.

Bhikkhus, these are the five things that tend to obstruct, hinder, overwhelm the mind and weaken the capacity for knowledge.

Bhikkhus, there is indeed no reason for a bhikkhu who does not give up these five things that tend to obstruct, hinder, overwhelm the mind and weaken the capacity for knowledge, to know with his weak or feeble capacity for knowledge, his own advantage, the advantage of others or

his own and others' advantage, or to realize the noble higher knowledge (*magga ñāṇa*), that is superior to the meritorious dhammas of human beings, and that can destroy the defilements.

Bhikkhus, the mountain stream that flows down afar, has a rapid current, strikes and carries away everything that it should strike and carry away, (that is everything that stands in its way). Suppose a man should dig channels on both sides of the stream, bhikkhus, if these channels were dug and kept open, the current in mid-stream would be dispersed and scattered pell-mell, and thus, would not be able to flow afar. It would then, being variously dispersed, not be a rapid current and would not be able to strike and carry what it should.

Similarly, bhikkhus, there would indeed be no reason for a bhikkhu who does not give up these five things that tend to obstruct, hinder, overwhelm the mind and weaken the capacity for knowledge, to know with his weak or feeble capacity for knowledge, his own advantage, the advantage of others, or his own and others' advantage, or to realize the noble higher knowledge (*magga ñāṇa*) that is superior to the meritorious dhammas of human beings and that can destroy the defilements.

Bhikkhus, there would indeed be reason for a bhikkhu who gives up these five things that tend to obstruct, hinder, overwhelm the mind and weaken the capacity for knowledge, to know with his strong capacity for knowledge, his own advantage, the advantage of others, or his own and others' advantage, or to realize the noble higher knowledge (*magga ñāṇa*) that is superior to the meritorious dhammas of human beings and that can destroy the defilements.

Bhikkhus, the mountain stream that flows down afar has a rapid current, strikes and carries away everything that

it should strike and carry away (that is everything that stands in its way). Suppose a man should close up the channel on both sides of the stream. Bhikkhus, if these channels were closed up, the current in mid-stream would not be dispersed and scattered pell-mell, and not being variously dispersed, would flow and strike and carry away what it should.

Similarly, bhikkhus, there would indeed be reason for a bhikkhu who gives up these five things that tend to obstruct, hinder, overwhelm the mind and weaken the capacity for knowledge, to know with his strong capacity for knowledge his own advantage, the advantage of others or his own and others' advantage, or to realize the nobler higher knowledge (*magga ñāṇa*) that is superior to the meritorious dhammas of human beings and that can destroy the defilements.

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

2. AKUSALARĀSI SUTTA

Discourse on the Mass of Demeritorious Dhammas

52. Bhikkhus, he who wants to say correctly of "the Mass of Demeritorious Dhammas" should say in terms of "the five kinds of hindrances."

Bhikkhus, these five kinds of hindrances are indeed the entire mass of demeritorious dhammas.

What are the five?

The hindrance of sense desire.

The hindrance of ill will.

The hindrance of sloth and torpor.

The hindrance of restlessness and worry.

The hindrance of uncertainty.

Bhikkhus, he who wants to say correctly of “The Mass of Demeritorious dhammas” should say in terms of The five kinds of hindrances; bhikkhus these five kinds of hindrances are indeed the entire mass of demeritorious dhammas. (Said the Bhagavā).

End of Akusalarāsi Sutta,
the second in this Vagga.

3. PADHĀNIYAṄGA SUTTA

Discourse on the Qualities Essential for Meditation

53. Bhikkhus, these are the five qualities that a person who practises meditation must possess:

What are the five?

In this Teaching, bhikkhus, the bhikkhu has conviction in the Magga Insight and Perfect Enlightenment of the Tathāgata thus: Thus indeed is the Bhagavā worthy of special veneration (Araham), truly comprehending all the dhammas by his own intellect and insight (Sammāsambuddha), possessing penetrative knowledge and perfect practice of morality (Vijjācaraṇasāmpanna), speaking only what is beneficial and true (Sugata), knowing all the three lokas (Lokavidhū), incomparable in taming those who deserve to be tamed (Anuttaropurisasadhammasārathī), the teacher of devas and men (Sathādevamanussānam), the Enlightened One knowing and teaching the Four Ariya Truths (Buddha), the Most Exalted (Bhagavā).

Thus does that person have conviction in the Buddha’s Arahatta Path knowledge and omniscience.

That person is free from affliction and illness and is endowed with the element of internal heat promoting good digestion, neither too hot nor too cold, but moderate and appropriate for meditative endeavour.

That person is honest and open, acts openly and presents himself as he truly is, to the teacher and to the wise companions in the practice.

That person abides with strenuous effort, abandoning demeritorious dhammas and acquiring meritorious dhammas. He never lays down his task of striving for acquiring meritorious dhammas. He is learned, mindful of the arising and passing away (of phenomenal dhammas) and is possessed of the noble wisdom that can break up the defilements and enable him to realize End of dukkha, i.e. Nibbāna.

Bhikkhus, these are the five qualities that a person who practises meditation must possess.

End of Padhāniyaṅga Sutta,
the third in this Vagga.

4. SAMAYA SUTTA

Discourse on Time for Meditation

54. Bhikkhus, there are five occasions when it is not the time to meditate.

What are the five?

Bhikkhus, in this Teaching the bhikkhu being oppressed by ageing has grown old. Bhikkhus, this is the first occasion when it is not the time to meditate.

And again, bhikkhus, the bhikkhu being oppressed by disease, has fallen ill. Bhikkhus, this is the second occasion when it is not the time to meditate.

And again, bhikkhus, there is scarcity of food. The crops are not good. It is difficult to obtain alms-food. It is not easy to sustain the bhikkhu with alms-food collected with the alms bowl. Bhikkhus, this is the third occasion when it is not the time to meditate.

And again, bhikkhus, there is danger of outbreak of violence by outlaws. The people of the countryside are fleeing here and there in their carts. Bhikkhus, this is the fourth occasion when it is not the time to meditate.

And again bhikkhus, the order of bhikkhus is divided. On the Order being so divided, the bhikkhus are abusing one another, quarelling with one another, and renouncing one another. On such division of the Order, people who do not esteem the Order, do not come to esteem it. People who have esteem for the Order, lose their esteem. Bhikkhus, this is the fifth occasion when it is not the time to meditate.

Bhikkhus, these are the five occasions when it is not the time to meditate.

Bhikkhus, there are five occasions when it is the time to meditate.

What are the five?

Bhikkhus, in this Teaching the bhikkhu is young, a mere lad with luxuriant dark hair in the prime of youth and in the first period of life. Bhikkhus, this is the first occasion when it is the time to meditate.

And again bhikkhus, the bhikkhu is free from disease and illness. He is possessed of sufficient digestive power to evenly digest food that is neither too cold nor too hot, and

is good enough for meditative work. Bhikkhus, this is the second occasion when it is the time to meditate.

And again bhikkhus, there is abundance of food. The crops are good. It is easy to obtain alms food. It is easy to sustain the bhikkhu with alms food collected with the alms bowl. Bhikkhus, this is the third occasion when it is the time to meditate.

And again bhikkhus, the people are united, joyous, free from altercation and quarrel. They are well blended as milk with water. They live looking with affectionate eyes at one another. Bhikkhus, this is the fourth occasion when it is the time to meditate.

And again bhikkhus, the Order of bhikkhus is united, joyous, free from altercation and quarrel. They live happily, having the monastic precepts read out to them. Bhikkhus, when the order of bhikkhus is united, the bhikkhus do not abuse one another, do not revile one another, do not quarrel with one another, do not renounce one another. Those who have not yet esteemed the Order come to esteem it; those who have already esteemed the Order come to esteem it all the more. Bhikkhus, this is the fifth occasion when it is the time to meditate.

Bhikkhus, these are the five occasions when it is the time to meditate.

End of the Samaya Sutta,
the fourth in this Vagga.

5. MĀTĀPUTTA SUTTA

Discourse on Mother and Son

55. At one time, the Bhagavā was staying at the Jetavana monastery of Anāthapiṇḍika in Sāvathī. During that

time a mother and son, bhikkhunī and bhikkhu respectively, were both spending the rains-retreat period together. This mother and son wanted to see each other always. The mother wanted to see the son always and the son wanted to see the mother always. Because this mother and son were constantly meeting each other, companionship arose between them. This companionship developed into intimacy which in turn gave rise to opportunity (for lust). Because of the opportunity (for lust) they came to commit sexual intercourse, without leaving the Order, without betraying their relapse in monastic vows.

Then, many bhikkhus approached the Bhagavā, made their obeisance, sat at a suitable place and respectfully said to the Bhagavā: “Venerable Sir, in this city of Sāvathī, a mother and son, bhikkhunī and bhikkhu are both spending the rains retreat period together. This mother and son wanted to see each other always. The mother wanted to see the son always and the son wanted to see the mother always. Because this mother and son were constantly meeting each other, companionship arose between them. This companionship developed into intimacy which in turn gave rise to opportunity (for lust). Because of the opportunity (for lust) they came to commit sexual intercourse, without leaving the Order, without betraying their relapse in the monastic vows.

Bhikkhus, does the empty (foolish) person think, that “A mother cannot have attachment to her son and the son cannot have attachment to the mother?”

Bhikkhus, I do not see any appearance other than the appearance of a woman, that can cause such attachment. such liking, such intoxication, such binding and such infatuation and that can so endanger realization of Nibbāna that is supreme and free from bondage.

Bhikkhus, sentient beings have attachment to the appearance of a woman, are captivated by it, are bound by it,

are obsessed by it, are infatuated by it, are given to tenacious cleaving for it. Those beings are carried away by the spell of female appearance and have to grieve for long.

Bhikkhus, the voice of a woman ...p... no other voice than ...p... no other smell than ...p... no other taste than ...p... I do not see any touch than the touch of a woman that can cause such craving, such liking, such intoxication, such binding and such infatuation and that can so endanger realization of Nibbāna that is supreme and free from bondage.

Bhikkhus, sentient beings' attachment to the touch of a woman, are captivated by it, are obsessed by it, are bound by it, are infatuated by it and are given to tenacious cleaving. Those beings are carried away by the spell of the touch of a woman and have to grieve for long.

Bhikkhus, a woman even while walking, can hold the mind of a man under complete captivation. Even while standing, sitting, lying, laughing, speaking, singing, weeping, even when dead and bloated, can capture and hold the mind of a man under complete captivation.

Bhikkhus, he who wants to say correctly of "the perfect snare of Māra" should say in terms of a woman thus:

One may speak to a would-be killer armed with a sword.

One may speak to the earth-demon.

One may touch a deadly snake (but) one may not speak

alone with a woman.

Women are apt to bind men who are unmindful by looking at them, by smiling at them, by scantily clothing themselves, speaking seductively (with men).

The dead body of a woman, even though bloated, may not be touched.

The five objects of sense pleasures, visible object, sound, smell, taste and tangible object, that delight the mind, are manifest in the appearance of a woman.

Those who do not know sensuality with discernment and accordingly have to flow with the flood of kāma, are surrounded by the dhammas of (repeated) birth in the time continuum of Saṃsāra.

Those who know sensuality with discernment and go round in Saṃsāra without danger and attain to Arahatta Fruition do in fact reach the other shore, i.e. Nibbāna.

End of Mātāputta sutta,
the fifth in this Vagga.

6. UPAJJHĀYA SUTTA

Discourse Concerning the Preceptor

56. At that time a certain bhikkhu approached his preceptor and respectfully said to him: "Venerable Sir, at this time my body feels heavy. My sight in all directions becomes dim. The dhammas are also not clear to me. My mind is overcome by sloth and torpor. I have to be practising the Noble Discipline without my heart being in it. I have doubt about the dhammas".

Thereupon the preceptor bhikkhu took the pupil bhikkhu living together (in the same monastery) to the Bhagavā, approached the Bhagavā, made his obeisance, sat at a suitable place and respectfully said to the Bhagavā:

“Venerable Sir, this bhikkhu has said this: ‘Venerable Sir, at this time my body feels heavy. My sight in all directions becomes dim. The dhammas are also not clear to me. My mind is overcome by sloth and torpor. I have to be practising the Noble Discipline without my heart being in it. I have doubt about the dhammas’.

Bhikkhu, these words are true. For the bhikkhu who does not have the doors of his faculties guarded, who does not know moderation in eating, who does not exercise constant vigilance, who does not contemplate the meritorious dhammas and who abides without cultivating the thirty-seven factors of Enlightenment, the body of such a bhikkhu feels heavy. His sight in all directions becomes dim. The dhammas are also not clear to him. The mind of that bhikkhu is overcome by sloth and torpor. He has to be practising the Noble Discipline without his heart being in it. That bhikkhu has doubt about the dhammas.

Bhikkhu, for that reason you should practise thus:

“I must be one who has the doors of my faculties guarded, who knows moderation in eating, who exercises constant vigilance, who contemplates the meritorious dhammas and who abides cultivating the thirty-seven factors of Enlightenment”.

Bhikkhus, you should practise thus:

Then that bhikkhu after being exhorted thus by the Bhagavā, rose from his seat, made his respectful obeisance to the Bhagavā and departed.

That bhikkhu, 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 supreme Arahantship, 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 knows distinctly: "Rebirth is no more; fulfilled is the Noble Practice of Purity; done is what is to be done to realize Magga; there is nothing more to do for such realization". And so he became one among Arahats.

Later, when that bhikkhu had attained Arahatta Fruition, he approached his preceptor and respectfully said:

"Venerable Sir, my body now does not any longer feel heavy, my sight in all directions is clear to me. The dhammas are also clear to me. My mind is no longer overcome by sloth and torpor. I am now practising the Noble Discipline with my heart in it. I no longer have doubt about the dhammas".

That preceptor bhikkhu then took his pupil bhikkhu living together (in the same monastery) to the Bhagavā, approached the Bhagavā, made his obeisance, sat at a suitable place and respectfully said to the Bhagavā:

"Venerable Sir, this bhikkhu has said thus:

'Venerable Sir, my body does not any longer feel heavy. My sight in all directions is clear to me. The dhammas are also clear to me. My mind is no longer overcome by sloth and torpor. I am now practising the Noble Discipline with my heart in it. I no longer have doubt about the dhammas'."

Bhikkhu, these words are true. For the bhikkhu who has the doors of his faculties guarded, who knows moderation in eating, who exercises constant vigilance, who contemplates the meritorious dhammas and who abides, cultivating the thirty-seven factors of Enlightenment, the body of such a bhikkhu does not feel heavy and stiff. His sight in all directions is clear. The dhammas also are clear to him. The mind of that bhikkhu is no longer overcome by sloth and torpor. He practises the Noble Discipline with his heart in it. He does not have any doubt about the dhammas.

Bhikkhus, for this reason, you should practise thus.

“We should have the doors of our faculties guarded and secure. We should know moderation in eating, we should exercise constant vigilance, we should contemplate the meritorious dhammas and abide cultivating the thirty-seven factors of Enlightenment. Bhikkhus, thus should you practise”. (Said the Bhagavā).

End of Uppajjhāya Sutta,
the sixth in this Vagga.

7. ABHIṆHAPACCAVEKKHITABBATHĀNA SUTTA

Discourse on Five Kinds of Reflection that
should constantly be made

57. Bhikkhus, there are five kinds of reflection that should constantly be made by woman or man, by layman or recluse, etc.

What are the five?

“I am subject to ageing. I cannot overcome ageing”. This reflection should be made constantly by woman or man, layman or recluse, etc.

“I am subject to sickness. I cannot overcome sickness”. This reflection should be made constantly by woman or man, layman or recluse, etc.

“I am subject to death. I cannot overcome death”. This reflection should be made constantly by woman or man, layman or recluse, etc.

“I will be separated either in life or in death from all that are dear and beloved to me”. This reflection should be made constantly by woman or man, layman or recluse, etc.

“I have only my kamma as my property, kamma as my inheritance, kamma as the cause, kamma as my kin, kamma as my refuge. Whether I have done good deeds or bad deeds, I will be the inheritor of my kamma”. This reflection should be made constantly by woman or man, layman or recluse, etc.

Bhikkhus, in expectation of what advantage should woman or man, layman or recluse etc. constantly reflect on this “I am subject to old age. I cannot overcome old age”?

Bhikkhus, beings in their youth are intoxicated with the pride of their youthfulness. Those who are intoxicated thus with their youthfulness commit bodily misdeeds, commit verbal misdeeds, and commit mental misdeeds. The one who constantly reflects on ageing, though young, is free from the pride of intoxication with his youthfulness, or his intoxication is diminished.

Bhikkhus, in expectation of this advantage should woman or man, layman or recluse etc, constantly reflect, “I am subject to ageing. I cannot overcome ageing”.

Bhikkhus, in expectation of what advantage should woman or man, layman or recluse etc, constantly reflect, “I am subject to sickness. I cannot overcome sickness”?

Bhikkhus, beings when they are free from sickness, are intoxicated with the pride of their freedom from sickness. Those whom are intoxicated thus with the pride of their freedom from sickness, commit bodily misdeeds, verbal misdeeds and mental misdeeds. The one who constantly reflects on sickness is free from all pride of intoxication with their freedom from sickness, or his intoxication is diminished.

Bhikkhus, in expectation of this advantage should woman or man, layman or recluse etc, constantly reflect, “I am subject to sickness, I cannot overcome sickness”.

Bhikkhus, in expectation of what advantage should woman or man, layman or recluse etc, constantly reflect, “I am subject to death. I cannot overcome death”?

Bhikkhus, beings while they are alive, are intoxicated with the pride of their being alive. Those who are intoxicated with their being alive, commit bodily misdeeds, verbal misdeeds and mental misdeeds. The one who constantly reflects on death is free from all pride of intoxication with their being alive, or his intoxication is diminished.

Bhikkhus, in expectation of this advantage should woman or man, layman or recluse etc, constantly reflect, “I am subject to death. I cannot overcome death”.

Bhikkhus, in expectation of what advantage should woman or man, layman or recluse etc, constantly reflect, “I will be separated either in life or in death from all that are dear and beloved to me”.

Bhikkhus, beings who are attached through desire to all that they hold dear and beloved, commit bodily misdeeds, verbal misdeeds and mental misdeeds. One who constantly reflects on separation is free from all attachments, through desire to all that he holds dear and beloved, or his attachment through desire is diminished.

Bhikkhus in expectation of this advantage should woman or man, layman or recluse etc, reflect, “I will be separated either in life or death from all that I hold dear and beloved”.

Bhikkhus, in expectation of what advantage should woman or man, layman or recluse etc, constantly reflect, “I have only my kamma as my property, kamma as my inheritance. I am the heir of my kamma. Kamma is the cause, kamma as my kin, kamma as my refuge. Whether I have done good deeds or bad deeds, I will be the inheritor of my kamma”?

Bhikkhus, in expectation of this advantage should woman or man, layman or recluse etc, constantly reflect, “I have only my kamma as my property, kamma as my inheritance, kamma as the cause, kamma as my kin, kamma as my refuge. Whether I have done good deeds or bad deeds, I will be the inheritor of my kamma”.

Bhikkhus, the Ariya disciple reflects, “I am not the only one who is subject to ageing and who cannot overcome it. In fact, every sentient being who comes into this world, leaves this world, dies, and is reborn, is subject to ageing and cannot overcome it”.

For the one who constantly reflects on ageing, Magga Insight arises. That Ariya disciple takes up, cultivates, and repeatedly practises that Magga Insight. For one who takes up, cultivates and repeatedly practises that Magga Insight, all the fetters are extinguished completely. The persistent latent defilements are eliminated.

“I am not the only one who is subject to sickness and who cannot overcome it. In fact, every sentient being, who comes into this world, leaves this world, dies, and is reborn, is subject to sickness and cannot overcome it”.

For the one who constantly reflects on sickness, Magga Insight arises well. That Ariya disciple takes up, cultivates, and repeatedly practises the Magga Insight. For the one who takes up, cultivates and repeatedly practises that Magga Insight, all the fetters are completely extinguished. The persistent latent defilements are eliminated.

“I am not the only one who is subject to death and who cannot overcome it. In fact every sentient being who comes into the world leaves the world, dies and is reborn, is subject to death and cannot overcome it”.

For the one who constantly reflects on death, Magga Insight arises well. The Ariya disciple takes up, cultivates,

and repeatedly practises that Magga Insight. For the one who takes up, cultivates and repeatedly practises that Magga Insight all the fetters are extinguished. The persistent latent defilements are eliminated.

“I am not the only one who is separated in life , in death, from all that I hold dear and beloved. In fact, every sentient being who comes into the world, leaves this world, dies and is reborn, is separated in life or in death from all that they hold dear and beloved.”

For the one who constantly reflects on separation, Magga Insight arises well. The Ariya disciple takes up, cultivates and repeatedly practises that Magga Insight. For the one who takes up, cultivates, repeatedly practises that Magga Insight all the fetters are extinguished completely. The persistent latent defilements are eliminated.

“I am not the only one who has kamma as my property, kamma as my inheritance, kamma as the cause, kamma as my kin, kamma as my refuge. Whether I have done good deeds or bad deeds I will be the inheritor of my kamma. In fact every sentient being who comes into this world, leaves this world, dies and is reborn, has kamma as his property, kamma as his inheritance, kamma as his refuge”.

For the one who constantly reflects on kamma, Magga Insight arises well. The Ariya disciple takes up, cultivates and repeatedly practises that Magga Insight. For the one who takes up, cultivates and repeatedly practises that Magga Insight, all the fetters are extinguished completely. The persistent latent defilements are eliminated. (Said the Bhagavā).

According to the (phenomenal) dhammas that arise from time to time, beings are subject to sickness, ageing and to death also. Worldlings, abhor these dhammas.

If I were to remain abhorring those (phenomenal) dhammas (like ageing) that beings are subject to, such an attitude would not become me.

For me who remain thus, knowing the dhamma (Arahatta Fruition) that is free of the substrate of existence, I can overcome all pride of intoxication with freedom from sickness, youthfulness, and being alive. For me, who have contemplated deliverance from sense pleasures as absence of danger and who have glimpsed Nibbāna, effort has already been made.

It is no longer fitting for me to indulge in sense pleasures. Having the practice of the Path as the only refuge, I shall not fall away (from the Buddha's Teaching).

End of Abhiṅhapaccavekkhitabbāḥāna Sutta,
the seventh in this Vagga.

8. LICCHAVI KUMĀRAKA SUTTA

Discourse Concerning Licchavī Princes

58. At one time the Bhagavā was staying at the pinnacled monastery in Mahāvana wood in Vesālī. After making his alms round and having had his meal, he departed from the place of alms gathering and entered the Mahāvana wood to spend the day at the foot of a tree.

At that time, many young Licchavī princes armed with bows and surrounded by hounds, were going round in the Mahāvana wood. Seeing the Bhagavā seated at the foot of a tree, they dropped their bows and sent their hounds away to suitable places. They then approached the Bhagavā.

made their obeisance and quietly attended on the Bhagavā with folded palms.

At that time, Mahānāma, the Licchavī ruler strolling here and there for exercise in Mahāvana wood, saw the young Licchavī princes quietly attending on the Bhagavā with folded palms, approached the Bhagavā, made his obeisance, seated himself at a suitable place and said joyously in praise, “The Vajjīan princes are going to prosper, the Vajjīan princes are going to prosper”.

Mahānāma, why do you say: “The Vajjīan princes are going to prosper, the Vajjīan princes are going to prosper?” (Asked the Bhagavā).

Venerable Sir, these young Licchavī princes are fierce, rough and haughty. They grab and eat such presents made among relatives as sugar cane, jujube, sweet cakes, sweetmeats, and sesamum cakes. They follow grown-up women and girls from behind and kick their backs. Now (however), these young princes are quietly attending on the Bhagavā with folded palms.

Mahānāma, either for the anointed ruler of a kingdom, or for hereditary chieftain of a town, or for the commander of the armed forces or for a village headman, or for an elected leader of a local organization, or else any chieftain in a system of chieftainship among a community, there are five dhammas whereby they may for certain expect to prosper and not decline.

What are the five?

Mahānāma, the son of a good family respects his parents, honours them, cherishes them, and adores them with the wealth and possessions lawfully and diligently acquired by the strength of his arm and the sweat of his brow. Those who are so respected, honoured, cherished and adored protect him with such good thoughts as: “May he live long, may he

be able to safeguard his life for long". Mahānāma, the son of a good family thus protected by parents may for certain expect to prosper and not to decline.

And again, Mahānāma, the son of a good family respects, honours, cherishes and adores his wife and children and his servants and slaves with the wealth and possessions lawfully and diligently acquired by the strength of his arm and the sweat of his brow. His wife and children and slaves, his servants thus respected, honoured, cherished and adored, protect him with such good thoughts as: "May he live long, may he be able to safeguard his life for long". Mahānāma, the son of a good family so protected by his wife and children, by his servants and slaves, may for certain expect to prosper and not to decline.

And again, Mahānāma, the son of a good family respects, honours, cherishes and adores his neighbouring landowners and land surveyors with the wealth and possessions lawfully and diligently acquired by the strength of his arm and the sweat of his brow. The neighbouring landowners and land surveyors so respected, honoured, cherished and adored, protect him with such good thoughts as: "May he live long, may he be able to safeguard his life for long". Mahānāma, the son of a good family so protected by neighbouring landowners and land surveyors, may for certain expect to prosper and not to decline.

And again, Mahānāma, the son of a good family respects, honours, cherishes and adores the guardian devas of the family with the wealth and possessions lawfully and diligently acquired by the strength of his arm and the sweat of his brow. The guardian devas of the family thus respected, honoured, cherished and adored by the son of a good family protect him with such good thoughts as: "May he live long and may he be able to safeguard his life for long". The son of a good family so protected by the guardian devas of the family may for certain expect to prosper and not to decline.

And again, Mahānāma, the son of a good family respects, honours, cherishes and adores samaṇas and brāhmaṇas with the wealth and possessions lawfully and diligently acquired by the strength of his arm and the sweat of his brow. The samaṇas and brāhmaṇas thus respected, honoured, cherished and adored by the son of a good family, protect him with such good thoughts as: "May he live long, may he be able to safeguard his life long". Mahānāma, the son of a good family so protected by the samaṇas and brāhmaṇas may for certain expect to prosper and not to decline.

Mahānāma, either for the anointed ruler of a kingdom, or for hereditary chieftain of a town, or for the commander of the armed forces, or for a village headman, or for an elected leader of an organization, or any chieftain in a system of chieftainship among a community, there are five dhammas whereby they may for certain expect to prosper and not to decline.

One who is learned and wise, who observes the moral precepts, attends to affairs of his parents, always serves the welfare of his wife and children, promotes the interests of the members of the household and the interests of his dependants, thus promoting the interests of both.

The wise householder leading a lawful life brings joy to his kinsfolk who are dead and his kinsfolk who are living, samaṇas, brahmanas and guardian devas.

That person on account of his good deeds is venerated and praised. He is praised even in this life. In the hereafter he finds delight in the deva world.

End of Licchavi Kumāraka Sutta.

the eighth in this Vagga.

9. PAṬHAMA VUDDHAPABBAJITA SUTTA

**First Discourse on the Bhikkhu who has entered
the Order Late in Life**

59. Bhikkhus, it is rare to find a bhikkhu who has entered the Order late in life, who is possessed of five qualities.

What are the five?

Bhikkhus, it is rare to find such a bhikkhu who is gentle.

Bhikkhus, it is rare to find such a bhikkhu who is suitably attired.

Bhikkhus, it is rare to find such a bhikkhu who is possessed of learning.

Bhikkhus, it is rare to find such a bhikkhu who can discourse on the dhamma.

Bhikkhus, it is rare to find such a bhikkhu who is well versed in the Rules of Discipline for the Saṅgha.

Bhikkhus, it is rare to find such a bhikkhu who is possessed of these five qualities.

End of Paṭhama Vuḍḍhapabbajita Sutta.
the ninth in this Vagga.

10. DUTIYA VUDDHAPABBAJITA SUTTA

**Second Discourse on the Bhikkhu who has entered
the Order Late in Life**

60. Bhikkhus, it is rare to find a bhikkhu who had entered the Order late in life and who is possessed of the five qualities.

What are the five?

Bhikkhus, it is rare to find such a bhikkhu who is amenable to admonition.*

It is rare to find such a bhikkhu who takes the good view.

It is rare to find such a bhikkhu who reverently accepts admonition.

It is rare to find such a bhikkhu who can discourse on the dhamma.

It is rare to find such a bhikkhu who is well versed in the Rules of Discipline for the Saṅgha.

Bhikkhus, it is rare to find such a bhikkhu who is possessed of these five qualities.

End of *Dutiya Vuḍḍhapabbajita Sutta*,
the tenth in this *Vagga*.

End of *Nīvaraṇa Vagga*, the first *Vagga*.

(vii). ii. SUÑÑĀ VAGGA

1. Paṭhama Saññā Sutta
2. Dutiya Saññā Sutta
3. Paṭhama Vaḍḍhi Sutta
4. Dutiya Vaḍḍhi Sutta
5. Sākaḅḅha Sutta
6. Sājīva Sutta
7. Paṭhama Iddhipāda Sutta
8. Dutiya Iddhipāda Sutta
9. Nibbidā Sutta
10. Āsavakkhaya Sutta

(vii). ii. SAÑÑĀ VAGGA

1. PAṬHAMA SAÑÑĀ SUTTA

First Discourse on Perception

61. Bhikkhus, these are the five kinds of perception which, if cultivated and repeatedly practised, are of great benefit, of great advantage and which merge into and culminate in Nibbāna.

What are the five?

They are: the perception of foulness, the perception of death, the perception of fault, the perception of loathsomeness of nutriment, and the perception of weariness with all the worlds.

These, bhikkhus, are the five kinds of perception which, if cultivated and repeatedly practised, are of great benefit, great advantage and which merge into and culminate in Nibbāna. (Said the Bhagavā).

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

2. DUTIYA SAÑÑĀ SUTTA

Second Discourse on Perception

62. Bhikkhus, these are the five kinds of perception which, if cultivated and repeatedly practised, are of great benefit, of great advantage, and which merge into and culminate in Nibbāna.

What are the five?

They are: the perception of impermanence, the perception of non-self, the perception of death, the perception of

loathsomeness of nutriment, and the perception of weariness with all the worlds.

These bhikkhus are the five kinds of perception which, if cultivated and repeatedly practised, are of great benefit, of great advantage, and which merge into, and culminate in Nibbāna. (Said the Bhagavā).

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

3. PAṬHAMA VADDHI SUTTA

First Discourse on Prosperity

63. Bhikkhus, an Ariya disciple who prospers with the five kinds of prosperity, prospers nobly. He takes what is essential and what is profitable for him.

What are the five?

He prospers with conviction, he prospers with morality, he prospers with learning, he prospers with generosity, and he prospers with wisdom.

Bhikkhus, the Ariya disciple who prospers with these five kinds of prosperity, prospers nobly. He takes what is essential and what is profitable for him.

The virtuous one who prospers with conviction, morality, wisdom, generosity and learning and who is sensible takes in this very life, what is essential for him.

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

4. DUTIYA VADDHI SUTTA

Second Discourse on Prosperity

64. Bhikkhus, a female Ariya disciple who prospers with the five kinds of prosperity, prospers nobly. She takes what is essential and what is profitable for her.

What are the five?

She prospers with Conviction.

She prospers with Morality.

She prospers with Learning.

She prospers with Generosity.

She prospers with Wisdom

The female Ariya disciple who prospers with these five kinds of prosperity, prospers nobly. Such a virtuous female disciple takes in this very life what is essential for her.

The virtuous female disciple who prospers with conviction, morality, wisdom, generosity and learning and who is sensible takes in this very life, what is essential for her.

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

5. SĀKACCHA SUTTA

Discourse on Discussion

65. Bhikkhus, a bhikkhu who is possessed of five qualities is worthy of engaging in discussion of the dhamma with his companions in the Noble Practice.

What are the five?

Bhikkhus, a bhikkhu in this Teaching:

Is himself possessed of morality. He can also answer questions concerning possession of morality.

Is himself possessed of concentration. He can also answer questions concerning possession of concentration.

Is himself possessed of wisdom. He can also answer questions concerning possession of wisdom.

Is himself possessed of emancipation from the defilements. He can also answer questions concerning possession of emancipation from the defilements.

Is himself possessed of the reviewing knowledge that enables him to contemplate his Emancipation from the defilements (*paccavekkaṇa ñāṇa*). He can also answer questions concerning the reviewing knowledge that enables him to contemplate his emancipation from the defilements.

Bhikkhus, the bhikkhu who is possessed of these five qualities is worthy of engaging in discussion of, the dhamma with his companions in the Noble Practice. (Said the Bhagavā).

End of Sākaccha Sutta,
the fifth in this Vagga.

6. SĀJĪVA SUTTA

Discourse on Questioning and Answering

66. Bhikkhus, a bhikkhu who is possessed of five qualities is worthy of engaging in questioning and answering with his companions in the Noble Practice.

What are the five?

Bhikkhus, a bhikkhu in this Teaching is himself possessed of morality. He can also answer questions concerning possession of morality.

Is himself possessed of concentration. He can also answer questions concerning possession of concentration.

Is himself possessed of wisdom. He can also answer questions concerning possession of wisdom.

Is himself possessed of emancipation from the defilements. He can also answer questions concerning possession of emancipation from the defilements.

Is himself possessed of the reviewing knowledge that enables him to contemplate emancipation from the defilements (*paccevekkhaṇa ñāṇa*). He can answer questions concerning possession of the reviewing knowledge that enables him to contemplate his emancipation from the defilements.

Bhikkhus, the bhikkhu who is possessed of these five qualities is worthy of engaging in questioning and answering with his companions in the Noble Practice. (Said the Bhagavā).

End of Sājīva Sutta,
the sixth in this Vagga.

7. PAṬHAMA IDDHIPĀDA SUTTA

First Discourse on the Basis of Psychic Power

67. Bhikkhus, a bhikkhu or a bhikkhunī who cultivates five factors and repeatedly practises thus, may for certain expect to realize in this very life one of two results; Arahatsip or if there yet be any trace of defilements left, the state of Anāgāmi.

What are the five?

Bhikkhus, the bhikkhu in this Teaching cultivates the basis of psychic power that has will as the dominant factor, in combination with concentration and energetic striving.

Cultivates the basis of psychic power that has effort as the dominant factor, in combination with concentration...

Cultivates the basis of psychic power that has mind as dominant factor, in combination with concentration ...
Cultivates the basis of psychic power that has investigative knowledge as the dominant factor, in combination with concentration and energetic striving.

Cultivates the fifth basis of psychic power, namely strenuous exertion.

Bhikkhus, a bhikkhu or a bhikkhunī who cultivates these five factors and repeatedly practises, may for certain expect to realize in this very life one of the two results; Arahathship or if there yet be any trace of defilements left, the state of Anāgāmī. (Said the Bhagavā).

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

8. DUTIYA IDDHIPĀDA SUTTA

Second Discourse on Basis of Psychic Power

68. Bhikkhus, when I was only a Bodhisatta (Buddha-to-be) before I came to know the Four Ariya Truths, before I gained Full Enlightenment, I cultivated the five factors and I practised them repeatedly.

What are the five?

I cultivated the basis of psychic power that has will as the dominant factor, in combination with concentration and energetic striving ...

I developed the basis of psychic power that has effort as the dominant factor ...

I developed the basis of psychic power that has mind as the dominant factor ...

I developed the basis of psychic power that has investigative knowledge as the dominant factor ...

I cultivated the fifth basis of psychic power, namely strenuous exertion.

The mind thus cultivated and thus repeatedly practised may be inclined to realization of special apperception of a dhamma that may be realized by special apperception. If there is a cause (by way of some good action in the past and if in the present life there is attainment of jhāna that is the basis of special apperception) attainment of the various forms of psychic power is realizable.

Should I have a wish thus; 'I wish to possess various forms of psychic power (iddhipāda) ...p... I wish to gain mastery over my body (to reach) even up to the world of brahmas'. If there is cause (by way of some good action in the past and if in the present life there is attainment of jhāna that is the basis of special apperception) attainment of the various forms of psychic power is realizable.

Should I have a wish thus ...p... 'I wish to remain, in this very life, knowing, realizing and attaining by myself through Magga Insight the emancipation of mind and the emancipation by Insight, which are free from āsavas because of their extinction'. If there is cause (by way of some good action in the past and if in the present life there is attainment of jhāna that is the basis of special apperception), such attainment (āsavakkhaya ñāṇa) is realizable. (Said the Bhagavā).

**End of Dutiya Iddhipāda Sutta,
the eighth in this Vagga.**

9. NIBBIDĀ SUTTA

Discourse on Disillusionment

69. Bhikkhus, if the (following) five factors are cultivated and repeatedly practised, they will certainly result in disillusionment with the five khandhas, the abandonment of attachment, the cessation of dukkha, the extinction of defilements, the attainment of Magga Insight, the attainment of Four Ariya Truths and the realization of Nibbāna.

What are the five?

Bhikkhus, a bhikkhu in this Teaching abides contemplating the foulness of the body;

Perceiving the loathsomeness of food.

Perceiving the weariness with all the worlds.

Contemplating the impermanence of all conditioned phenomena.

The perception of death is well established in himself.

Bhikkhus, if these five factors are cultivated and repeatedly practised, they will certainly result in the disillusionment with the five khandhas, the abandonment of attachment, the cessation of dukkha, the extinction of defilements, the attainment of Magga Insight and the realization of the Four Ariya Truths and the realization of Nibbāna. (Said the Bhagavā).

End of Nibbidā Sutta,
the ninth in this Vagga.

10. ĀSAVAKKHAYA SUTTA

Discourse on the Extinction of Āsavas

70. Bhikkhus, if these five factors are cultivated and practised they will result in the extinction of āsavas.

What are the five?

Bhikkhus, the bhikkhu in this Teaching abides contemplating the foulness of the body.

Perceiving the loathsomeness of food.

Perceiving the weariness with all the worlds.

Contemplating the impermanence of all conditioned phenomena.

The perception of death is well established in himself.

Bhikkhus, if these five factors are cultivated and repeatedly practised, they will result in the extinction of the āsavas. (Said the Bhagavā).

End of Āsavakkhaya Sutta.

the tenth in this Vagga.

End of Saññā Vagga, the Second Vagga.

(viii). iii. YODHĀJĪVA VAGGA

1. Paṭhama Cetovimutti-phala Sutta
2. Dutiya Cetovimutti-phala Sutta
3. Paṭhama Dhammavihārī Sutta
4. Dutiya Dhammavihārī Sutta
5. Paṭhama Yodājīva Sutta
6. Dutiya Yodājīva Sutta
7. Paṭhama Anāgatabhaya Sutta
8. Dutiya Anāgatabhaya Sutta
9. Tatiya Anāgatabhaya Sutta
10. Catutta Anāgatabhaya Sutta

(viii). ii. YODHĀJĪVA VAGGA

1. PAṬHAMĀ CETOVIMUTTIPIHALĀ SUTTA

First discourse on the Benefit of
the Emancipation of the Mind

71. Bhikkhus, if these five factors are cultivated and repeatedly practised, they will bring about the benefit of, emancipation of the mind. They will also bring about the advantage of emancipation of the mind. They will also bring about the benefit of emancipation by Insight. They will also bring about advantage of emancipation by Insight.

What are the five?

In this Teaching bhikkhus, a bhikkhu abides contemplating the foulness of this body.

Perceiving the loathsomeness of food.

Perceiving the weariness with all worlds.

Contemplating the impermanence of all conditioned phenomena.

The perception of death is well established in himself.

Bhikkhus, if these five factors are cultivated and repeatedly practised, they will bring about the benefit of the emancipation of the mind. They will also bring about the advantage of emancipation of the mind. They will also bring about the benefit of emancipation by Insight. They will also bring about the advantage of emancipation by Insight.

Bhikkhus, when the bhikkhu has emancipation of the mind and the emancipation by Insight, he should be said to be one "who has lifted the cross-bar (to open the door), who has totally destroyed the moat, who has pulled out the door-

post, who has removed the door-leaf, and he is said to be devoid of defilements, having lowered the flag, having laid down the burden, having been freed from egostic pride”.

Bhikkhus, how is the bhikkhu, one who has lifted the cross-bar?

In this Teaching bhikkhus, the bhikkhu has got rid of ignorance, has cut off the roots, has made it like a palm-tree stump, has rendered it incapable of coming into being, has made it impossible to arise in the future.

Bhikkhus, this is how the bhikkhu is one who has lifted the cross-bar.

Bhikkhus, how is the bhikkhu one who has destroyed the moat?

In this Teaching, bhikkhus, the bhikkhu has got rid of the round of rebirth, that brings about new existence, has cut off the roots, has made it like a palm-tree stump, has rendered it incapable of coming into being, and has made it impossible to arise in the future.

Bhikkhus, this is how the bhikkhu is one who has totally destroyed the moat.

In this Teaching bhikkhus, the bhikkhu has got rid of craving, has made it like a palm tree stump, has rendered it incapable of coming into being, and has made it impossible to arise in the future.

Bhikkhus, this is how the bhikkhu is one who has pulled out the door post.

Bhikkhus, how is the bhikkhu one who has removed the door leaf?

In this Teaching bhikkhus, the bhikkhu has got rid of the five lower fetters. He has cut off the roots, has made it like a palm tree stump, has rendered it incapable of coming into being, and has made it impossible to arise in the future.

Bhikkhus, this is how the bhikkhu is one who has removed the door leaf.

Bhikkhus, how is the bhikkhu said to be devoid of defilements, having lowered the flag, having laid down the burden, having been freed from egoistic pride?

In this Teaching bhikkhus, the bhikkhu has got rid of the conceit of 'I am'. He has cut off the roots, has made it like a palm tree stump, has rendered it incapable of coming into being, and has made it impossible to arise in the future.

Bhikkhus, this is how the bhikkhu is said to be devoid of defilements, having lowered the flag, having laid down the burden, having been freed from egoistic pride. (Said the Bhagavā).

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

2. DUTIYA CETOVIMUTTIPHALA SUTTA

Second Discourse on the Benefit of the Emancipation of the Mind

72. Bhikkhus, if these five factors are cultivated and repeatedly practised they will bring about the benefit of emancipation of the mind. They will bring about the advantage of emancipation of the mind. They will also bring about the benefit of emancipation by Insight. They will also bring about the advantage of emancipation by Insight.

What are the five?

The perception of Impermanence.

The perception of Suffering.

The perception of Non-self.

The perception of Abandonment.

The perception of Freedom from Attachment

Bhikkhus, if these five factors are cultivated and repeatedly practised they will bring about the benefit of emancipation of the mind. They will also bring about the advantage of emancipation of the mind. They will also bring about the benefit of emancipation by insight. They will also bring about the advantage of emancipation by Insight.

Bhikkhus, when the bhikkhu has emancipation of the mind and the emancipation by Insight, he should be said to be one who has lifted the cross-bar (to open the door), who has totally destroyed the moat, who has pulled out the door post, who has removed the door leaf, he is said to be devoid of defilements, having lowered the flag, having laid down the burden, having been freed from egoistic pride.

Bhikkhus, how is the bhikkhu one who has lifted the cross-bar?

In this Teaching bhikkhus, the bhikkhu has got rid of ignorance. He has cut off the roots, has made it like the palm tree stump, has rendered it incapable of coming into being and has made it impossible to arise in the future.

Bhikkhu, this is how the bhikkhu is one who has lifted the cross-bar.

Bhikkhus, how is the bhikkhu one who has totally destroyed the moat?

In this Teaching bhikkhus, the bhikkhu has got rid of the round of rebirth that brings about new existence. He has cut off the roots, has made it like a palm tree stump, has rendered it incapable of coming into being, and has made it impossible to arise in the future.

Bhikkhus, this is how the bhikkhu is one who has totally destroyed the moat.

Bhikkhus, how is the bhikkhu one who has pulled out the door post?

In this Teaching, bhikkhus, the bhikkhu has got rid of attachment. He has cut off the roots, has made it like a palm tree stump, and has rendered it incapable of coming into being, and has made it impossible to arise in the future.

Bhikkhus, this is how the bhikkhu is one who has pulled out the door post.

Bhikkhus, how is the bhikkhu, one who has removed the door leaf?

In this Teaching bhikkhus, the bhikkhu has got rid of the five lower fetters. He has cut off the roots, has made it like a palm tree stump, has rendered it incapable of coming into being, and has made it impossible to arise in the future.

Bhikkhus, this is how the bhikkhu is one who has removed the door leaf.

Bhikkhus, how is the bhikkhu one who is said to be devoid of defilements, having lowered the flag, having laid down the burden, having been freed from egoistic pride?

In this Teaching the bhikkhu has got rid of the concept 'I am'. He has cut off the root, has made it like a palm tree stump, and has rendered it incapable of coming into being, and has made it impossible to arise in the future.

Bhikkhus, this is how the bhikkhu is said to be devoid of defilements, having lowered the flag, having laid down the burden, having been freed from egoistic pride. (Said the Bhagavā).

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

3. PAṬHAMA DHAMMAVIHĀRI SUTTA

First Discourse on One Who Abides with the Dhamma

73. At that time, a certain bhikkhu approached the Bhagavā, made his obeisance, seated himself at a suitable place and respectfully said to the Bhagavā:

“Venerable Sir, it is said: ‘One who abides with the Dhamma, one who abides with the Dhamma.’ Venerable Sir, in what way is a bhikkhu said to be one who abides with the Dhamma?”

In this Teaching a bhikkhu learns sutta (discourses), geyya (mixed prose and verse), veyyā karaṇa (exposition in prose), gāthā (verse), udāna (joyous utterances), itivuttaka (sayings), jātaka (Buddha’s birth stories), abbhutadhamma (marvellous phenomenon) and vedalla (edifying replies to questions).

The bhikkhu spends his day learning these dhammas. He neglects to practise meditation for calming the mind within.

Bhikkhu, that bhikkhu is said to be full of learning, but not one who abides with the dhamma.

And again, bhikkhu, a bhikkhu teaches others in detail, the dhamma that he has listened to and learnt. He spends his day teaching the dhamma to others. He neglects to practise meditation for calming the mind within.

Bhikkhu, that bhikkhu is said to be one who is full of teaching, but not one who abides with the dhamma.

And again, bhikkhu, a bhikkhu spends his day reciting in detail the dhamma that he has listened to and learnt. He neglects to practise meditation for calming the mind within.

Bhikkhu, that bhikkhu is said to be one who is full of recitation, but not one who abides with the dhamma.

And again, bhikkhu, a bhikkhu spends his day in initial application of the mind, to the dhamma he has listened to and learnt, and repeatedly neglects to ponder on it.

Bhikkhu, that bhikkhu is said to be one who is full of initial application (vitakka), and sustained application of the mind (vicāra) but not one who abides with the dhamma.

In this Teaching bhikkhu, the bhikkhu learns sutta (discourses), geyya (mixed prose and verses), veyyākaraṇa (exposition in prose), gāthā (verses), udāna (joyous utterances), itivuttaka (sayings), jātaka (Buddha's birth stories), abbhutadhamma (marvellous phenomenon) and vedalla (edifying replies to questions), spends his day doing so. He does not neglect to practise meditation for calming the mind within.

Bhikkhu, this is how the bhikkhu abides with the dhamma.

Bhikkhu, thus have I taught about the one who is full of learning, about the one who is full of teaching, about the one who is full of recitation, about the one who is full of initial application of the mind, and about the one who abides with the dhamma.

Bhikkhus, what should be done out of compassion by a teacher for the welfare of the disciples through endless compassion, that I have done for you. Bhikkhu, there are these places at the foot of trees; there are these secluded places. Bhikkhu, meditate. Do not be unmindful! Do not be remorseful later! This is my instruction to you. (Said the Bhagavā).

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

4. DUTIYA DHAMMAVIHĀRĪ SUTTA

Second Discourse on One Who Abides with the Dhamma

74. At that time, a certain bhikkhu approached the Bhagavā, made his obeisance, sat at a suitable place and respectfully said to the Bhagavā:

“Venerable Sir, it is said, ‘One who abides with the Dhamma’, one who abides with the Dhamma,’ Venerable Sir, in what way is a bhikkhu said to be, ‘One who abides with the Dhamma’?”

In this Teaching a bhikkhu, learns sutta (discourses), geyya (mixed prose and verse), veyyā karaṇa (exposition in prose), gāthā (verse), udāna (joyous utterances), itivuttaka (sayings), jātaka (Buddha’s birth stories), abbhutadhamma (marvellous phenomenon) and vedalla (edifying replies to questions). But he does not know with Insight the meaning of these Dhammas beyond mere learning.

Bhikkhu, this bhikkhu is said to be one who is full of learning, but not one who abides with the dhamma.

And again, bhikkhu, a bhikkhu teaches others in detail, the dhamma that he has listened to and learnt. But he does not know with Insight the meaning of these dhammas beyond mere teaching.

Bhikkhu, this bhikkhu is said to be one who is full of teaching, but not one who abides with the dhamma.

And again, bhikkhu, a bhikkhu recites in detail the dhamma that he has listened to and learnt. But he does not know with Insight the meaning of these dhammas beyond mere recitation.

Bhikkhu, this bhikkhu is said to be one who is full of recitation, but not one who abides with the dhamma.

And again, bhikkhu, a bhikkhu in engages in initial and sustained application of the mind, and repeatedly ponders on it, but he does not know with Insight the meaning of these dhammas beyond that.

Bhikkhu, this bhikkhu is said to be one who is full of initial application of the mind but not one who abides with the dhamma.

In this Teaching bhikkhu, a bhikkhu learns sutta (discourses), geyya (mixed prose and verses), veyyākaraṇa (exposition in prose), gāthā (verses), udāna (joyous utterances), itivuttaka (sayings), jātika (Buddha's birth stories), abbhutadhamma (marvellous phenomenon) and vedalla (edifying replies to questions). He also knows with Insight the meaning of this dhamma beyond mere leaning.

Bhikkhu, thus does the bhikkhu abide with the dhamma.

Bhikkhu, thus have I taught about the one who is full of learning, about the one who is full of teaching, about the one who is full of recitation, about the one who is full of initial application of the mind, and about the one who abides with the dhamma.

Bhikkhus, what should be done out of compassion by a teacher for the welfare of the disciples through endless compassion, that I have done for you. Bhikkhu, there are these places at the foot of trees; there are these secluded places. Bhikkhu, meditate. Do not be unmindful! Do not be remorseful later! This is my instruction to you. (Said the Bhagavā).

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

5. PAṬHAMA YODĀJĪVA SUTTA

First Discourse Concerning the Warrior

75. Bhikkhus, there do exist five kinds of warrior in this world.

What are the five?

Bhikkhus, some warrior in this world falters at the mere sight of the cloud of dust (raised by the enemy's advancing cavalry, elephant corps etc.) He draws back and cannot stand firm. He is incapable of going into battle. Bhikkhus, there is this kind of warrior. Bhikkhus, this is the first kind of warrior that do exist in the world.

And again, bhikkhus, some warrior in this world who withstands the sight of the cloud of dust (raised by the enemy's cavalry, elephant corps etc.), but he falters at the mere sight of the tip of the enemy's standard. He draws back and he cannot stand firm. He is incapable of going into battle. Bhikkhus, thus there is in the world this kind of warrior. Bhikkhus, this is the second kind of warrior that does exist in the world.

And again, bhikkhus, some warrior in this world who withstands the sight of the cloud of dust (raised by the enemy's cavalry and elephant corps). He withstands the sight of the tip of the enemy's standard, but he falters on merely hearing the tumultuous sounds of the advancing enemy's cavalry, elephant corps and chariots. He draws back and cannot stand firm. He is incapable of going into battle. Bhikkhus, thus there is in the world this kind of warrior. Bhikkhus, this is the third kind of warrior that does exist in the world.

And again bhikkhus, some warrior in this world withstands the sight of the cloud of dust (raised by the enemy's cavalry and elephant corps). He withstands the sight of the

enemy's standard, and the tumultous sounds (of the enemy's advancing troops, cavalry, elephant corps and chariots), but he is wounded in combat and is destroyed. Bhikkhus, thus there is this kind of warrior. Bhikkhus, this is the fourth kind of warrior that does exist in this world.

And again bhikkhus, some warrior in this world withstands the sight of the cloud of dust (raised by the enemy's cavalry, elephant corps etc), the sight of the tip of the enemy's standard, the tumultous sounds (of the advancing enemy's troops, cavalry, elephant corps and chariots). He stands firm in combat. He has won the battle, has come out victorious, and dominates the forefront of the battlefield. Bhikkhus, thus, there is this kind of warrior. Bhikkhus, this is the fifth kind of warrior that does exist in this world.

Bhikkhus, these are the five kinds of warrior that do exist in this world.

Similarly, bhikkhus, to the five kinds of warrior, there do exist the five kinds of person among bhikkhus.

What are the five?

In this Teaching bhikkhus, a bhikkhu falters at the mere sight of the cloud of dust. He draws back and cannot stand firm. He cannot undertake the Noble Practice. He abandons the bhikkhu precepts and returns to lay life.

What is the cloud of dust to that bhikkhu?

In this Teaching bhikkhus, a bhikkhu hears, "In the village of this name or the market town of this name, there is a woman or a girl who is very pretty, fair to behold, pleasing to the eye, endowed with exceedingly beautiful complexion". On hearing the news the bhikkhu falters, draws back and cannot stand firm. He cannot undertake the Noble Practice, abandons the bhikkhu precepts and returns to lay life. This is the cloud of dust.

Bhikkhus, the bhikkhu warrior falters at the mere sight of the cloud of dust. He draws back and cannot stand firm. He cannot go into battle. Bhikkhus, I say that this person is like that warrior.

Bhikkhus, thus there is in this Teaching this kind of person. This bhikkhus, is the person who is like the first kind of warrior and does exist amongst bhikkhus.

And again bhikkhus, the bhikkhu withstands the sight of the cloud of dust, but he falters at the mere sight of the tip of the enemy's standard. He draws back and cannot stand firm. He cannot undertake the Noble Practice. He abandons the bhikkhu precepts and returns to lay life.

What is the tip of the enemy's standard to that bhikkhu?

In this Teaching bhikkhu, a bhikkhu has not heard: "In the village of this name or in the market town of this name, there is a woman or a girl who is very pretty, fair to behold, pleasing to the eye, endowed with an exceedingly beautiful complexion". As a matter of fact, he himself sees the woman or the girl who is very pretty, fair to behold, pleasing to the eye, endowed with an exceedingly beautiful complexion.

That bhikkhu on seeing that woman falters. He draws back and cannot stand firm. He cannot undertake the Noble Practice. He abandons the bhikkhu precepts and returns to lay life. This is the tip of the enemy's standard to that bhikkhu.

Bhikkhus, the warrior withstands the sight of the cloud of dust but he falters at the mere sight of the enemy's standard and he draws back. He cannot stand firm. He cannot go into battle. Bhikkhu, I say that this person is like that warrior.

Bhikkhus, thus there is in this Teaching this kind of person. This bhikkhus, is the person who is like the second kind of warrior and does exist among the bhikkhus.

And again bhikkhus, the bhikkhu withstands the sight of dust, the sight of the tip of the enemy's standard, but he falters on hearing the tumultous sounds (of the enemy's advancing troops). He draws back and cannot stand firm. He cannot undertake the Noble Practice. He abandons the bhikkhu precepts and returns to lay life.

What are the loud and tumultous sounds to that bhikkhu?

In this world bhikkhus, a bhikkhu who resorts to the forest, to the foot of a tree, or to a secluded place, is approached by a woman who smiles, flatters, laughs and jokes with him. On being exposed to the womans' smiling, flattering, laughing heartily and joking, the bhikkhu falters. He cannot undertake the Noble Practice. He abandons the bhikkhu precepts and returns to lay life. These are the tumultous sounds (of the advancing enemy's troops) to that bhikkhu.

Bhikkhus, the warrior withstands the sight of the cloud of dust, the sight of the enemy's standard, but he falters on hearing the tumultous sounds (of the advancing enemy's troops), he draws back and he cannot stand firm. He cannot go into battle. Bhikkhus, I say that this person is like that warrior.

Bhikkhus, thus there is in this Teaching this kind of person. This, bhikkhus, is the person who is like the third kind of warrior and does exist amongst bhikkhus.

And again, bhikkhus, the bhikkhu withstands the sight of the cloud of dust, the tip of the enemy's standard, the tumultous sounds (of the advancing enemy's troops), but he is wounded in combat and is destroyed.

What is, 'being wounded in combat and being destroyed', to that bhikkhu?

Bhikkhus, a bhikkhu who resorts to the forest, to the foot of a tree, or to a secluded place, is approached by a woman, who sits near him, lies down near him and physically overwhelms him. On being subjected to the woman's sitting near him, lying down near him and physically overwhelming him, that bhikkhu does not abandon the bhikkhu precepts and, indulges in sexual intercourse. This is being wounded in combat and being destroyed, to that bhikkhu.

Bhikkhus, the warrior withstands the sight of the cloud of dust, the sight of the tip of the enemy's standard, the tumultuous sounds (of the advancing enemy's troops), is wounded in combat and destroyed. Bhikkhus, I say that this person is like that warrior.

Bhikkhus, thus there is in this Teaching this kind of person. This, bhikkhus, is the person who is like the fourth kind of warrior and does exist amongst bhikkhus.

And again bhikkhus, a bhikkhu withstands the sight of the cloud of dust, the sight of the tip of the enemy's standard, the tumultuous sounds (of the advancing enemy's troops). He has won the battle, has come out victorious and dominates the forefront of the battlefield.

What is, 'the battle won' to that bhikkhu?

In this Teaching bhikkhus, a woman approaches the bhikkhu who has resorted to the forest, to the foot of a tree or to a secluded place, sits near him, lies down near him, and physically overwhelms him. On being subjected to the woman sitting near him, lying down near him, and physically overwhelming him, he frees himself, disentangles himself and goes away. That bhikkhu chooses for a habitation, a lonely spot in the woods or at the foot of a tree, or on a

hillside, or in a gully or in a mountain cave, or in a cemetery, or in a thicket, or on an open plain or in a haystack. He resorts to the forest, or to the foot of a tree, or to a secluded place, where he sits down cross-legged or upright and establishes mindfulness in meditation. Then he dissociates his mind from clinging to the world and abides with his mind free from clinging, thereby cleansing himself of clinging altogether. He dissociates himself from ill will and develops goodwill towards all living beings, thereby cleansing himself of ill will altogether. He dissociates himself from sloth and torpor, abides with his mind free 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, abides with his mind free from doubt, and does not waver in meritorious dhammas, thereby cleansing himself of doubt altogether. Having got rid of these five hindrances, that cause defilement of the mind and the weakening of wisdom, and having become detached from sensual pleasures ...p... he enters upon and abides in the fourth jhāna.

When the concentrated mind has thus become purified, pellucid, unblemished, undefiled, malleable, pliable, firm and imperturbable, that bhikkhu inclines his mind to knowledge of the extinction of moral intoxicants (*āsavekkhayañāṇa*). Then he truly understands fundamentally and truly "This is dukkha". He understands fundamentally and truly "This is the cause of dukkha". He understands fundamentally and truly "This is the cessation of dukkha (*Nibbāna*)". He understands fundamentally and truly "This is the practice leading to the cessation of dukkha". "These truly are moral intoxicants (*āsavas*)".

“This truly is the cause of arising of āsavas”, “This truly is the cessation of āsavas” and “This truly is the practice leading to the cessation of āsavas”. This is ‘the battle won’.

Bhikkhus, the warrior, withstands the sight of the cloud of dust, the sight of the tip of the standard, though he hears the tumultuous sounds (of the advancing enemy’s troops and the combat), he has won the battle, comes out victorious and dominates the forefront of the battle field. Bhikkhus, I say that this person is like that warrior.

Bhikkhus, thus there is in this Teaching this kind of person. This is the person who is like the fifth kind of warrior and does exist amongst the bhikkhus.

These, bhikkhus, are the five kinds of person, who are like warriors and do exist amongst bhikkhus. (Said the Bhagavā).

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

6. DUTIYA YODHĀJĪVA SUTTA

Second Discourse Concerning the Warrior

76. Bhikkhus, there do exist five kinds of warrior, in this world.

What are the five?

Bhikkhus, some warrior in the world, holding sword and shield and shouldering bow and quiver of arrows, goes on the battlefield where two opposing armies are at combat. That warrior strives and exerts himself in battle. That warrior who strives and exerts himself is put to death (by the

Bhikkhus, thus there is this kind of warrior. Bhikkhus, this is the first kind of warrior that does exist in the world.

And again, bhikkhus, some warrior in the world, holding sword and shield and shouldering bow and quiver of arrows, goes on the battlefield where two opposing armies are at combat. That warrior strives and exerts himself in battle. That warrior who (thus) strives and exerts himself is shot at. He is carried away by his comrades from the battle field to where their army is. After being so carried, he is taken to his relatives. While being taken thus to his relatives, he dies on the way before reaching them. Bhikkhus, thus there is this kind of warrior. Bhikkhus, this is the second kind of warrior that does exist in the world.

And again, bhikkhus, some warrior in the world, holding sword and shield and shouldering bow and quiver of arrows, goes on the battlefield where two opposing armies are at combat. That warrior strives and exerts himself in battle. That warrior who strives and exerts himself is shot at. He is carried away by his comrades from the battle field to where their army is. After being carried away, he is taken to his relatives. His relatives attend on him and look after him. While being attended and looked after by his relatives, that warrior dies of his wounds.

Bhikkhus, thus there is this kind of warrior. Bhikkhu, this is the third kind of warrior that does exist in this world.

And again, bhikkhus, some warrior in this world, holding sword and shield and shouldering bow and quiver of arrows, goes on the battlefield where the two opposing enemies are at combat. That warrior strives and exerts himself in battle. That warrior who (thus) strives and exerts himself is shot at. He is carried away by his comrades from the battle field to where the army is. After being so carried, he is taken to his relatives. His relatives attend on him and

look after him. On being attended on and looked after by his relatives, that warrior recovers from his wounds and is well again.

Bhikkhus, thus there is this kind of warrior. Bhikkhus, this is the fourth kind of warrior that does exist in this world.

And again, bhikkhus, some warrior in this world, holding sword and shield and shouldering bow and quiver of arrows, goes to the battlefield where the two opposing armies are at combat. That warrior has won the battle, has come out victorious and dominates the forefront of the battlefield.

Bhikkhus, thus there is this kind of warrior. Bhikkhus, this is the fifth kind of warrior that does exist in this world.

Bhikkhus, there are these five kinds of warrior that does exist in the world.

Bhikkhus, similarly to the five kinds of warrior there do exist the five kinds of person amongst the bhikkhus.

What are the five?

In this Teaching bhikkhus, a bhikkhu lives in dependence on either a village or a market-town. In the morning that bhikkhu, after re-arranging his robes and taking his alms-bowl and great robe, goes to that village or market-town on alms-round, without restraint of body, restraint of speech and restraint of mind, unmindfully and without controlling his sense faculties. While going round for alms he sees a woman there, scantily dressed and improperly clothed. Seeing the woman dressed scantily and clothed improperly clothed, his mind is corrupted by attachment. That bhikkhu, with his mind corrupted by attachment, without abandoning the bhikkhu precepts indulges in sexual intercourse.

Bhikkhus, that warrior, holding sword and shield and

shouldering bow and quiver of arrows, goes on the battlefield where the two opposing armies are at combat. That warrior strives and exerts himself in battle. That warrior who (thus) strives and exerts himself is put to death. Bhikkhus, I say that, that person is like that warrior. Bhikkhus, thus there is in this Teaching this kind of person. Bhikkhus, this is the person who is like the first kind of warrior and does exist amongst bhikkhus.

And again bhikkhus, a bhikkhu lives in dependence on either a village or a market-town. In the morning that bhikkhu, after re-arranging his robes and taking his alms-bowl and great robe, goes to that village or market-town on alms-round, without restraint of body, restraint of speech and restraint of mind, unmindfully and without controlling his sense-faculties. While going round for alms, he sees a woman scantily dressed and improperly clothed. Because he sees this scantily dressed and improperly clothed woman, the mind of the bhikkhu is corrupted by attachment. With mind corrupted by attachment, his body and mind are inflamed. It occurs to that bhikkhu thus:

“It would be well if I were to return to the monastery and tell my fellow bhikkhus thus: ‘Friends, I have been agitated by attachment. I have been oppressed by attachment. I am unable to undertake the Noble Practice. I shall abandon the bhikkhu precepts and return to lay life’.”

On his way to the monastery, without getting inside the monastery, that bhikkhu abandons the bhikkhu precepts and returns to lay life.

Bhikkhus, that warrior, holding sword and shield and shouldering bow and quiver of arrows, goes on the battlefield where the two opposing armies are at combat. That warrior strives and exerts himself in battle. That warrior who (thus) strives and exerts himself is shot at. That warrior is

carried away by his comrades from the battlefield to where the army is. After being so carried. He is taken to his relatives. While being taken thus to his relatives, he dies on the way before reaching them. Bhikkhus, I say that person is like that warrior.

Thus, bhikkhus, there is in this Teaching this kind of person. This bhikkhus, is the person who is like the second kind of warrior and does exist amongst bhikkhus.

And again bhikkhus, a bhikkhu lives in dependence on a village or a market-town. In the morning that bhikkhu after re-arranging his robes and taking his alms-bowl and great robe, goes to that village or market-town on alms round, without restraint of body, restraint of speech, restraint of mind, unmindfully and without controlling his sense faculties. While going round for alms, he sees a woman scantily dressed and improperly clothed. Seeing the woman the mind of the bhikkhu is corrupted by attachment, both his body and mind are inflamed. It occurs to this bhikkhu thus:

“It would be well if I were to return to the monastery and tell my fellow bhikkhus thus; ‘Friends, I have been agitated by attachment. I have been oppressed by attachment. I am unable to undertake the Noble Practice. I shall abandon the bhikkhu precepts and return to lay life’”.

That bhikkhu returns to the monastery and respectfully tells his bhikkhus:

“Friends, I have been agitated by attachment. I have been oppressed by attachment. I am unable to undertake the Noble Practice. I shall abandon the bhikkhu precepts and return to lay life.”

The fellow bhikkhus exhort and admonish him thus:

“Friends, the Bhagavā has taught that sensual pleasures have little to delight (one). They cause much suffering and despair. There are many faults in them. The Bhagavā

has taught that sensual pleasures are like a skeleton of bones. They cause much suffering and despair. There are many faults in them. The Bhagavā has taught that sensual pleasures are like a piece of meat. They cause much suffering and despair. There are many faults in them. The Bhagavā has taught that sensual pleasures are like a torch of grass. They cause much suffering and despair. There are many faults in them. The Bhagavā has taught that these sensual pleasures are like a pit of live coals. They cause much suffering and despair. There are many faults in them. The Bhagavā has taught that sensual pleasures are like a dream. They cause much suffering and despair. There are many faults in them. The Bhagavā has taught that sensual pleasures are like borrowed property. They cause much suffering and despair. There are many faults in them. The Bhagavā has taught that sensual pleasures are like a tree with fruits. They cause much suffering and despair. There are many faults in them. The Bhagavā has taught that sensual pleasures are like a chopping block. They cause much suffering and despair. There are many faults in them. The Bhagavā has taught that sensual pleasures are like an impaling spear. They cause much suffering and despair. There are many faults in them. The Bhagavā has taught that sensual pleasures are like the head of a snake. They cause much suffering and despair. There are many faults in them. The Bhagavā has taught that sensual pleasures have many faults. Let the revered one not abandon the bhikkhu precepts and return to lay life”.

When his fellow bhikkhus exhort and admonish him thus, that bhikkhu replies: •

“Friends, the Bhagavā has taught that sensual pleasures have little to delight (one). They cause much suffering and despair. There are many faults in them. Though the Bhagavā has taught thus, I am unable to understand the

Noble Practice. I shall abandon the bhikkhu precepts and return to lay life”.

That bhikkhu abandons the bhikkhu precepts and returns to lay life.

Bhikkhus, that warrior, holding sword and shield and shouldering bows and quiver of arrows, goes on the battle-field where the two opposing armies are at combat. That warrior strives and exerts himself in battle. That warrior who (thus) strives and exerts himself is shot at. He is carried away by his comrades from the battle field to where their army is. After being so carried. He is taken to his relatives. His relatives attend on him and look after him. While he is being attended on and looked after by his relatives, he dies of his wounds. Bhikkhus, I say that this person is like that warrior.

Bhikkhus, thus there is in this Teaching, this kind of person. Bhikkhus this is like the third kind of warrior, and does exist amongst bhikkhus.

And again bhikkhus, a bhikkhu lives in dependence on either a village or a market town. In the morning that bhikkhu after re-arranging his robes and taking his alms-bowl and great robe, goes to that village or market town on alms-round, without restraint of body, restraint of speech, restraint of mind, unmindfully and without controlling his sense faculties. While going round for alms, he sees a woman there, scantily dressed and improperly clothed. Seeing the woman scantily dressed and improperly his mind is corrupted by attachment. With mind corrupted by attachment his body and mind are inflamed. It occurs to that bhikkhu thus:

“It would be well if I were to return to the monastery and tell my fellow bhikkhus (thus): “Friends, I have been agitated by attachment. I have been oppressed by attachment.

I am unable to undertake the Noble Practice. I shall abandon the bhikkhu precepts and return to lay life.”

That bhikkhu returns to the monastery and respectfully tells his fellow bhikkhus (thus):

“Friends, I have been agitated by attachment. I have been oppressed by attachment. I am unable to undertake the Noble Practice. I shall abandon the bhikkhu precepts and return to lay life”.

The fellow bhikkhus exhort and admonish him thus:

“Friends, the Bhagavā has taught that sensual pleasures have little to delight (one). They cause much suffering and despair. There are many faults in them. The Bhagavā has taught that these sensual pleasures are like a skeleton of bones. They cause much suffering and despair. There are many faults in them. The Bhagavā has taught that sensual pleasures are like a piece of meat ...p... the Bhagavā has taught that sensual pleasures are like a torch of grass ... the Bhagavā has taught that sensual pleasures are like a pit of live coals ... the Bhagavā has taught that sensual pleasures are like a dream ... the Bhagavā has taught that sensual pleasures are like borrowed property ... the Bhagavā has taught that sensual pleasures are like a tree with fruits ... the Bhagavā has taught that sensual pleasures are like a chopping block ... the Bhagavā has taught that sensual pleasures are like an impaling spear ... the Bhagavā has taught that sensual pleasures are like the head of a snake. They cause much suffering and despair. There are many faults in them. Let the revered one find delight in the Noble Practice. Let not the revered one abandon the bhikkhu precepts and return to lay life.”

When his fellow bhikkhus exhort and admonish him thus, that bhikkhu replies:

“Friends, I shall make effort and exert myself. I shall find delight in the Noble Practice. Friends, now I shall not abandon the bhikkhu precepts and return to lay life”.

Bhikkhus, that warrior, holding sword and shield, and shouldering bow and quiver of arrows, goes on the battlefield where the two opposing armies are at combat. That warrior strives and exerts himself in battle. That warrior who (thus) strives and exerts himself is shot at. That warrior is carried away by his comrades from the battle field to where their army is. After being so carried, he is taken to his relatives. His relatives attend on him and look after him. On being thus attended upon and looked after by his relatives, that warrior recovers from his wounds. Bhikkhus, I say that this person is like that warrior.

Thus bhikkhus, there are in this Teaching this kind of person. This bhikkhus, is the person who is like the fourth kind of warrior and does exist amongst bhikkhus.

And again bhikkhus, a bhikkhu lives in dependence on either village or a market-town. In the morning that bhikkhu, after re-arranging his robes and taking his alms-bowl and great robe, goes to that village or market-town on alms round, with restraint of body, speech and mind, mindfully and controlling his sense faculties. That bhikkhu on seeing with his eye a visible object, 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). In case he does not control his eye faculty, he would by reason of such lack of control, be oppressed by low and demeritorious dhammas like covetousness and distress of mind. The bhikkhu therefore sets himself to the task of guarding his eye faculty; he keeps watch over it and gains control over it.

On hearing sound with the ear ...

On sensing smell with the nose ...

On experiencing taste with the tongue ...

On experiencing touch with the body, and on cognizing mind object with the mind, he does not take in its characteristics (such as male or female etc) or its secondary details (such as shape of arms, legs etc, or way of smiling, laughing etc). In case he does not control his mind faculty, he would by reason of such lack of control, be oppressed by low and demeritorious dhammas like covetousness and distress of mind. The bhikkhu therefore sets himself to the task of guarding his mind faculty; he keeps watch over it; and gains control over it. That bhikkhu after having his meal and returning from his alms round, chooses for habitation a lonely spot in the wood, at the foot of a tree, or on a hillside, or in a cave, or in a mountain cleft, a cemetery, or in a thicket, or in an open plain, or a haystack,. He resorts to the forest or to the foot of a tree, or to a secluded place where he sits down cross legged and upright, and establishes mindfulness in meditation.

Then he dissociates himself from clinging to the world ...p... having got rid of these five hindrances that cause the defilement of the mind and the weakening of wisdom ...p... attains to and abides in the fourth jhāna.

When the concentrated mind has thus become purified, pellucid, unblemished, undefiled, malleable, pliable, firm and imperturbable, that bhikkhu inclines his mind to the knowledge of extinction of moral intoxicants. Then he truly understands as it really is: "This is dukkha" ...p... that he has nothing more to do (for such realization).

Bhikkhus, that bhikkhu holding spear and shield and shouldering bow and quiver of arrows, goes on the battle field where the opposing armies are at combat. He has won the battle, has come out victorious, and dominates the fore-

front of the battle field. Bhikkhus, I say that this person is like that warrior. Thus bhikkhus, there are in this Teaching this kind of person, This bhikkhus, is the person who is like the fifth kind of warrior and does exist amongst bhikkhus.

These, bhikkhus, are the five kinds of person who are like five kinds of warrior and do exist amongst bhikkhus.

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

7. PAṬHAMA ANĀGATABHAYA SUTTA

First Discourse on Dangers of the Future

77. Bhikkhus, it is but fitting that the forest dwelling bhikkhu who is well aware of the five kinds of danger of the future, should abide with his mind directed to Nibbāna practising with mindfulness and diligence to attain to (the jhāna, Insight Knowledge, Ariya Path and its Fruition) that he has not yet attained to, to gain (jhāna, Insight Knowledge, Ariya Path and its Fruition) that he has not yet gained and to realize (Nibbāna), that he has not yet realized.

What are the five?

In this Teaching bhikkhus, the forest dwelling bhikkhu reflects thus:

“At present I am staying alone in the forest. I, who am staying alone in the forest, may be bitten by a snake, or by a scorpion, or by a centipede. Death may come to me through being bitten by those creatures. I may thus be endangered. I shall now put forth effort to attain to (the Jhāna, Insight Knowledge, Ariya Path and its Fruition), that, I have not yet attained, to gain (the jhāna, Insight Knowledge, Ariya Path and its Fruition).” that I have not yet

gained and to realize (Nibbāna), that he has not yet realized.

Bhikkhus, it is but fitting that the forest dwelling bhikkhu who is aware of this first danger of the future, should abide with his mind directed to Nibbāna, practising with mindfulness and diligence, to attain to (the jhāna, Insight Knowledge, Ariya Path and its Fruition), that he has not yet attained, to gain (the jhāna, Insight Knowledge, Ariya Path and its Fruition) that he has not yet attained, and to realize (Nibbāna) that he has not yet realized.

And again, bhikkhus, the forest dwelling bhikkhu reflects thus;

“At present I am staying alone in the forest. I, who am staying alone in the forest, may trip and fall; the food I have taken may turn bad; my gall bladder may give me trouble; my phlegm may get disturbed; or I may suffer from a stroke. I may meet with death through these causes. I may thus be endangered. I shall now put forth effort to attain to (the jhāna, Insight Knowledge, Ariya Path and its Fruition) that I have not yet attained, to gain (the jhāna, Insight Knowledge, Ariya Path and its Fruition) that I have not yet gained and to realize (Nibbāna) that I have not yet realized.”

Bhikkhus, it is but fitting that the forest dwelling bhikkhu who is well aware of this second danger of the future, should abide with his mind directed to Nibbāna, practising with mindfulness and diligence to attain to (the jhāna, Insight Knowledge, Ariya Path and its Fruition) that he has not yet attained, to gain (the jhāna, Insight Knowledge, Ariya Path and its Fruition) that he has not yet gained, and to realize (Nibbāna) that he has not yet realized.

And again bhikkhus, the forest dwelling bhikkhu reflects

“At present I am staying alone in the forest. I who am staying alone, may encounter ferocious animals like a lion, a

tiger, a leopard, a bear or a hyena. I may thus be endangered. I may meet with death through such encounters. I shall now put forth effort to attain to (the jhāna, Insight Knowledge, Ariya Path and its Fruition) that I have not yet attained, to gain (the jhāna, Insight Knowledge, Ariya Path and its Fruition) that I have not yet gained and to realize (Nibbāna) that I have not yet realized.

Bhikkhus, it is but fitting that this forest dwelling bhikkhu who is well aware of this third danger of the future, should abide with his mind directed to Nibbāna, practising mindfulness and diligence to attain to (the jhāna, Insight Knowledge, Ariya Path and its Fruition) that he has not yet attained, to gain (the jhāna, Insight Knowledge, Ariya Path and its Fruition) that he has not yet gained, and to realize (Nibbāna) that he has not yet realized.

And again bhikkhus, the forest dwelling bhikkhu reflects thus:

“At present I am staying alone in the forest. I, who am staying alone in the forest, may encounter bad men who may have committed crimes or who are about to commit a crime. I may meet with death through such encounter. I may thus be endangered. I shall now put forth effort to attain to (the jhāna, Insight Knowledge, Ariya Path and its Fruition) that I have not yet attained, to gain (the jhāna, Insight Knowledge, Ariya Path and its Fruition) that I have not yet gained, and to realize (Nibbāna) that I have not yet realized”.

Bhikkhus, it is but fitting that this forest dwelling bhikkhu who is well aware of this fourth danger of the future should abide with his mind directed to Nibbāna, practising with mindfulness and diligence to attain to (the jhāna, Insight Knowledge, Ariya Path and its Fruition) that he has not yet attained, to gain (the jhāna, Insight Knowledge, Ariya Path and its Fruition) that he has not yet gained, and

to realize (Nibbāna) that he has not yet realized.

And again bhikkhus, the forest dwelling bhikkhu reflects thus:

At present I am staying alone in the forest. There are in the forest brutal ogres. I may meet with death through encounter with them. I may thus be endangered. I shall now put forth effort to attain to (the jhāna, Insight Knowledge, Ariya Path and its Fruition) that I have not yet attained, to gain (the jhāna, Insight Knowledge, Ariya Path and its Fruition) that I have not yet gained, and to realize (Nibbāna) that I have not yet realized.

Bhikkhus, it is but fitting that the forest dwelling bhikkhu who is well aware of this fifth danger of the future should abide with his mind directed towards Nibbāna, practising with mindfulness and diligence to attain to (the jhāna, Insight Knowledge, Ariya Path and its Fruition) that he has not yet attained, to gain (the jhāna, Insight Knowledge, Ariya Path and its Fruition) that he has not yet gained, and to realize (Nibbāna) that he has not yet realized.

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

8. DUTIYA ANĀGATABHAYA SUTTA

Second Discourse on the Dangers of the Future

78. Bhikkhus, it is but fitting that the bhikkhu who is well aware of the five kinds of dangers of the future, should abide with his mind directed to Nibbāna, practising with mindfulness and diligence to attain to (the jhāna, Insight Knowledge, Ariya Path and its Fruition) that he has not yet

attained to, to gain (the jhāna, Insight Knowledge, Ariya Path and its Fruition) that he has not yet gained, and to realize (Nibbāna) that he has not yet realized.

What are the five?

In this Teaching bhikkhus, a bhikkhu reflects thus:

“At present I am young, a mere lad with luxuriant dark hair, in the prime of youth, and in the first period of life. (But) a time will come when old age overcomes this body (of mine). It will not be easy for the one who grows old, being oppressed by old age, to reflect on the Teaching of the Bhagavā. It will not be easy for him to resort to a remote monastic retreat in the deep forest. I shall from early on, before the onset of old age, that is, undesirable, undelightful, and unadorable, put forth effort to attain to (the jhāna, Insight knowledge, Ariya Path and its Fruition) that I have not yet attained, to gain (the jhāna, Insight knowledge, Ariya Path and its Fruition) that I have not yet gained, and to realize (Nibbāna) that I have not yet realized. If I am possessed of these dhammas (Jhāna, Insight Knowledge, Ariya Path and its Fruition), I shall be able to live happily despite old age.

Bhikkhus, it is but fitting that the bhikkhu who is well aware of this first danger of the future should abide with mind directed to Nibbāna, practising with mindfulness and diligence, to attain to (jhāna, Insight Knowledge, Ariya Path and its Fruition) that he has not yet attained, to gain (jhāna, Insight Knowledge, Ariya Path and its Fruition) that he has not yet gained, to realize (Nibbāna) that he has not yet realized.

And again bhikkhus, a bhikkhu reflects thus:

“At present, I am free from affliction and illness and endowed with the element of internal heat, promoting good digestion, neither too strong nor too weak, but moderate and

appropriate for meditative endeavour. (But) a time will come when this body will be afflicted by disease. For one who is oppressed by disease, it will not be easy to reflect on the Buddha's Teachings. It will not be easy for (the afflicted) one to resort to a remote monastic retreat deep in the forest. I shall from early on, before the onset of disease, that is undesirable, undelightful, and unadorable, put forth effort to attain to (jhāna, Insight Knowledge, Ariya Path and its Fruition) that I have not yet attained, to gain (jhāna, insight Knowledge, Ariya Path and its Fruition) that I have not yet gained, to realize (jhāna, Insight Knowledge, Ariya Path and its Fruition) that I have not yet realized. If I am possessed of these dhammas (jhāna, Insight Knowledge, Ariya Path and its Fruition), I shall be able to live happily even if I am oppressed by disease".

Bhikkhus, it is but fitting that the bhikkhu is well aware of this second danger of the future, should abide with mind directed to Nibbāna, practising with mindfulness and diligence to attain to (jhāna, Insight Knowledge, Ariya Path and its Fruition) that he has not yet attained, to gain (jhāna, Insight Knowledge, Ariya Path and its Fruition) that he has not yet gained and to realize (Nibbāna) that he has not yet realized.

And again bhikkhus, the bhikkhu reflects thus:

"There is abundance of food. The crops are good. Alms-food is easy to obtain. It is easy to subsist by going round for alms with alms bowl in hand. (But) a time will come when there is scarcity of food, a time of poor crops when it will be hard to obtain alms-food and when it will not be easy to subsist by going round for alms with alms-bowl in hand. In times of scarcity of food people move to where there is abundance of food. They have to live in those parts in company and mingling with others. It will not be easy to reflect on the Bhagavā's Teaching when living in

company and mingling with others. It will not be easy to resort to a remote monastic retreat deep in the forest. Before I am overtaken by a time of scarcity, which is undesirable, undelightful and unadorable, I shall put forth effort to attain to (jhāna, Insight Knowledge, Ariya Path and its Fruition) that I have not yet attained, to gain (jhāna, Insight Knowledge, Ariya Path and its Fruition) that I have not yet gained, and to realize (Nibbāna) that I have not yet realized. If I am possessed of these dhammas (jhāna, Insight Knowledge, Ariya Path and its Fruition), I will be able to live happily even in times of scarcity”.

Bhikkhus, it is but fitting that the bhikkhu who is well aware of this third danger of the future should abide with mind directed to Nibbāna, practising with mindfulness and diligence to attain to (jhāna, Insight Knowledge, Ariya Path and its Fruition) that he has not yet attained, to gain (jhāna, Insight Knowledge, Ariya Path and its Fruition) that he has not yet gained, and to realize (Nibbāna) that he has not yet realized.

And again bhikkhus, a bhikkhu reflects thus:

“At this time, the people are in harmony and joyous. There is no quarrel, no dispute (among them) and they are well blended as milk with water. They live regarding one another with affectionate eyes. (But) a time will come when there is danger because of outbreak of violence by outlaws. The people of the countryside will be fleeing here and there in carts. When this danger arises, people will move to peaceful localities. They have to live in those places in company and mingling with others. It will not be easy to reflect on the Bhagavā’s Teaching when living in company and mingling with others. It will not be easy to resort to a remote monastic retreat deep in the forest. Before I am overtaken by these local disturbances that are undesirable, undelightful, and unadorable, I shall put forth effort to attain to (jhāna,

Insight Knowledge, Ariya Path and its Fruition) that I have not yet attained, to gain (jhāna, Insight Knowledge, Ariya Path and its fruition) that I have not yet gained, to realize (Nibbāna) that I have not yet realized. If I am possessed of these dhammas (jhāna, Insight Knowledge, Ariya Path and its Fruition), I shall be able to live happily despite danger from these disturbances”.

Bhikkhus, it is but fitting that the bhikkhu who is well aware of this fourth danger of the future should abide with mind directed to Nibbāna, practising with mindfulness and diligence to attain to (jhāna, Insight Knowledge, Ariya Path and its Fruition) that I have not yet attained, to gain (jhāna, Insight Knowledge, Ariya Path and its Fruition) that I have not yet gained, and realize (Nibbāna) that I have not yet realized.

And again bhikkhus, a bhikkhu reflects thus:

“At this time, the Order is united, joyous (in their harmony), free from altercation and quarrel, having the monastic precepts read out to them, they live happily. (But) a time will come when the Order of bhikkhus is divided. When such dissension arises, it will not be easy to reflect on the Bhagavā’s Teaching. It will not be easy to resort to a remote monastic retreat deep in the forest. Before I am overtaken by this dissension in the Order that is undesirable, undelightful and unadorable, I shall put forth effort to attain to (jhāna, Insight Knowledge, Ariya Path and its fruition) that I have not yet attained, to gain (jhāna, insight knowledge, Ariya Path and its fruition) that I have not yet gained, to realize (Nibbāna) that I have not yet realized.

Bhikkhus, it is but fitting that the bhikkhu who is well aware of these five dangers of the future, should abide with mind directed to Nibbāna, practising with mindfulness and diligence to attain to (jhāna, Insight Knowledge, Ariya

Path and its Fruition) that he has not yet attained, to gain (jhāna, Insight Knowledge, Ariya Path and its Fruition) that he has not yet gained, to realize (Nibbāna) that he has not yet realized.

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

9. TATIYA ANĀGATABHAYA SUTTA

Third Discourse on the Dangers of the Future

79. Bhikkhus, these five kinds of danger of the future have not yet arisen. They will arise in the future. You should be aware of these dangers. Being aware of them, you should try to resist them.

What are the five?

Bhikkhus, in future there will be bhikkhus who do not cultivate contemplation of the body, who do not cultivate morality, who do not cultivate concentration of mind and who do not cultivate Insight wisdom.

Those bhikkhus who do not themselves cultivate contemplation of the body, who do not themselves cultivate morality, who do not themselves cultivate concentration of mind, and who do not themselves cultivate Insight wisdom will, nevertheless, acting as preceptors, admit others to bhikkhuhood. Those teachers who, acting as preceptors, admit others to bhikkhuhood, will not be able to admonish (their disciples) in higher morality, in higher or jhānic concentration mind and supramundane wisdom. The disciple bhikkhus admitted by such preceptors will also be those who do not cultivate contemplation of the body, who do not cultivate

morality, who do not cultivate concentration of the mind and who do not cultivate Insight wisdom.

Those disciple bhikkhus who do not themselves cultivate contemplation of the body, who do not themselves cultivate morality, who do not themselves cultivate concentration of the mind, who do not themselves cultivate Insight wisdom will, nevertheless act as preceptors, admit others to bhikkhuhood.

Those bhikkhus will not be able to admonish (others) in higher morality, in higher or jhānic concentration and supramundane wisdom.

Those bhikkhu disciples will also be those who do not cultivate contemplation of the body, who do not cultivate morality, who do not cultivate concentration of the mind and who do not cultivate Insight wisdom.

Bhikkhus, because of this corruption of the Dhamma, there is corruption of the Discipline. Because of the corruption of the Discipline, there is corruption of the Dhamma.

Bhikkhus, this first danger of the future has not yet arisen, but will arise in the future. You should be aware of this danger. Knowing it, you should try to resist it.

And again bhikkhus, in future there will be bhikkhus who do not cultivate contemplation of the body, who do not cultivate morality, who do not cultivate concentration of the mind, and who do not cultivate Insight wisdom.

Those bhikkhus, who do not themselves cultivate contemplation of the body, do not cultivate morality, do not cultivate concentration of the mind, do not cultivate insight wisdom, will nevertheless provide guidance to others.

These teachers providing guidance will not be able to admonish (others) in higher morality, in higher or jhānic concentration and supramundane wisdom.

The disciples who receive guidance from such teachers will also be those who do not cultivate contemplation of the body, who do not develop morality, who do not cultivate concentration of the mind and who do not cultivate insight wisdom.

Those bhikkhus, who do not themselves cultivate contemplation of the body, do not cultivate morality, do not cultivate concentration of the mind and do not cultivate Insight wisdom, will nevertheless provide guidance to others in turn.

Those bhikkhus will not be able to admonish (others) in higher morality, in higher or jhānic concentration and supramundane wisdom.

Those bhikkhu disciples will be those who do not cultivate contemplation of the body, who do not cultivate morality, who do not cultivate concentration of the mind and who do not cultivate Insight wisdom.

Thus bhikkhus, because of corruption of the Dhamma, there is corruption of the Discipline. Because of corruption of the Discipline there is corruption of the Dhamma.

Bhikkhus, this second danger of the future has not yet arisen, (but) it will arise in the future. You should be aware of this danger. Being aware of it, you should try to resist it.

And again bhikkhus, in future, bhikkhus will become those who do not cultivate contemplation of the body, who do not cultivate morality, who do not cultivate concentration of the mind and who do not cultivate insight wisdom.

Those bhikkhus who do not themselves cultivate contemplation of the body, do not cultivate morality, do not cultivate concentration of the mind, do not cultivate insight

wisdom, will nevertheless teach the higher doctrine and edifying replies to questions. As they (will have) descended to the dark demeritorious dhammas, they will be without discernment (what is meritorious and true). Thus bhikkhus, because of corruption of the Dhamma, there is corruption of the Discipline. Because of corruption of the Discipline there is corruption of the Dhamma.

Bhikkhus, this third danger of the future has not yet arisen, but it will arise in the future. You should be aware of this danger. Being aware of it, you should try to resist it.

And again bhikkhus, in future, bhikkhus will become those who do not cultivate contemplation of the body, who do not cultivate morality, who do not cultivate concentration of the mind and who do not cultivate insight wisdom.

Those bhikkhus who do not themselves cultivate contemplation of the body, do not cultivate morality, do not cultivate concentration of the mind, and do not cultivate insight wisdom, will nevertheless teach the discourses of the Bhagavā which are profound (in substance), deep in meaning and conducive to liberation from the mundane and which are related to the emptiness of Self. (But) they will not be received well, listened to well, will not inspire a desire to understand. These discourses will not be thought of as worthy of being learnt and of being absorbed. (Instead) the work and possession of versifiers (adorned) with wondrous letters and words and taught as discourses by disciples of the teachers outside the Buddha's Teaching will be received well, listened to well, and will inspire a desire to understand. These discourses will be thought of as worthy of being learnt, and of being absorbed.

Thus bhikkhus, because of corruption of the Dhamma there is corruption of the Discipline. Because of the corruption of the Discipline, there is corruption of the Dhamma.

Bhikkhus, this fourth danger of the future has not yet arisen, (but) it will arise in the future. You should be aware of this danger. Being aware of it, you should try to resist it.

And again bhikkhus, in future, bhikkhus will become those who do not cultivate contemplation of the body, who do not cultivate morality, who do not cultivate concentration of the mind and who do not cultivate Insight wisdom.

Those bhikkhus, who do not cultivate contemplation of the body, who do not cultivate morality, who do not cultivate concentration of the mind and who do not cultivate Insight wisdom, will even as senior bhikkhus live for abundance of worldly possessions, being lax in the practice of the Teaching, bring the foremost to fall (into demeritoriousness) and being remiss in the task of achieving absolute extinction of dukkha (which is Nibbāna).

They do not strive to attain to (jhāna, Insight Knowledge, Ariya Path and its Fruition) which they have not yet attained, to gain (jhāna, Insight Knowledge, Ariya Path and its Fruition) which they have not yet gained, to realize (Nibbāna) which they have not yet realized. Those who come after them will follow their example and live for abundance of worldly possessions, being lax in the practice of the Teaching, being the foremost to fall (into demeritoriousness) and being remiss in the task of achieving absolute extinction of dukkha (which is Nibbāna). They will not strive to attain to (jhāna, Insight Knowledge, Ariya Path and its Fruition) which they have not yet attained, to gain (jhāna, Insight Knowledge, Ariya Path and its Fruition) which they have not yet gained, to realize (Nibbāna) which they have not yet realized.

Thus because of corruption of the Dhamma, there is corruption of the Discipline. Because of corruption of the Discipline there is corruption of the Dhamma.

Bhikkhus, this fifth danger of the future has not yet arisen, but it will arise in the future. You should be aware of this danger. Being aware of it, you should try to resist it.

End of Tatiya Anāgatabhaya Sutta,
the ninth in this Vagga.

10. CATUTTHA ANĀGATABHAYA SUTTA

Fourth Discourse on the Danger of the Future

80. Bhikkhus, these five kinds of danger of the future have not yet arisen, but they will arise in the future. You should be aware of these dangers. Being aware of them, you should try to resist them.

What are the five?

Bhikkhus, in future bhikkhus will come to desire fine robes. Desiring fine robes they will give up the ascetic practice of wearing robes made of rags taken from a dust heap. They will give up (the practice) of living in remote monastic retreats deep in the forest. They will come to live in village, market towns or royal capital. For the sake of robes, they will come to commit many acts that are improper and unbecoming of bhikkhus.

Bhikkhus, this first danger of the future has not yet come to pass, but it will come to pass in the future. You should be aware of this danger. Being aware of it, you should try to resist it.

And again bhikkhus, in future, bhikkhus will come to desire fine alms food. Those bhikkhus, desiring fine alms food, will give up the ascetic practice of going on alms remote monastic retreat deep in the forest. They will come to live in village, market town or royal city and live seeking highly palatable food. For the sake of alms food, they will

come to commit many acts that are improper and unbecoming of bhikkhus.

Bhikkhus, this second danger of the future has not yet come to pass, but it will come to pass in the future. You should be aware of this danger. Being aware of it, you should try to resist it.

And again bhikkhus, in future, bhikkhus will come to desire fine monastic dwellings. Desiring a fine monastic dwelling, they will give up the ascetic practice of living at the foot of a tree. They will give up the ascetic practice of living in remote monastic retreats deep in the forest. They will come to live in village, market town and royal capital. For the sake of monastic dwelling, they will come to commit many acts that are improper and unbecoming of bhikkhus.

Bhikkhus this third danger of the future has not yet come to pass, but it will come to pass in the future. You should be aware of this danger. Being aware of it, you should try to resist it.

And again, bhikkhus, in future, bhikkhus will come to live in promiscuous company with bhikkhunīs, probationary bhikkhunīs (sikkhamānas) and novices (sāmaneras). Living in promiscuous company with bhikkhunīs, probationary bhikkhunīs and novices, they will come to undertake the Noble Practice without delight, or will come to commit defiling offences, or will abandon the bhikkhu precepts and return to lay life. Such a consequence is certainly to be expected.

Bhikkhus, this fourth danger of the future has not yet come to pass, but it will come to pass in the future. You should be aware of this danger. Being aware of it, you should resist it.

And again bhikkhus, in future, bhikkhus will come to live in promiscuous company with novices who are responsible for the upkeep of the monastery. Living in promiscuous company with novices responsible for the upkeep of the monastery, they will come to live enjoying hoarded provisions. They will give improper instructions to the novices regarding vegetation.

Such consequence is certainly to be expected.

Bhikkhus, this fifth danger of the future has not yet come to pass, but, it will come to pass in the future. You should be aware of this danger. Being aware of it, you should try to resist it.

Bhikkhus, these five dangers of the future have not yet come to pass, but they will come to pass in the future. You should be aware of them. Being aware of them, you should try to resist it. (Said the Bhagavā).

End of Catuttha Anāgatabhaya Sutta,

the tenth in this Vagga.

End of Yodhājīva Vagga, the third Vagga.

(ix). iv. THERA VAGGA

1. Rajanīya Sutta
2. Vītarāga Sutta
3. Kuhaka Sutta
4. Assaddha Sutta
5. Akkhama Sutta
6. Paṭisam̐dhidāpatta Sutta
7. Sīlavanta Sutta
8. Thera Sutta
9. Paṭhama Sekha Sutta
10. Dutiya Sekha Sutta

(ix). iv. THERA VAGGA

1. RAJANIYA SUTTA

Discourse Concerning Enticing Objects

81. Bhikkhus, the senior bhikkhu who is possessed of five factors, is one who is not loved, who is not cherished, who is not respected by his companions in the Noble Practice, and who is not commended by them.

What are the five?

He is attached to an enticing object which is attractive.

He is offended by an offensive object.

He is bewildered by an object which bewilders.

He is angered by an object that incites anger.

He is intoxicated by an intoxicating object.

Bhikkhus, the senior bhikkhu who is possessed of these five factors is one who is not loved, who is not cherished and who is not respected by his companions in the Noble Practice and who is not commended by them.

Bhikkhus, the senior bhikkhu who is possessed of these five factors is one who is loved, who is cherished, who is respected by his fellow companions in the Noble Practice and is commended by them.

What are the five?

He is not attached to an object which is attractive.

He is not offended by an offensive object.

He is not bewildered by an object which bewilders.

He is not angered by an object that incites anger.

He is not intoxicated by an intoxicating object.

Bhikkhus, the senior bhikkhu who is possessed of these five factors is one who is loved, who is cherished, who

is respected by his fellow companions in the Noble Practice and who is commended by them. (Said the Bhagavā).

End of Rajanīya Sutta,
the first in this Vagga.

2. VĪTARĀGA SUTTA

Discourse Concerning One Who is Free From Attachment

82. Bhikkhus, the senior bhikkhu who is possessed of five factors is one who is not loved, who is not cherished and who is not respected by his fellow companions in the Noble Practice and who is not commended by them.

What are the five?

He is not free from attachment.

He is not free from hatred.

He is not free from bewilderment.

He denigrates others.

He indulges in improper rivalry.

Bhikkhus, the senior bhikkhu who is possessed of these five factors is one who is not loved, who is not cherished, who is not respected by his fellow companions in the Noble Practice, and who is not commended by them.

Bhikkhus, the senior bhikkhu who is possessed of these five factors is one who is loved, who is cherished, who is respected by his fellow companions in the Noble Practice and who is commended by them.

What are the five?

He is free from attachment.

He is free from hatred.

He is free from bewilderment.

He does not denigrate others.

He does not indulge in improper rivalry.

Bhikkhus, the senior bhikkhu who is possessed of these five factors is loved, is cherished, is respected by his fellow companions in the Noble Practice, and is commended by them. (Said the Bhagavā).

End of Vītarāga Sutta,
the second in this Vagga.

3. KUHAKA SUTTA

Discourse concerning Deceitful Pretensions

83. Bhikkhus, the senior bhikkhu who is possessed of five factors, is one who is not loved, who is not cherished, who is not respected by his fellow companions in the Noble Practice, who is not commended by them.

What are the five?

He indulges in deceitful pretensions (to attainments).

He indulges in flattery (for gain).

He indulges in insinuations by subtle hints (for gain).

He seeks gain by using pressure.

He seeks fresh gain by using what he has gained.

Bhikkhus, the senior bhikkhu who is possessed of these five factors is one who is not loved, who is not cherished, who is not respected by his fellow companions in the Noble Practice and who is not commended by them.

Bhikkhus, the senior bhikkhu who is possessed of the five factors is one who is loved, who is cherished, who is respected by his fellow companions in the Noble Practice and who is commended by them.

What are the five?

He does not indulge in deceitful pretensions (to attainment).

He does not indulge in flattery (for gain).

He does not indulge in insinuations by subtle hints.

He does not seek gain by using pressure.

He does not seek fresh gain by using what he has gained.

Bhikkhus, the senior bhikkhu who is possessed of these five factors is one who is loved, who is cherished, who is respected by his fellow companions in the Noble Practice and who is commended by them. (Said the Bhagavā).

End of Kuhaka Sutta,
the third in this Vagga.

4. ASSADDHA SUTTA

Discourse Concerning One Who Lacks Confidence

84. Bhikkhus, the senior bhikkhu who is possessed of five factors is one who is not loved, who is not cherished, who is not respected by his companions in the Noble Practice and who is not commended by them.

What are the five?

He has no confidence based on Conviction.

He has no Shame to do evil.

He has no Fear to do evil.

He is Indolent.

He has no Insight Wisdom.

Bhikkhus, the senior bhikkhu who is possessed of these five factors is one who is not loved, who is not cherished, who is not respected by his fellow companions in the Noble Practice and who is not commended by them.

Bhikkhus, the senior bhikkhu who is possessed of the five factors is one who is loved, who is cherished, who is respected by his fellow companions in the Noble Practice and who is commended by them

What are the five?

He has confidence based on Conviction.

He has Shame to do evil.

He has Fear to do evil.

He makes strenuous Effort.

He has Insight Wisdom.

Bhikkhus, the senior bhikkhu who is possessed of these five factors is one who is loved, who is cherished, who is respected by his fellow companions in the Noble Practice and who is commended by them. (Said the Bhagavā).

End of Assaddha Sutta,
the fourth in this Vagga.

5. AKKHAMA SUTTA

Discourse on One Who Cannot Resist Sense Objects

85. Bhikkhus, the senior bhikkhu who is possessed of five factors is one who is not loved, who is not cherished,

who is not respected by his fellow companions in the Noble Practice and who is not commended by them.

What are the five?

He cannot resist visible objects.

He cannot resist sounds.

He cannot resist odours.

He cannot resist tastes.

He cannot resist tangible objects.

Bhikkhus, the senior bhikkhu who is possessed of these five factors is one who is not loved, who is not cherished, who is not respected by his fellow companions in the Noble Practice, and who is not commended by them.

Bhikkhus, the senior bhikkhu who is possessed of five factors is one who is loved, who is cherished, who is respected by his fellow companions in the Noble Practice, and who is commended by them.

What are the five?

He can resist visible objects.

He can resist sounds.

He can resist odours.

He can resist tastes.

He can resist tangible objects.

Bhikkhus, the senior bhikkhu who is possessed of these five factors is one who is loved, who is cherished, who is respected by his fellow companions in the Noble Practice, and who is commended by them. (Said the Bhagavā).

End of Akkhama Sutta,
the fifth in this Vagga.

6. PAṬISAMBHIDĀPATTA SUTTA

Discourse on One who Has Attained Discriminative Knowledge

86. Bhikkhus, the senior bhikkhu who is possessed of five factors is one who is loved, cherished, respected by his fellow companions in the Noble Practice, and who is commended by them.

What are the five?

He has attained the discriminative knowledge regarding effects (*atthapaṭisambhidā*).

He has attained the discriminative knowledge regarding causes (*dhammapaṭisambhidā*).

He has attained the discriminative knowledge of the language (*niruttipaṭisambhidā*).

He has attained the discriminative knowledge concerning the above three kinds of knowledge (*paṭibhānapaṭisambhidā*).

He is skilled and active concerning the affairs, great or small, of his fellow companions in the Noble Practice. He is able to arrive at the correct solution quickly.

Bhikkhus, the senior bhikkhu who is possessed of these five factors is one who is loved, cherished, respected by his fellow companions in the Noble Practice and who is commended by them. (Said the Bhagavā).

End of Paṭisambhidāpatta Sutta,
the sixth in this Vagga.

7. SĪLAVANTA SUTTA

Discourse on One with Perfect Morality

87. Bhikkhus, the senior bhikkhu who is possessed of five factors is one who is loved, who is cherished, who is respected by his fellow companions in the Noble Practice, and who is commended by them.

What are the five?

He has morality. He abides observing restraint according to the fundamental Principles of Pātimokkha, adheres to right behaviour and lawful resort. He sees danger even in the slightest faults.

He practises observing the precepts.

He has much learning. He retains learning. He seeks learning.

He has heard much (of the Teaching); he retains and accumulates the Teachings he has heard; those teachings are excellent in the beginning, excellent in the middle and excellent at the end, complete in meaning and phrasing, and 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 speaks well and has a pleasant voice. He speaks politely with distinct and unblemished enunciation and clearness of meaning.

He attains at will without difficulty and without trouble the four Jhānas, which are the products of utmost purity and mind and which bring bliss in this very life. Owing to the extinction of āsavas, abides in this very life remains realizing by himself through Magga Insight, the emancipation of the mind and the emancipation by Insight, free from defilements.

Bhikkhus, the senior bhikkhu who is possessed of five factors is one who is loved, who is cherished, who is respected by his fellow companions in the Noble Practice and who is commended by them. (Said the Bhagavā).

End of Sīlavanta Sutta,
the seventh in this Vagga.

8. THERA SUTTA

Discourse on Theras

88. Bhikkhus, the senior bhikkhu who is possessed of five factors conducts himself to the lack of benefit of many people, to the lack of welfare of many people, to the lack of happiness of many people, and to the lack of benefit and suffering of men and devas.

What are the five?

He is a senior bhikkhu, ripe with experience and has lived long as a bhikkhu.

He is well known among lay people and bhikkhus, and has a large following.

He is well provided with robes, alms-food, monastic dwelling and medicines and medicinal requisites for use in illness.

He has heard a great deal (of the teachings), he retains and accumulates the teachings he has heard; those teachings are excellent in the beginning, excellent in the middle and excellent at the end, complete in meaning and phrasing, and 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 has wrong view and distorted outlook. He lets many people rise up and leave the righteous dhamma and gets them established in the unrighteous dhamma.

“This senior bhikkhu is ripe with experience and has lived long as a bhikkhu”. Saying so, (others) follow his example.

“This senior bhikkhu is well known among people and bhikkhus and has a large following”. Saying so, (others) follow his example.

“This senior bhikkhu is well provided with robes, alms food, monastic dwelling, medicines and medicinal requisites for use in illness”. Saying so, (others) follow his example.

“This senior bhikkhu has heard much (of the teaching); and accumulates them.” Saying so, (others) follow his example.

Bhikkhus, the senior bhikkhu who is possessed of these five factors conducts himself to the lack of benefit of many people, to the lack of welfare of many people, to the lack of happiness of many people, and to the lack of benefit and suffering of devas and men.

Bhikkhus, the bhikkhu who is possessed of five factors, conducts himself for the benefit of many people, for the welfare of many people, for the happiness of many people, for the benefit and happiness of devas and men.

What are the five?

He is a senior bhikkhu, ripe with experience, and has lived long as a bhikkhu.

He is well known among lay people and bhikkhus, and has a large following.

He is well provided with robes, alms food, monastic dwelling, medicines and medicinal requisites for use in illness.

He has heard a great deal (of the teachings), he retains and accumulates the teachings he has heard; those teachings are excellent in the beginning, excellent in the middle and excellent at the end, complete in meaning and phrasing, and 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 has the right view and an outlook that is not distorted. He lets many people rise up and leave the unrighteous and gets themselves established in the righteous dhamma.

“This senior bhikkhu is ripe with experience and has lived long as a bhikkhu”. Saying so, (others) follow his example.

“This senior bhikkhu is well known among lay people and bhikkhus and has a large following”. Saying so, (others) follow his example.

“This senior bhikkhu is well provided with robes, alms food, monastic dwelling, medicines and medicinal requisites for use in illness”. Saying so (others) follow his example.

“This senior bhikkhu has heard much (of the teachings) and accumulates them”. Saying so, (others) follow his example.

Bhikkhus, the senior bhikkhu who is possessed of these five factors, conducts himself for the benefit of many people, for the welfare of many people, for the happiness of many people, and for the benefit and happiness of devas and men.

End of Thera Sutta,
the eighth in this Vagga.

9. PAṬHAMA SEKHA SUTTA**First Discourse on an Ariya Training Himself**

89. Bhikkhus, these five factors tend to deter an Ariya still training (for Arahatsip), from the (higher) attainments.

What are the five?

He delights in mundane activities.

He delights in talking.

He delights in sleep.

He delights in company.

He fails to review his mind every time it is freed.

Bhikkhus, these five factors tend to deter an Ariya still training (for Arahatsip).

Bhikkhus, these five factors tend not to deter an Ariya who is still training himself (for Arahatsip) from the (higher) attainments.

What are the five?

He does not delight in mundane activities.

He does not delight in talking.

He does not delight in sleep.

He does not delight in company.

He reflects on the mind (of an Ariya) as freed from the defilements.

Bhikkhus, these are the five factors that do not tend to deter an Ariya who is still training himself (for Arahatsip). (Said the Bhagavā).

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

10. DUTIYA SEKHA SUTTA

Second Discourse on an Ariya Still Training Himself

90. Bhikkhus, these five factors tend to deter an Ariya who is still training himself (for Arahatsip) from the (higher) attainments.

What are the five?

In this Teaching, a bhikkhu who is still training himself (for Arahatsip) has many obligations and has many affairs to attend to. He is clever in affairs that need his attention. He neglects to lead a solitary life; he neglects to practise meditation for calming the mind within.

Bhikkhus, this first factor tends to deter an Ariya still training himself (for Arahatsip) from the higher attainments.

And again bhikkhus, an Ariya who is still training himself (for Arahatsip) spends the whole day in attending to trivial matters. He neglects to lead a solitary life, he neglects to practise meditation for calming the mind within.

Bhikkhus, this second factor tends to deter an Ariya who is still training himself (for Arahatsip) from the (higher) attainments.

And again bhikkhus, an Ariya who is still training himself (for Arahatsip) consorts with laymen and bhikkhus in laymen's fashion, not fitting in manner (to the Teaching). He neglects to lead a solitary life; he neglects to practise meditation for calming the mind within.

Bhikkhus, this third factor tends to deter an Ariya still training himself (for Arahatsip) from the (higher) attainments.

And again bhikkhus, an Ariya who is still training himself (for Arahatsip) enters the village at an untimely hour and returns only in the afternoon. He neglects to lead a solitary life; he neglects to practise meditation for calming the mind within.

Bhikkhus, this fourth factor tends to deter an Ariya who is training (for Arahatsip) from the (higher) attainments.

And again bhikkhus, an Ariya who is still training himself (for Arahatsip) cannot talk what is conducive to tranquillity and insight meditation, that has the effect of diminishing the defilements and of opening up the mind, namely talk on: fewness of wants, on contentment, on seclusion, on non-contact with people, on energetic effort, on moral precepts, on concentration, on knowledge, on emancipation from defilements (Arahattaphala), on Reviewing Knowledge. He cannot talk it at will, without irksomeness and without toilsomeness. He neglects leading a solitary life; he neglects to practise meditation for calming the mind within.

Bhikkhus, this fifth factor tends to deter an Ariya who is still training himself (for Arahatsip) from the higher attainments.

Bhikkhus, these five factors tend to deter an Ariya who is still training himself (for Arahatsip) from the (higher) attainments.

Bhikkhus, five factors do not tend to deter an Ariya who is still training himself (for Arahatsip) from the (higher) attainments.

What are the five?

In this Teaching bhikkhus, an Ariya who is still in training himself (for Arahatsip) does not have obligations and many affairs to attend to. He is clever in affairs that need his attention. He does not neglect to lead a solitary life; he does not neglect to practise meditation for calming the mind within.

Bhikkhus, this first factor does not tend to deter an Ariya who is still training (for Arahatsip) from the (higher) attainments.

And again bhikkhu, an Ariya who is still training himself (for Arahatsip) does not spend the (whole) day in attending to trivial matters. He does not neglect to lead a solitary life; he does not neglect to practise meditation for calming the mind within.

Bhikkhus, this second factor does not tend to deter an Ariya who is still training (for Arahatsip) from the (higher) attainments.

And again bhikkhus, an Ariya who is still training himself (for Arahatsip) does not live consorting with laymen and bhikkhus in laymen's fashion, in a manner not fitting to the Teaching. He does not neglect to lead a solitary life, he does not neglect to practise meditation for calming the mind within.

Bhikkhus, this third factor does not tend to deter an Ariya who is still training (for Arahatsip) from the (higher) attainments.

And again bhikkhus, an Ariya who is still training (for Arahatsip) enters the village not too early and returns before noon. He does not neglect to lead a solitary life; he does not neglect to practise meditation for calming of the mind within.

Bhikkhus, this fourth factor does not tend to deter an Ariya who is still training (for Arahatsip) from the (higher) attainments.

And again bhikkhus, an Ariya who is still training himself (for Arahatsip) talks what is conducive to tranquillity and insight meditation, that has the effect of diminishing the defilements and opening up the mind, namely: talk on fewness of wants, on contentment, on seclusion, on non-contact with people, on energetic effort, on moral precepts, on concentration, on knowledge, on emancipation from defilements (Arahattaphala), on Reviewing Knowledge. He can talk at will without irksomeness and without toilsomeness. He does not neglect to

lead a solitary life; he does not neglect to practise meditation for calming the mind within.

Bhikkhus, this fifth factor does not tend to deter an Ariya who is training himself (for Arahatsip) from the (higher) attainments.

Bhikkhus, these five factors do not tend to deter an Ariya who is still training himself (for Arahatsip) from the higher attainments. (Said the Bhagavā).

End of Dutiyā Sekha Sutta,
the tenth in this Vagga.

End of Thera Vagga, the fourth Vagga.

(x). v. KAKUDHA VAGGA

1. Paṭhama Sampadā Sutta
2. Dutiya Sampadā Sutta
3. Vyākaraṇa Sutta
4. Phāsuvihāra Sutta
5. Akuppa Sutta
6. Sutadhara Sutta
7. Kathā Sutta
8. Ārañña Sutta
9. Sīha Sutta
10. Kakudha Thera Sutta

(x). v. KAKUDHA VAGGA

1. PAṬHAMA SAMPADĀ SUTTA

First Discourse on Accomplishment

91. Bhikkhus, these are five kinds of accomplishments.
What are the five?

Accomplishment in Conviction, accomplishment in
Morality, accomplishment in Learning, accomplishment in
Generosity, accomplishment in Wisdom.

Bhikkhus, these are the five kinds of accomplishments.
(Said the Bhagavā).

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

2. DUTIYA SAMPADĀ SUTTA

Second Discourse in Accomplishment

92. Bhikkhus, there are these five kinds of
accomplishment.

What are the five?

Accomplishment in Morality, accomplishment in
Concentration, accomplishment in Wisdom, accomplishment in
Emancipation (from the defilements) through Arahatta fruition,
accomplishment in Reviewing Knowledge.

Bhikkhus, these are the five kinds of accomplishment.
(Said the Bhagavā).

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

3. VYĀKARAṆA SUTTA**Discourse on Claim to Arahātship**

93. Bhikkhus, there are the five kinds of claim to Arahātship.

What are the five?

(Attainment of) Arahātship is claimed through dullness and intense bewilderment.

(Attainment of) Arahātship is claimed through ignoble desire and through being oppressed by demeritorious desire.

(Attainment of) Arahātship is claimed through insanity and unstable mind.

(Attainment of) Arahātship is claimed through undue estimate of oneself.

(Attainment of) Arahātship is claimed on truly justified grounds. Bhikkhus, these are the five kinds of claim to Arahātship. (Said the Bhagavā).

End of Vyākaraṇa Sutta,
the third in this Vagga.

4. PHĀSUVIHĀRA SUTTA**Discourse on Abiding in Comfort**

94. Bhikkhus, there are these five modes of abiding in comfort.

What are the five?

In this Teaching, bhikkhus, a bhikkhu 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*), born of detachment from the hindrances (*nīvaraṇa*):

Owing to detachment from initial application of the mind and ...p... the second *Jhāna* ... the third *Jhāna* ... achieves and remains in the fourth *Jhāna*. That *bhikkhu*, in this very life, knows by himself (through *Magga Insight*) realizes and attains to and remains in the emancipation of the mind and in the emancipation by Insight, which are free of *āsavas*, because of their extinction.

Bhikkhus, these are the five modes of abiding in comfort. (Said the *Bhagavā*).

End of *Phāsuvihāra Sutta*,
the fourth in this *Vagga*.

5. AKUPPA SUTTA

Discourse on the Unshakeable Dhamma

95. *Bhikkhus*, a *bhikkhu* who is possessed of five factors can before long realize with penetrative insight, the unshakeable dhamma (*Arahatship*).

What are the five?

In this Teaching, *bhikkhus*, the *bhikkhu* attains to the discriminative knowledge regarding effects. He attains to the discriminative knowledge regarding causes. He attains to the discriminative knowledge of the language. He attains to the discriminative knowledge concerning the above three kinds of knowledge. He reflects on the mind (of an *Ariya*), as being freed from defilements.

Bhikkhus, the bhikkhu who is possessed of these five factors can realize before long with penetrative insight the unshakeable dhamma (Arahatship). (Said the Bhagavā).

End of Akuppa Sutta,
the fifth in this Vagga.

6. SUTADHARA SUTTA

Discourse on One Who Retains the Teaching

96. Bhikkhus, if a bhikkhu possessed of five factors were to practise mindfulness of breathing in and out, he will before long realize Arahatship through penetrative Insight.

What are the five?

In this Teaching, bhikkhus, a bhikkhu has few undertakings, has few obligations, is easily sustained, is easily contented with the basic requisites to sustain life.

He eats sparingly, he does not eat to the full. He sleeps little, he keeps himself wakeful.

He has heard a great deal (of the Teachings), he retains and accumulates the teachings he has heard, teachings that are excellent in the beginning, excellent in the middle, excellent at the end, complete in meaning and phrasing, and 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 reflects on the mind (of an Ariya) as being free from the defilements.

Bhikkhus, if a bhikkhu possessed of these five factors were to practise mindfulness of breathing in and out, he could

before long realize Arahatsip through penetrative Insight.
(Said the Bhagavā).

End of Sutadhara Sutta,
the sixth in this Vagga.

7. KATHĀ SUTTA

Discourse on the Subject of Discussion

97. Bhikkhus, if a bhikkhu possessed of five factors were to cultivate mindfulness of breathing in and out, he could before long realize Arahatsip through penetrative insight.

What are the five?

In this Teaching bhikkhus, a bhikkhu has few undertakings, has few obligations; is easily sustained; is easily contented with the basic requisites to sustain life.

He eats sparingly, he does not eat to the full.

He sleeps little, he keeps himself wakeful.

He comes by such talk at will, without irksomeness and without toinsomeness, talk that is conducive to tranquillity and insight meditation, that has the effect of diminishing the defilements, of opening up the mind, namely, talk on fewness of wants ...p... on Reviewing Knowledge. He reflects on the mind (of an Ariya) as being freed from the defilements.

Bhikkhus, if a bhikkhu possessed of these five factors were to cultivate mindfulness of breathing in and out, he could before long realize Arahatsip through penetrative Insight.

End of Kathā Sutta,
the seventh in this Vagga.

8. ĀRAÑÑAKA SUTTA**Discourse on the Forest Dweller**

98. Bhikkhus, if a bhikkhu possessed of the five factors were repeatedly to practise mindfulness of breathing in and out, he could before long realize Arahatship through penetrative Insight.

What are the five?

In this Teaching bhikkhus, a bhikkhu has few undertakings, has few obligations, is easily sustained, is easily contented with the basic requisites to sustain life.

He eats sparingly. He does not eat to the full.

He sleeps little. He keeps himself wakeful.

He lives in a remote monastic retreat deep in the forest.

He reflects on the mind (of an Ariya) as being freed from the defilements.

Bhikkhus, if the bhikkhu possessed of these five factors were to repeatedly practise mindfulness of breathing in and out, he could before long realize Arahatship through penetrative Insight. (Said the Bhagavā).

End of Āraññaka Sutta,
the eighth in this Vagga.

9. SĪHA SUTTA**Discourse on the Simile of a Lion**

99. Bhikkhus, the lion, king of beasts, leaves his lair in the evening, rouses himself, surveys the four quarters, roars thrice and goes out in search of prey. That king of beasts, when it assails an elephant, it does so in earnest and not

frivolously. When it assails a buffalo, it does so in earnest and not frivolously. When it assails a bull it does so in earnest and not frivolously. When it assails a leopard, it does so in earnest and not frivolously. When it assails a small creature like a rabbit or a cat, it does so in earnest and not frivolously.

What is the reason for that?

Because he bears in mind 'Let not my way of making effort be set aside'.

Bhikkhus, the epithet "lion" is the name of the Bhagavā who is worthy of special veneration and who truly comprehends all dhammas by his own intellect and insight.

Bhikkhus, the Bhagavā's discoursing to an audience, is the lion's roar of that Bhagavā.

Bhikkhus, when the Bhagavā discourses on the dhamma to bhikkhus, he does so in earnest and not frivolously.

Bhikkhus, when the Bhagavā discourses on the dhamma to bhikkhunis also, he does so in earnest and not frivolously.

Bhikkhus, when the Bhagavā discourses on the dhamma to male lay disciples also, he does so in earnest and not frivolously.

Bhikkhus, when the Bhagavā discourses on the dhamma to female lay disciples also, he does so in earnest and not frivolously.

To say the least bhikkhus, even when the Bhagavā, discourses on the dhamma to worldlings like beggars and hunters, he does so in earnest and not frivolously.

What is the reason for that?

Bhikkhus, because the Bhagavā honours and respects the dhamma. (Said the Bhagavā).

End of Sīha Sutta,
the ninth in this Vagga.

10. KAKUDHA THERA SUTTA**Discourse concerning Kakudha Thera**

100. Thus have I heard.

Once the Bhagavā was staying at the Gositārāma monastery in Kosambī. At that time Kakudha, son of Koliya, a personal attendant of the Venerable Mahā Moggallāna, had just died and had passed into one of the Brahmā realms by reason of his jhānic consciousness. That Kakudha acquired (as a Brahmā) a body as large as two or three village tracts of a country, but this (phenomenon of an outsize body) was of no inconvenience to him or to others.

At that time Brahmā Kakudha approached the Venerable Moggallāna, made his obeisance, sat at a suitable place, and respectfully said to the Venerable Mahā Moggallāna:

“Venerable Sir, this evil desire arose in Devadatta, ‘I will lead the Order of Bhikkhus’. Venerable Sir, as soon as this thought arose in Devadatta, the powers he had gained fell away.”

After having said these words, Brahmā Kakudha made his obeisance to the Venerable Moggallāna and vanished from that place.

The Venerable Mahā Moggallāna then approached the Bhagavā, made his obeisance and, sitting at a suitable place, respectfully said to the Bhagavā:

Venerable Sir, Kakudha, son of Koliya, a personal attendant of mine, had just died and by virtue of jhānic consciousness, passed into a Brahmā realm. That Kakudha Brahmā has acquired a body as large as two or three village tracts of Magadha, but the acquisition of such a body was of no inconvenience to him or to others. Venerable Sir, thereafter Brahmā Kakudha approached me, made his obeisance and sitting at a suitable place, said to me:

“Venerable Sir, this evil desire arose in Devadatta, ‘I will lead the Order of Bhikkhus’. Venerable Sir, as soon as this thought arose in Devadatta, the powers that he had gained fell away.

Venerable Sir, after he had said these words, Brahmā Kakudha made his respectful obeisance to me and vanished from that place”.

Moggallāna, does your mind know with discernment the mind of Brahmā Kakudha? Are all the words as spoken by Brahmā Kakudha true, and not otherwise? (Asked the Bhagavā).

“Venerable Sir, my mind knows with discernment the mind of Brahmā Kakudha. All the words as spoken by Brahmā Kakudha are true and not otherwise”.

Moggallāna, guard your words, you guard your words. Presently that empty man (Devadatta) will reveal himself.

Moggallāna, there do exist in this world five kinds of teachers.

What are the five?

Moggallāna, some teachers in this world, though their morality is not pure, claim this: “I have morality. My morality is pure, is bright, is undefiled”. His disciples know him to be thus: “This revered teacher, though his morality is not pure, claims thus: ‘I have a pure morality. My morality is pure, bright and undefiled.’ If we were to tell this (the truth) to the people, he would not like it. Why would we tell what he would not like. He has honoured us with robes, alms food, monastic dwelling, medicines and medicinal requisites for use in illness. He will be revealed by his own deeds”.

Moggallāna, such a teacher is guarded by his disciples in respect of his morality. Such a teacher himself expects to be so guarded by his disciples in respect of his morality.

And again Moggallāna, some teachers in this world, though their livelihood is not pure, claims thus: 'I have a pure livelihood. My livelihood is pure, bright and undefiled'. His disciples know him to be thus: "This revered teacher though he has an impure livelihood, claims thus: 'I have a pure livelihood. My livelihood is pure, bright and undefiled'. If we were to tell (the truth) to the people, he would not like it. Why would we tell what he will not like? He has honoured us with robe, alms food, monastic dwelling, medicines and medicinal requisites for use in illness. He will be revealed by his own deeds."

Moggallāna, such a teacher is guarded by his disciples in respect of his livelihood. Such a teacher expects to be guarded by his disciples in respect of his livelihood.

And again bhikkhus, some teachers in this world, who, though they are not pure in discoursing on the dhammas, claim thus: 'I am pure in discoursing on the dhamma. My discoursing on the dhamma is pure, bright and undefiled'. His disciples know him to be thus; "This revered teacher, though his discoursing on the dhamma is not pure, claims thus: 'I am pure in discoursing on the dhamma. My discoursing on the dhamma is pure, bright and undefiled'. If we were to tell this (the truth) to the people, he would not like it. Why would we tell what he will not like? He has honoured us with robes, alms food, monastic dwelling, medicines and medicinal requisites for use in illness. He will be revealed by his own deeds."

Moggallāna, such a teacher is guarded by his disciples in respect of his discoursing on the dhamma. Such a teacher expects to be so guarded by his disciples in respect of his discoursing on the dhamma.

And again Moggallāna, some teachers in this world, though they are not pure in their exposition in prose of the

dhamma, claim thus: 'I am pure in my exposition in prose of the dhamma. My exposition of the dhamma is pure, bright and undefiled'. His disciples know him to be thus: 'This revered teacher, though his exposition in prose of the dhamma is not pure, claims thus: 'I am pure in my exposition in prose of the dhamma. My exposition of the dhamma is pure, bright and undefiled'. If we were to tell this (the truth) to the people, he would not like it. Why should we tell what he will not like? He honoured us with robes, alms food, monastic dwelling, medicines and medicinal requisites for use in illness. He will be revealed by his own deeds."

Moggallāna, such a teacher is guarded by his disciples in respect of his exposition in prose of the dhamma. Such a teacher himself expects to be so guarded by his disciples in respect of his exposition in prose of the dhamma.

And again Moggallāna, some teachers in this world, though they have no pure insight (into the dhamma), claim thus: 'I have pure insight (into the dhamma). My insight is pure, bright and undefiled'. His disciples know him to be thus: "This revered teacher, though his insight (into the dhamma) is not pure, claims thus: 'I have pure insight (into the dhamma). My insight is pure, bright and undefiled". If we were to tell this (the truth) to the people, he would not like it. Why should we tell what he will not like? He has honoured us with robes, alms food, monastic dwelling, medicines and medicinal requisites for use in illness. He will be revealed by his own deeds."

Moggallāna, such a teacher is guarded by his disciples in respect of his insight (into the dhamma). Such a teacher himself expects to be guarded by his disciples in respect of his insight (into the dhamma).

Moggallāna, there do exist five kinds of teachers in this world

Moggallāna, I, being pure in morality, claim thus: 'I have pure morality. My morality is pure, bright and undefiled'. My disciples do not guard me in respect of my morality. I do not expect to be guarded by my disciples in respect of my morality.

I, being pure in my livelihood, claim thus: 'I have a pure livelihood. My livelihood is pure, bright and undefiled'. My disciples do not guard me in respect of my livelihood. I do not expect to be guarded by my disciples in respect of my livelihood.

I, being pure in my discoursing on the dhamma, claim thus: 'I am pure in discoursing on the dhamma, my discoursing on the dhamma is pure, bright and undefiled'. My disciples do not guard me in respect of my discoursing on the dhamma. I do not expect to be guarded by my disciples in respect of my discoursing on the dhamma.

I, being pure, in my exposition in prose of the dhamma, claim thus: 'I am pure in my exposition in prose of the dhamma. My exposition in prose of the dhamma is pure, bright and undefiled. My disciples do not guard me in respect of my exposition in prose of the dhamma. I do not expect to be guarded by my disciples in respect of my exposition in prose of the dhamma.

I, being pure in my insight (into the dhamma), claim thus: 'I have a pure insight (into the dhamma). My insight is pure, bright and undefiled'. My disciples do not guard me in respect of my insight (into the dhamma). I do not expect to be guarded by my disciples in respect of my insight (into the dhamma). (Said the Bhagavā).

End of Kakudha Thera Sutta,
the tenth in this Vagga.

End of Kakudha Vagga, the fifth Vagga.

End of Second Fifty Suttas.

III. TATIYA PAṆṆĀSAKA

The Third Fifty Suttas

(xi). i. PHĀSUVIHĀRA VAGGA

1. Sārajja Sutta
2. Ussaṅkita Sutta
3. Mahācora Sutta
4. Samaṇa Sukhumāla Sutta
5. Phāsuvihāra Sutta
6. Ānanda Sutta
7. Sīla Sutta
8. Asekha Sutta
9. Cātuddisa Sutta
10. Arañña Sutta

(xi). i. PHĀSUVIHĀRA VAGGA

1. SĀRAJJA SUTTA

Discourse on Distress

101. Bhikkhus, there are five factors which make for courage of conviction in an Ariya still training himself (for Arahatsip).

What are the five?

In this Teaching, bhikkhus, a bhikkhu

Has confidence based on Conviction.

Has Morality.

Has heard much of the Teachings.

Has Insight Wisdom.

Bhikkhus, for one who has conviction, distress that arises in one who lacks conviction, does not arise. Therefore, conviction makes for courage in an Ariya still training himself (for Arahatsip).

Bhikkhus, for one who has morality, distress that arises in one who lacks morality, does not arise. Therefore, morality makes for courage of conviction in an Ariya still training himself (for Arahatsip).

Bhikkhus, for one who has heard much (of the teaching), distress that arises in one who has heard little (of the teachings), does not arise. Therefore, learning much (of the teaching) makes for courage of conviction in an Ariya still training himself (for Arahatsip), distress arises in one who lacks effort, does not arise. Therefore, keen effort makes for courage of conviction in an Ariya still training (for Arahatsip), distress that arises in one who lacks Insight wisdom does not arise. Therefore, Insight wisdom makes for courage of conviction in an Ariya still training himself (for Arahatsip).

Bhikkhus, these are the five factors that make for courage of conviction in an Ariya still training himself (for Arahathship). (Said the Bhagavā).

End of Sārajja Sutta,
the first in this Vagga.

2. USSAṆKITA SUTTA

Discourse Concerning Contempt and Suspicion

102. Bhikkhus, a bhikkhu who is possessed of five factors is apt to be looked upon with contempt and suspicion as an ignoble bhikkhu, even though he is an Arahath.

What are the five?

In this Teaching bhikkhus, a bhikkhu :

Who frequents a harlot's house.

Who frequents a widow's house.

Who frequents a spinster's house.

Who frequents a eunuch's house.

Who frequents a Bhikkhuni's monastic dwelling.

Bhikkhus, the bhikkhu who is possessed of these five factors, is apt to be looked upon with contempt and suspicion as an ignoble bhikkhu even though he is an Arahath. (Said the Bhagavā).

End of Ussaṅkita Sutta,
the second in this Vagga.

3. MAHĀCORA SUTTA

Discourse on the Great Robber

103. Bhikkhus, a great robber who is possessed of five factors breaks in to a house, or robs a village or a single house, or commits a highway robbery.

What are the five?

In this matter bhikkhus, a great robber has uneven ground to depend upon.

Has an impenetrable jungle to depend upon.

Has powerful persons to depend upon.

Is used to giving away his wealth (in bribery).

Is used to going about alone.

Bhikkhus, how does a great robber have uneven ground to depend upon?

In this matter, bhikkhus, a great robber depends upon a river that is difficult to cross or a rugged mountain.

Bhikkhus, this is how a great robber has uneven ground to depend upon.

Bhikkhus, how does a great robber have an impenetrable jungle to depend upon?

In this matter bhikkhus, a great robber has a jungle of grass, or a jungle of trees, or a dense forest or a large forest to depend upon.

Bhikkhus, this is how a great robber has an impenetrable jungle to depend upon.

Bhikkhus, how does a great robber have powerful persons to depend upon?

In this matter bhikkhus, a great robber depends on the King, or the Chief Ministers. It occurs to him thus: 'In case

somebody reports against me, the King or the Chief Minister will defend my wrong doing and speak on my behalf’.

In case somebody reports against him, the King or Chief minister would defend his wrong doing and speak on his behalf.

Bhikkhus, this is how a great robber has powerful persons to depend upon.

Bhikkhus, how does a great robber give away his wealth (in bribery)?

In this matter bhikkhus, a great robber is rich, possessing valuable property and great resources, is very wealthy. It occurs to him thus: ‘in case somebody reports against me, I would make a settlement by means of this wealth.’

In case somebody reports against him he would make a settlement by means of that wealth.

Bhikkhus, this is how a great robber gives away his wealth (in bribery).

Bhikkhus, how does a great robber go about alone?

In this matter bhikkhus, a great robber commits robbery alone.

Why does he do so?

Because he fears that his secret might be revealed.

Bhikkhus, this is how a great robber goes about alone.

Bhikkhus, a great robber who is possessed of these five factors breaks into a house or robs a village or a single house, or commits highway robbery.

Similarly bhikkhus, an ignoble bhikkhu who is possessed of these five factors acts in a self destructive manner, undermining himself. He is blameworthy, is censured by the wise, and also generates much evil acts.

What are the five?

In this Teaching bhikkhus, an ignoble bhikkhu.

Has uneven ground to depend upon.

Has an impenetrable jungle to depend upon.

Has powerful persons to depend upon.

Is used to give away his wealth (in bribery).

Is used to going about alone.

Bhikkhus, how does an ignoble bhikkhu have uneven ground to depend upon?

In this Teaching bhikkhus, an ignoble bhikkhu is uneven (crooked) in deed, word and thought.

Bhikkhus, this is how an ignoble bhikkhu has an uneven ground to depend upon.

Bhikkhus, how does an ignoble bhikkhu have an impenetrable jungle to depend upon?

In this Teaching bhikkhus, the ignoble bhikkhu has wrong views and holds fast to the wrong views.

Bhikkhus, this is how an ignoble bhikkhu has an impenetrable jungle to depend upon.

Bhikkhus, how does an ignoble bhikkhu have powerful persons to depend upon?

In this Teaching, bhikkhus, an ignoble bhikkhu has the King or his Chief Minister to depend upon.

It occurs to him thus: "In case somebody speaks against me, the King or the Chief Minister will defend my wrong doing and speak on my behalf".

Bhikkhus, this is how an ignoble bhikkhu has powerful persons to depend upon.

Bhikkhus, how does an ignoble bhikkhu give away his wealth (in bribery)?

In this Teaching bhikkhus, an ignoble bhikkhu receives robes, alms food, monastic dwelling, medicines and medicinal requisites for use in illness. It occurs to him thus: "In case somebody speaks against me, I would make a settlement by means of this wealth". In case somebody speaks against him, he would make a settlement by means of that wealth.

Bhikkhus, this is how an ignoble bhikkhu gives away his wealth (in bribery).

Bhikkhus, how does an ignoble bhikkhu go about alone? In this teaching bhikkhus, an ignoble bhikkhu lives alone in the outlying countryside. When he visits houses in that countryside, he receives gifts. Bhikkhus, this is how the ignoble bhikkhu goes about alone.

Bhikkhus, the ignoble bhikkhu who is possessed of these five factors acts in a self destructive manner undermining himself. He is blameworthy, is censured by the wise and also generates much evil. (Said the Bhagavā).

End of Mahācora Sutta,
the third in this Vagga.

4. SAMAṆA SUKHUMĀLA SUTTA

Discourse on a Refined and Gentle Samaṇa

104. Bhikkhus, a bhikkhu who is possessed of five factors is, among samaṇas, a refined and gentle samana.

What are the five?

In this Teaching bhikkhus, a bhikkhu enjoys the use of his robes mostly at the request of the donor, seldom without such request. He enjoys the use of alms food mostly at the request of the donor, seldom without such request. He enjoys the use of his monastic dwelling mostly at the request

of the donor, seldom without such request. He enjoys the use of his medicines and medicinal requisites for use in illness, mostly at the request of the donor, seldom without such request.

His companions in the Noble Practice, mostly behave towards him physically in a pleasing manner, seldom in an unpleasing manner. They mostly behave towards him verbally in a pleasing manner, seldom in an unpleasing manner. They mostly behave towards him mentally in a pleasing manner, seldom in an unpleasing manner. The bhikkhu mostly receives pleasing offerings, seldom receives unpleasing offerings.

Diseases do not trouble him much, diseases arising from bile, phlegm, wind or from climatic change, or from mindless conduct or by external agency or from the working of one's own kamma, that bhikkhu is free from disease. He can attain at will, without irksomeness and without toilsomeness the four fine material jhānas, which are the products of utmost purity of mind and which brings bliss in this very life. He, in this very life, knows by himself through Magga Insight, realizes, attains to, and remains in the emancipation of the mind and the emancipation by Insight, which are free of āsavas because of their extinction.

Bhikkhus, a bhikkhu who is possessed of these five factors is, among samaṇas, a refined and gentle samaṇa.

Bhikkhus, anyone who correctly wants to say, "A refined and gentle samaṇa among samaṇas" should say it only with reference to me. Bhikkhus, I enjoy the use of my robes, mostly at the request of the donor, seldom without such request. I enjoy the use of my alms food mostly at the request of the donor, seldom without such request. I enjoy the use of my monastic dwelling mostly at the request of the donor, seldom without such request. I enjoy the use of my medicines and medicinal requisites for use in illness, mostly at the request of the donor, seldom without such request.

My companions in the Noble Practice mostly behave towards me physically in a pleasing manner, seldom in an unpleasing manner. They mostly behave towards me verbally in a pleasing manner, seldom in an unpleasing manner. They mostly behave towards me mentally in a pleasing manner, seldom in an unpleasing manner. I mostly receive pleasing offerings, seldom receives unpleasing offerings.

Diseases do not trouble me much, diseases arising from bile, from phlegm, from wind, or from the coming together of bile, phlegm and wind, or from climatic change, or from careless conduct, or another's manipulation, or from the working of my own kamma. I am free from disease. I attain at will, without irksomeness and without toilsomeness, the four fine material jhānas which are the products of utmost purity of mind and which brings bliss in this very life. I ...p... realize and attain to ... free of āsavas because of their extinction.

Bhikkhus, anyone who correctly wants to say: "A refined and gentle samaṇa among samaṇas" should say it only with reference to me. (Said the Bhagavā).

End of Samaṇa Sukhumāla Sutta,
the fourth in this Vagga.

5. PHĀSUVIHĀRA SUTTA

Discourse on Abiding in Comfort

105. Bhikkhus, there are these five modes of abiding in comfort.

What are the five?

In this Teaching bhikkhus, a bhikkhu regards his companion in the Noble Practice, whether in their presence or

in their absence, with goodwill by way of bodily behaviour ... by way of verbal behaviour. He regards his companions in the Noble Practice whether in their presence or in their absence, with goodwill of mental behaviour.

The bhikkhu abides, sharing the same morality with his companions in the Noble Practice, whether in their presence or in their absence, morality that is unbroken, intact, unblemished and neither streaked nor spotted that leads to freedom, from the bondage (of craving) that is praised by the wise, that is not subject to craving and wrong view, and that is conducive to concentration of the mind.

The bhikkhu abides, sharing the same Ariya Insight with his companions in the Noble Practice, whether in their presence or in their absence, the Insight that is pure and is conducive to Nibbāna, and that truly leads him into acts, upon it to the utter destruction of dukkha.

Bhikkhus, these are the five modes of abiding in comfort. (Said the Bhagavā).

End of Phāsuvihāra Sutta,
the fifth in this Vagga.

6. ĀNANDA SUTTA

Discourse to Venerable Ānanda

106. Once the Bhagavā was staying at the Gositārāma monastery in Kosambī. During that time the Venerable Ānanda approached the Bhagavā, made his obeisance, and sitting at a suitable place, respectfully said to the Bhagavā:

Venerable Sir, in what way does a bhikkhu abide in comfort in the company of bhikkhus?

Ānanda, when a bhikkhu himself, is possessed of morality and is not used to censuring others on the score of morality (adhisīla), Ānanda in this way, a bhikkhu lives in comfort in the company of bhikkhus.

Venerable Sir, is there any other means by which a bhikkhu abides in comfort in the company of bhikkhus. (Respectfully asked Ānanda).

Yes there is Ānanda. Ānanda when a bhikkhu himself is possessed of morality and is not used to censuring others on the score of higher morality; when he is used to observing himself and not others, then Ānanda, in this way also, a bhikkhu lives in comfort in the company of bhikkhus.

Venerable Sir, is there any other means by which a bhikkhu abides in comfort among the company of bhikkhus? (Respectfully asked Ānanda again).

Yes there is Ānanda. Ānanda, when a bhikkhu is possessed of morality and is not used to censuring others on the score of higher morality; when he is used to observing himself and not others and when he is not distinguished, (but) is not troubled thereby and does not long for distinction, Ānanda, in this way also a bhikkhu abides in the comfort in company of bhikkhus.

Venerable Sir, is there any other means by which a bhikkhu abides in comfort in the company of bhikkhus?

Yes there is Ānanda. Ānanda, when a bhikkhu himself is possessed of morality and is not used to censuring others on the score of higher morality, when he is used to observing himself and not others, when he is not distinguished, (but) is not troubled thereby and does not long for distinction, and when he attains at will, without irksomeness and without toilsomeness, the four jhānas which are the product of utmost purity of mind and which brings bliss in this very life. Ānanda, in this way also a bhikkhu abides in comfort in the company of bhikkhus.

Venerable Sir, is there any other means by which a bhikkhu abides in comfort in the company of bhikkhus. (Asked Ānanda again).

Yes there is Ānanda. Ānanda, when a bhikkhu himself is possessed of morality (and) is not used to censuring others on the score of higher morality, when he is used to observing himself and not others, when he is not distinguished (but) is not troubled thereby and does not long for distinction, when he attains at will, without irksomeness and without toilsomeness, the four jhānas, which are the products of utmost purity of mind and which bring bliss in this very life, and when he, in this very life, knows by himself through Magga Insight, realizes, attains to, and remains in the Emancipation of the mind and in the Emancipation by Insight, which are free of āsavas because of their extinction.

Ānanda, in this way also a bhikkhu abides in comfort in the company of bhikkhus.

Ānanda, I declare that there is no greater, no nobler mode of living, that is in comfort, than this type of living. (Said the Bhagavā).

End of Ānanda Sutta,
the sixth in this Vagga.

7. SĪLA SUTTA

Discourse Concerning Morality

107. Bhikkhus, a bhikkhu who is possessed of these five factors is worthy of receiving offerings brought even from afar, of receiving offerings set aside for guests, of receiving offerings donated for well being in the next existence.

is worthy of receiving obeisance with joined palms raised to the forehead, and is the incomparable fertile field for all to sow the seeds of merit.

What are the five?

In this Teaching, bhikkhus, a bhikkhu is possessed of morality, is possessed of concentration, is possessed of insight wisdom, is possessed of emancipation from the defilements (Arahattaphala), is possessed of Reviewing Knowledge (paccavakkhaṇa ñāṇa).

Bhikkhus, a bhikkhu who is possessed of these five factors is worthy of receiving offerings brought even from afar, of receiving offerings set aside for guests, of receiving offerings donated for well being in the next existence, is worthy of receiving obeisances with joined palms raised to the forehead, and is the incomparable fertile field for all to sow the seeds of merit. (Said the Bhagavā).

End of Sīla Sutta,
the seventh in this Vagga.

8. ASEKHA SUTTA

Discourse on One Who Has Completed Training

108. Bhikkhus, a bhikkhu who is possessed of five factors is worthy of receiving offerings brought even from afar, of receiving offerings set aside for guests, of receiving offerings donated for well being in the next existence ...p... is the incomparable fertile field for all to sow the seeds of merit.

What are the five?

In this Teaching bhikkhus, a bhikkhu is possessed of the group of morality of the Arahat; is possessed of the group of concentration of the Arahat; is possessed of the group of wisdom of the Arahat; is possessed of the group of emancipation from the defilements (Arahattaphala) of the Arahat; is possessed of the group of Reviewing Knowledge (paccavekkhaṇa ñāṇa) of the Arahat.

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

End of Asekha Sutta,
the eighth in this Vagga.

9. CĀTUDDISA SUTTA

Discourse on One Who goes About Unobstructed in the
Four Quarters

109. Bhikkhus, a bhikkhu who is possessed of five factors goes about unobstructed in the four quarters.

What are the five?

In this Teaching, bhikkhus, a bhikkhu has perfect morality; he observes restraint according to the fundamental principles of Pātimokkha; he adheres to right behaviour and lawful resort (in the quest for alms food); he sees danger (even) in the slightest faults; he has heard much (of the teachings) and accumulates the teaching he has heard; those Teachings are excellent in the beginning, excellent in the middle and excellent at the end, complete in meaning and phrasing, and 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 is contented with whatever he receives as robes, alms food, monastic dwelling, medicines and medicinal requisites for use in illness.

He attains at will without irksomeness and without toilsomeness the four jhānas which are the product of utmost purity of mind and which bring bliss in this very life.

In this very life, he knows by himself through Magga Insight, realizes, attains to, and remains in the Emancipation of the mind and Emancipation by Insight, which are free from āsavas, because of their extinction.

Bhikkhus, a bhikkhu who is possessed of these five factors goes about unobstructed in the four quarters. (Said the Bhagavā).

End of Cātuddisa Sutta,
the ninth in this Vagga.

10. ARAÑÑA SUTTA

Discourse Concerning Monastic Forest Retreat

110. Bhikkhus, a bhikkhu who is possessed of five factors is fit to resort to a remote monastic retreat deep in the forest.

What are the five?

In this Teaching bhikkhus, a bhikkhu has morality ...p... he observes restraint according to the fundamental principles of Pātimokkha; has heard much (of the teachings) ...p... penetratingly comprehends them through Insight; he

abides with keen effort. In meritorious actions he is vigorous, steadfast in effort, and does not ever lay aside his duty.

He attains at will, without irksomeness and without toilsomeness, the four jhānas, which are the products of utmost purity of mind and which bring bliss in this very life.

He, in this very life, knows by himself through Magga Insight, realizes, attains to, and remains in the emancipation of the mind and the emancipation by Insight, which are free from āsavas, because of their extinction.

Bhikkhus, a bhikkhu who is possessed of these five factors is fit to resort to a remote monastic retreat deep in the forest. (Said the Bhagavā).

End of Arañña Sutta,
the tenth in this Vagga.

End of Phāsuvihāra Vagga, the first Vagga.

(xii). ii. ANDHAKAVINDA VAGGA

1. Kulūpaka Sutta
2. Pacchāsamaṇa Sutta
3. Sammāsamādhī Sutta
4. Andhakavinda Sutta
5. Maccharinī Sutta
6. Vaṇṇanā Sutta
7. Issukinī Sutta
8. Micchādiṭṭhika Sutta
9. Micchāvācā Sutta
10. Micchāvāyāma Sutta

xii. (ii). ANDHAKAVINDA VAGGA

1. KULŪPAKA SUTTA

Discourse on One who Frequents Houses

111. Bhikkhus, if a bhikkhu who is possessed of five factors frequently visits houses, he is not loved, not cherished, not respected by the members of the family. He is one who does not warm their hearts.

What are the five?

Though not a friend, he tries to be intimate with the family. Although not in control, he conducts himself as if he were in control. He approaches those who are estranged (for their reconciliation). He is given to whispering into the ears of the members of the family. He is excessively fond of making requests.

Bhikkhus, if a bhikkhu who is possessed of these five factors frequently visits houses, he is not loved, not cherished, not respected by the members of the family. He is one who does not warm their hearts.

Bhikkhus, if a bhikkhu who is possessed of five factors frequently visits houses, he is loved, cherished, respected by the members of the family and he is one who warms their hearts.

What are the five?

Being not a friend, he does not try to be intimate with the family. Being not in control, he does not conduct himself as if he were in control. He does not approach those who are estranged (for their reconciliation). He does not whisper into the ears of the members of the family. He is not excessively fond of making requests.

Bhikkhus, if a bhikkhu who is possessed of these five factors frequently visits houses, he is loved, cherished, re-

spected by the members of the family and he is one who warms their hearts. (Said the Bhagavā).

End of Kulūpaka Sutta,
the first in this Vagga.

2. PACCHĀSAMANA SUTTA

Discourse concerning Attendant Bhikkhus

112. Bhikkhus, a bhikkhu who is possessed of the five factors should not be taken along as an attendant bhikkhu.

What are the five?

He follows (the teacher) too far from behind, too near from behind. He does not offer his own alms bowl when the teacher's alms bowl is full. He does not restrain his teacher when the latter's speech is bordering on a fault. He often interrupts in the course of his teacher's speaking. He is devoid of wisdom, stupid and dumb.

Bhikkhus, the bhikkhu who is possessed of these five factors should not be taken along as an attendant bhikkhu.

Bhikkhus, the bhikkhu who is possessed of the five factors should be taken along as an attendant bhikkhu.

What are the five?

He follows (the teacher) not too far from behind, not too near. He offers his own alms bowl when the teacher's alms bowl is full. He restrains the teacher when the latter's speech is bordering on a fault. He does not interrupt in the course of his teacher's speaking. He has wisdom, is not stupid and not dumb.

Bhikkhus, the bhikkhu who is possessed of these five factors should be taken along as an attendant bhikkhu. (Said the Bhagavā).

End of Pacchāsamaṇa Sutta,
the second in this Vagga.

3. SAMMĀSAMĀDHI SUTTA

Discourse on Right Concentration

113. Bhikkhus, a bhikkhu who is possessed of five factors is not fit to attain and remain in right concentration.

What are the five?

In this Teaching, bhikkhus, a bhikkhu cannot resist visible objects, cannot resist sounds, cannot resist odours, cannot resist taste, and cannot resist tangible objects.

Bhikkhus, a bhikkhu who is possessed of these five factors is not fit to attain and remain in right concentration.

Bhikkhus, a bhikkhu who is possessed of five factors is fit to attain and remain in right concentration.

What are the five?

In this Teaching, bhikkhus, a bhikkhu can resist visible objects, can resist sounds, can resist odours, can resist tastes, and can resist tangible objects.

Bhikkhus, a bhikkhu who is possessed of these five factors is fit to attain and remain in right concentration. (Said the Bhagavā).

End of Sammāsamādhi Sutta,
the third in this Vagga.

4. ANDHAKAVINDA SUTTA

Discourse at Andhakavinda

114. Once the Bhagavā was staying in the Andhakavinda region of Magadha. At that time the Bhagavā said to Venerable Ānanda who had approached him, made his obeisance and was sitting at a suitable place.

Ānanda, you should make the new bhikkhus, who have not been long in their bhikkhuhood, and who have just come under this Teaching, observe the five dhammas, induct them into, and establish them in the five dhammas.

What are the five?

Come friends. Be endowed with morality, observe the fundamental principles of Pātimokkha, adhering to right behaviour (ācara) and lawful resort (gocara); consider the least offence as a danger, and observe the precepts. Thus, should you make the new bhikkhus observe the fundamental principles of Pātimokkha, induce them into, and establish them in these precepts.

Come friends. Abide with the door of your sense faculties guarded with vigilant mindfulness, with mindfulness associated with wisdom, with well guarded and vigilant mind, possessed of mind guarded by mindfulness. Thus should you make the new bhikkhus observe restraint of the sense faculties, induct them into, and establish them in these precepts.

Come friends. Be sparing of speech. Let there be limit to your speech. Thus should you make the new bhikkhus observe limits to speech, induct them into, and establish them in this matter.

Come friends. Resort to a remote monastic retreat, deep in the forest. Thus, should you make the new bhikkhus observe physical seclusion, induct them into, and establish them in such mode of living.

Come friends. Have right views. Be possessed of Insight. Thus, should you make let the new bhikkhus have right views, induct them into, and establish them into right views.

Ānanda, you should make the new bhikkhus who have not been long in their bhikkhuhood and who have just come under this Teaching, to observe these five kinds of dhammas, induct them into, and establish them in those five dhammas. (Said the Bhagavā).

End of Andhakavinda Sutta,
the fourth in this Vagga.

5. MACCHARINĪ SUTTA

Discourse on the Stingy Bhikkhunī

115. Bhikkhus, a Bhikkhunī who is possessed of five factors will be reborn in Niraya, as if she were taken and placed there.

What are the five?

She is stingy regarding dwelling place, kinsmen and followers, gains, good looks, reputation and knowledge of the Dhamma.

Bhikkhus, the Bhikkhunī who is possessed of these five factors will be reborn in Niraya, as if she were taken and placed there.

Bhikkhus, the Bhikkhunī who is possessed of the five factors will be reborn in the deva world, as if she were taken and placed there.

What are the five?

She is not stingy regarding dwelling place, kinsmen

and followers, gains, good looks, reputation and knowledge of the Dhamma.

Bhikkhus, the Bhikkhunī who is possessed of these five factors will be reborn in the deva world, as if she were taken and placed there. (Said the Bhagavā).

End of Maccharinī Sutta,
the fifth in this Vagga.

6. VANṆANĀ SUTTA

Discourse on Praise

116. Bhikkhus, the Bhikkhunī who is possessed of the five factors will be reborn in Niraya, as if she were taken and placed there.

What are the five?

She speaks without examining and reviewing (with intelligence), the virtue of one who does not deserve to be praised.

She speaks without examining and reviewing (with intelligence), the faults, of one who deserve praise.

She shows respect, without examining and reviewing (with intelligence), for that which does not deserve respect.

She shows disrespect, without examining and reviewing (with intelligence), for that which deserves respect.

She destroys the offerings that have been made with conviction.

Bhikkhus, the Bhikkhunī who is possessed of these five factors will be reborn in Niraya, as if she were taken and placed there.

Bhikkhus, a Bhikkhunī who is possessed of five factors will be reborn in the deva world, as if she were taken and placed there.

What are the five?

Examining and reviewing (with intelligence), she speaks the faults of one who does not deserve praise.

Examining and reviewing (with intelligence), she speaks the virtue of one who deserves praise.

Examining and reviewing (with intelligence), she shows disrespect for that which does not deserve respect.

Examining and reviewing (with intelligence), she shows respect for that which deserves respect.

She does not destroy the offerings that have been made with conviction.

Bhikkhus, the Bhikkhunī who is possessed of these five factors will be reborn in the deva world, as if she were taken and placed there. (Said the Bhagavā).

End of Vaṇṇanā Sutta,
the sixth in this Vagga.

7. ISSUKINĪ SUTTA

Discourse on the Jealous Bhikkhunī

117. Bhikkhus, the Bhikkhunī who is possessed of the five factors will be reborn in Niraya, as if she were taken and placed there.

What are the five?

Without examining and reviewing (with intelligence), she speaks the virtue of one who does not deserve to be praised.

Without examining and reviewing (with intelligence), she speaks the fault of one who deserves to be praised.

She is jealous.

She is mean.

She destroys the offerings that have been made with conviction.

Bhikkhus, the bhikkhunī who is possessed of these five factors will be reborn in Niraya, as if she were taken and placed there.

Bhikkhus, a bhikkhunī who is possessed of five factors will be reborn in the deva world, as if she were taken and placed there.

What are the five?

Examining and reviewing (with intelligence), she speaks the faults of one who does not deserve to be praised.

Examining and reviewing (with intelligence), she speaks the virtue of one who deserves to be praised.

She is not jealous.

She is not mean.

She does not destroy the offerings that have been made with conviction.

Bhikkhus, the bhikkhunī who is possessed of these five factors will be reborn in the deva world, as if she were taken and placed there. (Said the Bhagavā).

End of Issukinī Sutta,
the seventh in this Vagga.

8. MICCHĀDITṬHIKA SUTTA

Discourse on the Bhikkhunī with Wrong View

118. Bhikkhus, a Bhikkhunī who is possessed of five factors will be reborn in Niraya, as if she were taken and placed there.

What are the five?

Without examining and reviewing (with intelligence), she speaks the virtue of one who does not deserve to be praised.

Without examining and reviewing (with intelligence), she speaks the faults of one who deserves to be praised.

She has a wrong view.

She has wrong thinking.

She destroys the offerings that has been made with conviction.

Bhikkhus, the Bhikkhunī who is possessed of these five factors will be reborn in Niraya, as if she were taken and placed there.

Bhikkhus, the Bhikkhunī who is possessed of five factors will be reborn in the deva world, as if she were taken and placed there.

What are the five?

Examining and reviewing (with intelligence), she speaks the faults of one who does not deserves to be praised.

Examining and reviewing (with intelligence), she speaks the virtue of one who deserves to be praised.

She has Right View.

She has Right Thinking.

She does not destroy the offerings that have been made with conviction.

Bhikkhus, the Bhikkhunī who is possessed of these five factors will be reborn in the deva world as if she were taken and placed there. (Said the Bhagavā).

End of Micchādiṭṭhika Sutta,
the eighth in this Vagga.

9. MICCHĀVĀCĀ SUTTA

Discourse on the Bhikkhunī with Wrong Speech

119. Bhikkhus, a Bhikkhunī who is possessed of five factors will be reborn in Niraya, as if she were taken and placed there.

What are the five?

Without examining and reviewing (with intelligence), she speaks the virtue of one who does not deserve to be praised.

Without examining and reviewing (with intelligence), she speaks the faults of one who deserves to be praised.

She has wrong speech.

She has wrong action.

She destroys the offerings that have been made with conviction.

Bhikkhus, the Bhikkhunī who is possessed of these five factors will be reborn in Niraya, as if she were taken and placed there.

Bhikkhus, the Bhikkhunī who is possessed of five factors will be reborn in the deva world, as if she were taken and placed there.

What are the five?

Examining and reviewing (with intelligence), she speaks the faults of one who does not deserve to be praised.

Examining and reviewing (with intelligence), she speaks the virtue of one who deserves to be praised.

She has Right Speech.

She has Right Action.

She does not destroy the offerings that have been made with conviction.

Bhikkhus, the Bhikkhunī who is possessed of these five factors will be reborn in the deva world as if she were taken and placed there.

End of Micchāvācā Sutta,
the ninth in this Vagga.

10. MICCHĀVĀYĀMA SUTTA

Discourse on the Bhikkhunī with Wrong Effort

120. Bhikkhus, a Bhikkhunī who is possessed of five factors will be reborn in Niraya, as if she were taken and placed there.

What are the five?

Without examining and reviewing (with intelligence), she speaks the virtue of one who does not deserve to be praised.

Without examining and reviewing (with intelligence), she speaks the faults of one who deserves to be praised.

She has wrong effort.

She has wrong mindfulness.

She destroys the offerings that have been made with conviction.

Bhikkhus, the bhikkhunī who is possessed of these five factors will be reborn in Niraya, as if she were taken and placed there.

Bhikkhus, a bhikkhunī who is possessed of five factors will be reborn in the deva world, as if she were taken and placed there.

What are the five?

Examining and reviewing (with intelligence), she speaks the faults of one who does not deserve to be praised.

Examining and reviewing (with intelligence), she speaks the virtue of one who deserves to be praised.

She has Right Effort.

She has Right Mindfulness.

She does not destroy the offerings that have been made with conviction.

Bhikkhus, the bhikkhunī who is possessed of these five factors will be reborn in the deva world, as if she were taken and placed there. (Said the Bhagavā).

End of Micchāvāyāma Sutta,

the tenth in this Vagga.

End of Andhakavinda Vagga, the second Vagga.

(xiii). iii. GILĀNA VAGGA

1. Gilāna Sutta
2. Satisūpaṭṭhita Sutta
3. Paṭhama Upaṭṭhāka Sutta
4. Dutiya Upaṭṭhāka Sutta
5. Paṭhama Anāyussā Sutta
6. Dutiya Anāyussā Sutta
7. Vapakāsa Sutta
8. Samaṇasukha Sutta
9. Parikuppa Sutta
10. Vyasana Sutta

(xiii). iii. GILĀNA VAGGA

1. GILĀNA SUTTA

Discourse on the Sick Bhikkhu

121. Once the Bhagavā was staying at the turreted monastery in Mahāvana Grove near Vesālī. On that occasion, the Bhagavā rose from his solitary retreat and went over to the bhikkhus' infirmary.

On seeing an enfeebled sick bhikkhu he sat at a prepared seat and calling the bhikkhus, said:

Bhikkhus, if five kinds of dhamma do not leave any bhikkhu enfeebled by sickness, that bhikkhu will soon in this very life realize, attain to and remain in the emancipation of the mind and the emancipation by Insight, which are free from āsavas, because of their extinction.

What are the five?

In this Teaching bhikkhus, a bhikkhu abides repeatedly contemplating the loathsomeness of the (five) aggregates. He abides viewing nutriment (food) partaken as repulsive; viewing everything worldly as undelightful; and viewing all conditioned phenomena as impermanent. For that bhikkhu, consciousness of death resulting from contemplation of death, is well established in him.

Bhikkhus, if these five kinds of dhamma do not forsake any bhikkhu enfeebled by sickness, that bhikkhu will soon realize and attain to and remain ...p... free of āsavas, because of their extinction. He may expect to do so (with certainty). (Said the Bhagavā).

End of Gilāna Sutta,
the first in this Vagga.

2. SATISŪPAṬṬHITA SUTTA**Discourse on Mindfulness**

122. Bhikkhus, if a bhikkhu or bhikkhunī or anyone were to develop and repeatedly practise the five kinds of dhamma, one of two results is to be certainly expected in him; Arahatsip in this very existence or if there yet be any trace of clinging left, the state of Anāgāmi.

What are the five?

In this Teaching bhikkhus, mindfulness is well established in that bhikkhu. He abides repeatedly contemplating the loathsomeness of the five aggregates with the Insight Knowledge that leads to realization of their rise and fall.

He abides, viewing nutriments(food) partaken of as repulsive.

He abides, viewing everything worldly as undelightful.

He abides, viewing all conditioned phenomana as impermanent.

Bhikkhus, if a bhikkhu or Bhikkhunī or anyone were to develop and repeatedly practise the five kinds of dhamma, one of the two results is to be certainly expected in him; Arahatsip in this very existence or if there yet be any trace of clinging, the state of Anāgāmi. (Said the Bhagavā).

End of Satisūpaṭṭhita Sutta,
the second in this Vagga.

3. PAṬHAMA UPATṬHĀKA SUTTA

First Discourse on Attending on the Sick

123. Bhikkhus, it is difficult to look after a patient who is possessed of five factors.

What are the five?

(Such a patient) is apt to do what is inappropriate to his sickness.

(Such a patient) does not know the extent of appropriateness to his sickness.

(Such a patient) does not take the medicines given to him.

(Such a patient) does not make known truly to his solicitous attendant in sickness "It is getting worse", if his sickness gets worse; "It is getting better" if he gets better; "It remains the same" if it remains the same.

(Such a patient) cannot bear with patience the severe, cruel, excruciating, sharp, bitter, disagreeable, unpleasant, deadly and painful sensations which arise in the body. Bhikkhus, a patient having these five factors is one who is difficult to look after.

Bhikkhus, it is easy to look after a patient who is possessed of five factors.

What are the five?

(Such a patient) is apt to do what is appropriate to his sickness.

(Such a patient) knows the extent of appropriateness to his sickness.

(Such a patient) takes the medicines given to him.

(Such a patient) makes known truly to his solicitous attendant in sickness: "It is getting worse" if his sickness gets

worse; "It is getting better" if he gets better; "It remains the same" if it remains the same.

(Such a patient) can bear with patience the severe, cruel, excruciating, sharp, disagreeable, unpleasant, deadly and painful sensations which arise in the body.

Bhikkhus, a patient having these five factors is one who is easy to look after. (Said the Bhagavā).

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

4. DUTIYA UPATṬHĀKA SUTTA

Second Discourse on Attending on the Sick

124. Bhikkhus, an attendant in sickness who is possessed of five factors is not fit to attend the sick.

What are the five?

He cannot prescribe medicaments.

He does not know what is appropriate or not appropriate to the sickness. He dispenses what is not appropriate and sets aside what is appropriate.

He attends the patient for the sake of material gains (like robe and so on). He does not do so out of loving kindness.

He detests cleaning up, either faeces or urine, or vomit or saliva.

He is incapable of making the sick bhikkhus, from time to time, realize (the benefits of the Teaching), to become established in (the observance of the Teaching), to be filled with enthusiasm (in the Practice), and to gladden him .

Bhikkhus, the attendant in sickness who is possessed of these five factors is not fit to attend the sick.

Bhikkhus, an attendant in sickness who is possessed of five factors is fit to attend on the sick.

What are the five?

He can prescribe medicaments.

He knows what is appropriate or what is inappropriate to the sickness. He sets aside what is inappropriate and dispenses what is appropriate.

He does not attend on the patient for the sake of material gains (like robe and so on). He does so out of loving kindness.

He does not detest cleaning up either faeces, or urine, or vomit, or saliva.

He is capable of making the sick bhikkhu to realize (the benefits of the Teaching), to become established in (the observance of the Teaching), to be filled with enthusiasm (in the Practice) and to gladden him.

Bhikkhus, the attendant in sickness, who is possessed of these five factors is fit to attend on the sick. (Said the Bhagavā).

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

5. PAṬHAMA ANĀYUSSĀ SUTTA

First Discourse on Causes of Short Life

125. Bhikkhus, these are five causes of being short lived.

What are the five?

Being apt to do what is not appropriate.

Not knowing the extent of what is appropriate.

Being apt to take food that is not easily digested.

Going about at unreasonable hours.

Not abstaining from sex.

Bhikkhus, these are the five causes of being short-lived.

Bhikkhus, these are five causes of being long-lived.

What are the five?

Being apt to do what is appropriate.

Knowing the extent of what is appropriate.

Being apt to take food that is easily digested.

Going about at reasonable hours only.

Practising the Noble Practice (abstention from sex).

Bhikkhus, these are the five causes of being long-lived. (Said the Bhagavā).

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

6. DUTIYA ANĀYUSSĀ SUTTA

Second Discourse on Causes of Short Life

126. Bhikkhus, these are the five causes of being short lived.

What are the five?

Being apt to do what is not appropriate.

Not knowing the extent of what is appropriate.

Being apt to take food that is not digested.

Having no morality.

Having a bad companion.

Bhikkhus, these are the five causes of being short-lived.

Bhikkhus, these are five causes of being long-lived.

What are the five?

Being apt to do what is appropriate.

Knowing the extent of what is appropriate.

Taking food that is easily digested.

Having morality.

Having a good companion.

Bhikkhus, these are the five causes of being long-lived. (said the Bhagavā).

End of *Dutiya Anāyussā Sutta*,
the sixth in this *Vagga*.

7. VAPAKĀSA SUTTA

Discourse on One Who is not Fit to Live Apart from
the Order

127. Bhikkhus, a bhikkhu who is possessed of five factors is not fit to live apart from the Order (of bhikkhus).

What are the five?

In this Teaching bhikkhus, a bhikkhu:

Is not content with whatever robes he receives.

Is not content with whatever alms food he receives.

Is not content with whatever monastic dwelling he receives.

Is not content with whatever medicines and medicinal requisites, for use in illness, he receives.

Thinks too often about sense pleasures,

Bhikkhus, the bhikkhu who is possessed of these five factors is not fit to live apart from the Order (of bhikkhus).

Bhikkhus, the bhikkhu who is possessed of five factors is fit to live apart from the Order (of bhikkhus).

What are the five?

In this Teaching bhikkhus, a bhikkhu:

Is content with whatever robe he receives.

Is content with whatever alms food he receives.

Is content with whatever monastic dwelling he receives.

Is content with whatever medicines and medicinal requisites, for use in illness, he receives.

He does not think too often about sense pleasures.

Bhikkhus, the bhikkhu who is possessed of these five factors, is fit to live apart from the Order (of bhikkhus). (said the Bhagavā).

End of Vapakāsa Sutta,
the seventh in this Vagga.

8. SAMANĀSUKHA SUTTA

Discourse on the Happiness of a Bhikkhu

128. Bhikkhus, these are five kinds of suffering for a bhikkhu.

What are the five?

In this Teaching bhikkhus, a bhikkhu:

Is not content with whatever robes he receives.

Is not content with whatever alms food he receives.

Is not content with whatever monastic dwelling he receives.

Is not content with whatever medicines and medicinal requisites for use in illness, he receives.

He undertakes the Noble Practice without finding delight in it.

Bhikkhus, these are the five kinds of suffering for a bhikkhu.

Bhikkhus, these are five kinds of happiness for a bhikkhu.

What are the five?

In this Teaching bhikkhus, a bhikkhu:

Is content with whatever robes he receives.

Is content with whatever alms food he receives.

Is content with whatever monastic dwelling he receives.

Is content with whatever medicines and medicinal requisites for use in illness, he receives.

He undertakes the Noble Practice with delight in it.

Bhikkhus, these are the five kinds of happiness for a bhikkhu. (Said the Bhagavā).

End of Samaṇa Sukha Sutta,
the eighth in this Vagga.

9. PARIKUPPA SUTTA**Discourse on Destruction**

129. Bhikkhus, these are the five factors that lead to the realms of miserable existences, the realms of continuous suffering and that which cannot be cured.

What are the five?

Killing one's mother.

Killing one's father.

Killing an Arahat.

Shedding the Buddha's blood with ill intent.

Causing dissension in the Saṅgha.

Bhikkhus, these are the five factors that lead to realms of miserable existences, realms of continuous suffering and that which cannot be cured. (Said the Bhagavā).

End of Parikuppa Sutta,
the ninth in this Vagga.

10. VYASANA SUTTA**Discourse on Destruction**

130. Bhikkhus, these are five kinds of destruction.

What are the five?

Destruction of relatives.

Destruction of wealth and possessions.

Destruction owing to oppression by pain and disease.

Destruction of morality.

Destruction of (right) view.

Bhikkhus, beings, on account of destruction of relatives, destruction of wealth and possessions or destruction owing to oppression by pain and disease, would not on the dissolution of their bodies at death, be reborn in Niraya, which is devoid of happiness, a bad destination, a state of ruin.

Bhikkhus, beings, on account of destruction of morality and destruction of right view would, on the dissolution of their bodies at death, be reborn in Niraya, which is devoid of happiness, a bad destination, a state of ruin.

Bhikkhus, these are the five kinds of destruction.

Bhikkhus, these are the five kinds of good endowments.

What are the five?

Being endowed with good relatives.

Being endowed with wealth and possessions.

Being endowed with good health.

Being endowed with morality.

Being endowed with (right) view.

Bhikkhus, beings, on account of their being endowed with good relatives, with wealth and possessions, with good health, would, on the dissolution of their bodies at death, be reborn in the deva world, which is a good destination.

Bhikkhus, beings, on account of their being endowed with morality and right view, would, on the dissolution of their bodies at death, be reborn in the deva world, which is a good destination. (said the Bhagavā).

End of Vyasana Sutta,
the tenth in this Vagga.

End of Gilāna Vagga, the third Vagga.

(xiv). iv. RĀJA VAGGA

1. Paṭhama Cakkānūvuttana Sutta
2. Dutiya Cakkānūvuttana Sutta
3. Dhammarājā Sutta
4. Yassaṁdisaṁ Sutta
5. Paṭhama Patthanā Sutta
6. Dutiya Patthanā Sutta
7. Appaṁsupati Sutta
8. Bhattādaka Sutta
9. Akkhama Sutta
10. Sota Sutta

(xiv). iv. RĀJA VAGGA

1. PAṬHAMA CAKKĀNUVUTTANA SUTTA

First Discourse on Turning the Wheel

131. Bhikkhus, the Universal Monarch who is possessed of five kinds of attribute, turns the Wheel Treasure only in conformity with the dhamma. No human enemy can stop that Wheel Treasure.

What are the five?

In this world bhikkhus, the Universal Monarch:

Knows what is of benefit (to the country).

Knows the traditional dhamma.

Knows the extent (of all things),

Knows the (right) time (for everything).

Knows the audience (with which he is concerned).

Bhikkhus, the Universal Monarch who is possessed of these five kinds of attributes, turns the jewelled wheel only in conformity with the dhamma. No human enemy can stop that Wheel Treasure.

Similarly bhikkhus, the Tathāgata who is possessed of the five kinds of attribute, who is worthy of special veneration, who knows all dhammas truly by his own intellect and insight, turns the Supreme Wheel of the Dhamma only in accordance with the dhamma. No samaṇa, brāhmaṇa, deva, Māra, Brahmā or anyone in this world can stop that Wheel of the Dhamma.

What are the five?

Bhikkhus, the Bhagavā who in this world is worthy of special veneration and who knows (all dhammas) truly by his own intellect and insight.

Knows what is of benefit.

Knows the dhamma, the Truth.

Knows the extent (of all things).

Knows the (right) time (for everything).

Knows the audience (with which he is concerned).

Bhikkhus, the Bhagavā who is possessed of these five kinds of attribute, who is worthy of special veneration, who knows all dhammas truly by his own intellect and insight, turns the Supreme Wheel of Dhamma, only in accordance with the dhamma. No samaṇa, brāhmaṇa, deva, Māra, Brahmā or anyone in this world can stop that Wheel of the Dhamma. (Said the Bhagavā).

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

2. DUTIYA CAKKĀNUVUTTANA SUTTA

Second Discourse on Turning the Wheel

132. Bhikkhus, the eldest son of the Universal Monarch, who is possessed of five kinds of attributes (after fulfilling the necessary practice required of a Universal Monarch), turns the Wheel Treasure in conformity with the dhamma, after the manner in which it was turned by his father. No human enemy can stop that Wheel Treasure.

What are the five?

In this world bhikkhus, the eldest son of the Universal Monarch:

Knows what is of benefit (to the country).

Knows the traditional dhamma.

Knows the extent (of all things).

Knows the (right) time (for everything).

Knows the audience (with which he is concerned).

Bhikkhus, the eldest son of the Universal Monarch, who is possessed of these five kinds of attribute (after fulfilling the necessary practice required of a Universal Monarch), turns the Wheel Treasure in conformity with the dhamma, after the manner in which the Wheel Treasure was turned by his father. No human enemy can stop that Wheel Treasure.

Similarly bhikkhus, the Venerable Sāriputta who is possessed of five kinds of attribute, turns well the Supreme Wheel of Dhamma, imitating the manner in which the Tathāgata turns it. No samaṇa, brāhmaṇa, deva, Māra, Brahmā or anybody in this world can stop that Wheel of Dhamma.

What are the five?

In the Teaching, Sariputta:

Knows what is of benefit.

Knows the dhamma (the Truth).

Knows the extent (of all things).

Knows the (right) time (for everything).

Knows the audience (with which he is concerned).

Bhikkhus, Sariputta who is possessed of these five kinds of attribute, turns well the Supreme Wheel of the Dhamma, imitating the manner in which the Tathāgata turns it. No samaṇa, brāhmaṇa, deva, Māra, Brahmā, or anybody in this world can stop that Wheel of Dhamma. (Said the Bhagavā). (Said the Bhagavā).

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

3. DHAMMARAJA SUTTA

Discourse on the King Who Reigns According to the Dhamma

133. Bhikkhus, even a Universal Monarch who is possessed of the Dhamma and who reigns according to the Dhamma would not be able to turn the Wheel Treasure without depending on a ruler.

On the Bhagavā saying so, a certain bhikkhu respectfully asked: “Venerable Sir, who is the ruler on whom the Universal Monarch, who is possessed of the Dhamma and who reigns according to the Dhamma, depend on?”

“Bhikkhu, it is the Dhamma”, replied the Bhagavā.

In this world, bhikkhu, the Universal Monarch who is possessed of the Dhamma and who reigns according to the Dhamma, makes the Dhamma his only support, reverencing the Dhamma, respecting the Dhamma, carrying the Dhamma as a standard of victory, raising the Dhamma aloft as a streamer, making the Dhamma chief, arranges to provide protection, shelter and security for the Royal Family and household.

Again bhikkhu, the Universal Monarch who is possessed of the Dhamma and who reigns according to the Dhamma, makes the Dhamma his only support, reverencing the Dhamma, respecting the Dhamma, venerating the Dhamma, carrying the Dhamma as a standard of victory, raising the Dhamma aloft a streamer, making the Dhamma chief, arranges to provide protection, shelter and security for the anointed kings and vassals ...p... fighting forces, brahmins, and householders, inhabitants of market towns and countryside, samaṇas and brāhmaṇas, birds and beasts, in conformity with the Dhamma.

Bhikkhu, the Universal Monarch who is possessed of the Dhamma and who reigns according to the Dhamma,

making the Dhamma his only support, reverencing the Dhamma, respecting the Dhamma, venerating the Dhamma, carrying the Dhamma as a standard of victory, raising aloft the Dhamma as a streamer, and making the Dhamma chief, arranges to provide protection, shelter and security for the Royal Family and household.

He arranges to provide protection, shelter and security for the anointed kings and vassals, fighting forces, brahmins and householders, inhabitants of market towns and countryside, samaṇas and brāhmaṇas, birds and beasts and turns the Wheel Treasure in conformity with the Dhamma. No human enemy can stop that Wheel Treasure.

Similarly bhikkhu, the Tathāgata who is worthy of special veneration, who knows all Dhammas truly by his own intellect and insight, who is possessed of the Dhamma, makes the Dhamma his only support, reverencing the Dhamma, respecting the Dhamma, venerating the Dhamma, carrying the Dhamma as a standard of victory, raising the Dhamma aloft as a streamer, making the Dhamma chief, lays down the Dhamma for bhikkhus by providing protection, shelter and security in conformity with the Dhamma, (thus):

Bodily deeds of such and such a nature may be

Bodily deeds of such and such a nature may not be

Verbal deeds of such and such a nature may be

Verbal deeds of such and such a nature may not be

Mental deeds of such and such a nature may be

Mental deeds of such and such a nature may not be

Livelihood of such and such a nature may be

Livelihood of such and such a nature may not be

A village or market town of such and such a nature may be resorted to

A village or a market town of such and such a nature may not be resorted to

And again bhikkhu, the Tathāgata who is worthy of special veneration, who knows all Dhammas truly by his own intellect and insight, who is possessed of the Dhamma, who reigns according to the Dhamma, who makes the Dhamma his own support, reverencing the Dhamma, respecting the Dhamma, venerating the Dhamma, carrying the Dhamma as a standard of victory, raising the Dhamma aloft as a streamer, making the Dhamma chief, lays down the dhamma as follows for Bhikkhunīs ...p... for male lay devotees ...p... and female lay devotees, by way of providing protection, shelter and security in conformity with the Dhamma (thus):

Bodily deeds of such and such a nature may be resorted to.

Bodily deeds of such and such a nature may not be resorted to.

Verbal deeds of such and such a nature may be resorted to.

Verbal deeds of such and such a nature may not be resorted to.

Mental deeds of such and such a nature may be resorted to.

Mental deeds of such and such a nature may not be resorted to.

Livelihood of such and such a nature may be resorted to.

Livelihood of such and such a nature may not be resorted to.

A village or market town of such and such a nature may be resorted to.

A village or market town of such and such a nature may not be resorted to.

Bhikkhu, the Tathāgata who is worthy of special veneration and who knows all dhammas truly by his own intellect and insight is possessed of the Dhamma, and who reigns according to the Dhamma, making the Dhamma his only support, reverencing the Dhamma, respecting the Dhamma, venerating the Dhamma, carrying the Dhamma as a standard of victory, raising the Dhamma aloft as a streamer, and making the Dhamma chief, and after providing protection, shelter and security for bhikkhus, bhikkhunīs, male lay devotees, female lay devotees in conformity with the Dhamma, turns the Supreme Wheel of Dhamma only in conformity with the Dhamma. No samaṇa or brāhmaṇa or deva or Māra or Brahmā or anyone in the world can stop it. (Said the Bhagavā).

End of Dhammarājā Sutta,
the third in this Vagga.

4. YASSAMDISAM SUTTA

Discourse on Whichever Place

134. Bhikkhus, the anointed ruler of royal descent who is possessed of five kinds of attribute, in whichever place he may be living, lives only within his domain.

What are the five?

In this world bhikkhus, the anointed ruler of royal descent is descended from good lineage, both on his mother's side and on his father's side. He is of pure descent going back to seven generations. He is not rejected nor disparaged on the score of lineage and casts.

He is rich, very wealthy, possess valuable property and great resources: his treasury and granary are full.

He is strong, being possessed of an army of four wings (infantry, cavalry, elephants, horses), whose warriors listen to his words and obey his orders.

That ruler's eldest son is wise, able and possessed of discernment and foresight. He is capable of planning for the advantage regarding the past, present and the future.

These four factors make for the growth and maturity of the glory and fame of that ruler.

That ruler who is possessed of this Dhamma that is the fifth attribute making for his glory and fame, in whichever place he may be living, lives only within his domain.

Why is it so?

Bhikkhus, it is but natural for victorious rulers to live in the dominions (they have conquered).

Similarly bhikkhus, a bhikkhu who is possessed of five factors in whichever place he may be living, lives only with his mind liberated.

What are the five?

In this Teaching bhikkhus, the bhikkhu is endowed with perfect morality, observes restraint according to the fundamental principles of Pātimokkha. He abides to right behaviour and lawful resort. He sees danger, even in the slightest faults and fully observes the precepts. Thus he is like the anointed ruler of royal lineage who is of pure descent.

He has heard a great deal (of the Teachings), he retains and accumulates the Teachings he has heard. These Teachings are excellent in the beginning, excellent in the middle, excellent at the end, complete in meaning and phrasing, and 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 is like the anointed ruler of royal descent who is wealthy and

has many possessions and whose treasury and granary are full; and is very wealthy, like the anointed ruler of royal lineage.

He abides, with keen effort to give up demeritorious dhammas and cultivate meritorious dhammas. He has strength and steadfast effort. He is not neglectful of meritorious dhammas. Thus he is like the anointed ruler of royal descent who has great strength.

He is wise. He is capable of knowing the arising and passing away (of conditioned phenomena) and is well possessed of the Ariya wisdom that can shatter the defilements and enable realization of Nibbāna that is end of dukkha. Thus he is like the anointed ruler of royal descent who is possessed of the eldest son.

For that bhikkhu, these four factors make for the growth and maturity of emancipation (Arahatta Fruition). As that bhikkhu is possessed of the fifth dhamma of emancipation (Arahatta Fruition), in whichever place maybe living, he lives only with his mind liberated.

Why is it?

Bhikkhus, it is only natural for an Arahat to live thus with mind liberated. (Said the Bḥagavā).

End of Yassamdisam Sutta,
the fourth in this Vagga.

5. PATHAMA PATTHANĀ SUTTA

First Discourse on Aspiration

135. Bhikkhus, the eldest son of an anointed ruler of royal descent, who is possessed of five factors aspires to rulership.

What are the five?

In this world, bhikkhus, the eldest son of an anointed ruler of royal descent:

He is descended from good lineage both on his mother's side and on his father's side. He is of pure descent going back to seven generations. He is not rejected nor disparaged on the score of lineage or caste.

He has handsome looks. He is possessed of surpassingly good looks that makes the mind clear.

He is loved and held dear by his parents.

He is loved and held dear by the people of the market towns and countryside.

He has fully learnt the art of riding elephants and horses, of riding chariots, of archery, swordsmanship and lancing arts, that should be learnt by anointed rulers.

It occurs thus to this prince:

"I am descended from good lineage both on my mother's and my father's side. I am of pure descent going back to seven generations. Neither am I rejected nor disparaged on the score of lineage and caste. Why shouldn't I aspire to rulership? I am very handsome, fair to behold, pleasing to the eye, endowed with an exceedingly beautiful complexion. Why shouldn't I aspire to rulership?

I am loved and held dear by my parents. Why shouldn't I aspire to rulership?

I am loved and held dear by the people of the market towns and countryside. Why shouldn't I aspire to rulership?

I have fully learnt the arts of riding elephants and horses, of riding chariots, of archery, swordsmanship and lancing arts, that should be learnt by anointed rulers. Why shouldn't I aspire to rulership?

Bhikkhus, the eldest son of an anointed ruler of royal descent, who is possessed of these five factors, aspires to rulership.

Similarly bhikkhus, a bhikkhu who is possessed of five factors, aspires to extinction of āsavas.

What are the five?

In this Teaching bhikkhus, a bhikkhu has conviction in the Magga Insight and perfect Enlightenment of the Tathāgata thus: "That Buddha is worthy of special veneration (Araham); 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 the three Lokas (Lokavidū); he is incomparable in taming those who deserve to be tamed (Anuttaro purisa dhammasārathi); he is the Teacher of devas and men (Satthā devamanussānam); he is the Enlightened One, knowing and teaching the Four Noble Truths (Buddha); and he is the Most Exalted (Bhagavā)."

He is free from affliction and illness. He is possessed of element of internal heat, promoting good digestion, neither too strong nor too weak, but moderate and appropriate for meditation endeavour.

He is free from deception and craftiness. He is sincere and honest with his teacher and his fellow bhikkhus.

He abides with keen effort to renounce demeritorious dhammas and cultivate meritorious dhammas. He has strength and vigour and steadfast effort, and has not ignored the responsibility in regard to meritorious dhammas.

He is wise. He is capable of knowing the arising and passing away (of conditioned phenomena) and is possessed of the noble wisdom that can shatter the defilements and that enable realization of Nibbāna, that is the end of dukkha.

It occurs to that bhikkhu thus;

“I have conviction, I have conviction in the Tathāgata’s Magga Insight and Perfect Enlightenment thus: ‘Thus indeed is the Bhagavā worthy of special veneration, truly comprehending all the dhammas by his own intellect and insight ...p... the Teacher of devas and men, the Enlightened One, knowing and teaching the Four Ariya Truths, the Most Exalted.’

Why shouldn’t I aspire to the extinction of the āsavas?

I am free from affliction and illness. I am endowed with the element of internal heat, promoting good digestion, neither too strong nor too weak, but moderate and appropriate for meditative endeavour. Why shouldn’t I aspire to the extinction of the āsavas?

I am honest and open, act openly and present myself as I truly am to the teacher and to wise companions in the Noble Practice. Why shouldn’t I aspire to extinction of the āsavas.

I continuously put forth strenuous effort to get rid of demeritorious dhammas and to acquire meritorious dhammas. I resolutely persevere in meritorious actions; I make firm effort; I do not relinquish my task. Why shouldn’t I aspire to extinction of the āsavas?

I am wise, I am capable of knowing the arising and passing away (of conditioned phenomena) and am possessed of the noble wisdom that can shatter the defilements and that enable, realization of Nibbāna that is the end of dukkha. Why shouldn’t I aspire to extinction of the āsavas?

Bhikkhus, the bhikkhu who is possessed of these five factors aspires to extinction of the āsavas. (Said the Bhagavā).

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

6. DUTIYA PATTHANĀ SUTTA

Second Discourse on Aspiration

136. Bhikkhus, the eldest son of an anointed ruler of royal descent, who is possessed of five factors aspires to heir-apparentship.

What are the five?

In this world, bhikkhus, the eldest son of an anointed ruler of royal descent:

Is descended from good lineage both on his mother's side and on his father's side. He is of pure descent going back to seven generations. He is not rejected or disparaged on the score of lineage and caste.

Is very handsome, fair to behold, pleasing to the eye, endowed with an exceedingly beautiful complexion.

Is loved and held dear by his parents.

Is loved and held dear by the body of troops (army).

Is wise, courageous, and clever. He is possessed of discernment and foresight. He is capable of planning for the advantage, regarding the future and the present.

It occurs thus to that prince:

I am descended from good lineage both on my mother's and father's sides. I am of pure descent going back to seven generations. I am neither rejected nor disparaged on the score of my lineage and caste. Why shouldn't I aspire to heir-apparentship?

I am very handsome, fair to behold, pleasing to the eye, endowed with an exceedingly beautiful complexion. I am possessed of noble appearance. Why shouldn't I aspire to heir-apparentship?

I am loved and held dear by my parents. Why shouldn't I aspire to heir-apparentship?

I am loved and held dear by my body of troops (army). Why shouldn't I aspire to heir-apparentship?

I am wise, courageous, and clever. I am possessed of discernment and foresight. I am capable of planning for the advantage, regarding the future and the present. Why shouldn't I aspire to heir-apparentship?

Bhikkhus, the eldest son of an anointed ruler of royal descent, who is possessed of these five factors, aspires to heir-apparentship.

Bhikkhus similarly, a bhikkhu who is possessed of five factors aspires to the extinction of the āsavas.

What are the five?

In this Teaching, bhikkhus, a bhikkhu:

Has perfect morality ...p... he fully observes the precepts.

Has heard much (of the teaching)...p... comprehends them with wisdom.

Has his mind well established in the four Methods of Steadfast Mindfulness.

He abides continuously, puts forth strenuous effort to get rid of demeritorious factors and to acquire meritorious factors; he resolutely preserves, in meritorious actions, he makes firm effort, he does not relinquish his task.

He is wise. He is capable of knowing the arising and passing away (of conditioned phenomena). He is possessed of the noble wisdom that can shatter the defilements and that enables the realization of Nibbāna, that is the end of dukkha.

It occurs thus to that bhikkhu:

“I have perfect morality. I observe restraint according to the fundamental precepts of Pātimokkha. I adhere to right behaviour and lawful resort, I see danger even in the slightest fault and fully preserve the precepts. Why shouldn't I aspire to the extinction of the āsavas?”

I have heard much (of the Teaching). I retain and accumulate the Teaching I have heard. Those Teachings are excellent in the beginning, excellent in the middle and excellent at the end, complete in meaning and phrasing and setting out the Noble Practice of Purity which is absolutely pure. I have heard a great deal of such Teachings, commits them to memory, accumulates them by recitation, reflects on them and penetratingly comprehends them through Insight. Why shouldn't I aspire to the extinction of the āsavas?

I have my mind well established in the four Methods of Steadfast Mindfulness. Why shouldn't I aspire to the extinction of the āsavas?

I continuously put forth strenuous effort to get rid of demeritorious factors, to acquire meritorious factors; I resolutely persevere in meritorious actions; I make firm effort; I do not relinquish my task. Why shouldn't I aspire to the extinction of the āsavas?

I am wise. I am capable of knowing the arising and passing away (of conditioned phenomena) and am possessed of the noble wisdom that can shatter the defilements and that enables the realization of Nibbāna that is the end of dukkha. Why shouldn't I aspire to the extinction of the āsavas?

Bhikkhus, the bhikkhu who is possessed of these five factors aspires to the extinction of the āsavas. (Said the Bhagavā).

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

7. APPAMSUPATI SUTTA**Discourse on Sleeping Little at Night**

137. Bhikkhus, these five kinds of person sleep little at night. They remain wide awake.

What are the five?

Bhikkhus, woman desires man and sleeps little at night, remaining wide awake.

Bhikkhus, man desires woman and sleeps little at night, remaining wide awake.

Bhikkhus, the thief desires the act of thieving and sleeps little at night, remaining wide awake.

Bhikkhus, the ruler strives to attend to the affairs of the state and sleeps little at night, remaining wide awake.

Bhikkhus, the bhikkhu desires Nibbāna that is not associated with the defilements and sleeps little at night, remaining wide awake.

Bhikkhus, these are the five kinds of person who sleep little at night and who remain wide awake. (Said the Bhagavā).

End of Appamsupati Sutta,
the seventh in this Vagga.

8. BHATTĀDAKA SUTTA**Discourse on Merely Taking Food**

138. Bhikkhus, the royal elephant which is possessed of five factors is so called (as the king's elephant) only to the extent of being able to take food, only to the extent of

wasting (occupying) space, only to the extent of defaecating and urinating, and only to the extent of being listed as an elephant and only to the extent of being called the king's elephant.

What are the five?

In this world bhikkhus, the royal elephant;

Cannot resist visible objects;

Cannot resist sounds;

Cannot resist odours;

Cannot resist tastes;

Cannot resist tangible objects.

Bhikkhus, the royal elephant which is possessed of these five factors, is so called (as the king's elephant) only to the extent of being able to take food, only to the extent of wasting (occupying) space, only to the extent of defaecating and urinating, and only to the extent of being listed as an elephant and only to the extent of being called the king's elephant.

Similarly bhikkhus, a bhikkhu who is possessed of five factors is so called (as a bhikkhu) only to the extent of being able to partake of alms food, only to the extent of wasting (occupying) space, only to the extent of usurping the couch, only to the extent of being listed as a bhikkhu and only to the extent of being called a bhikkhu.

What are the five?

In this Teaching bhikkhus, a bhikkhu:

Cannot resist visible objects;

Cannot resist sounds;

Cannot resist odours;

Cannot resist tastes;

Cannot resist tangible objects.

Bhikkhus, the bhikkhu who is possessed of these five factors, is so called (as a bhikkhu) only to the extent of wasting (occupying) space, only to the extent of usurping the couch, only to the extent of being listed as a bhikkhu and only to the extent of being called a bhikkhu. (Said the Bhagavā).

End of Bhattādaka Sutta,
the eighth in this Vagga.

9. AKKHAMA SUTTA

Discourse on Inability to Resist

139. Bhikkhus, a royal elephant that is possessed of five factors is not worthy of the king, is not worthy of service to the king and is not counted as an attribute of the king (i.e. the king's elephant).

What are the five?

In this world, bhikkhus, the royal elephant;

Cannot resist visible objects;

Cannot resist sounds;

Cannot resist odours;

Cannot resist tastes;

Cannot resist tangible objects.

In what manner, bhikkhus, is the royal elephant unable to resist visible objects?

In this world, bhikkhus, when the royal elephant goes to the battlefield, on seeing the (enemy's) array of elephants, of horses, of chariots, or of infantrymen, it draws back and cannot stand firm and is unable to go into battle.

In this manner, bhikkhus, the royal elephant is unable to resist visible objects.(1)

In what manner, bhikkhus, is the royal elephant unable to resist sounds?

In this world, bhikkhus, when the royal elephant goes to the battlefield, it falters on hearing the sound of elephants, of horses, of chariots, of infantrymen, of big (battle) drums, of high sounding drums, of conch shells, of small drums, or of echoes (of these sounds). It falters, draws back, cannot stand firm, and is unable to go into battle.

In this manner, bhikkhus, the royal elephant is unable to resist sounds (2).

Bhikkhus, in what manner, is the royal elephant unable to resist odours?

In this world, bhikkhus, when the royal elephant goes to the battlefield, it falters on sensing the smell of excrement and urine of the well-bred and battle hardened elephants (of the enemy), mounted by royalty. It draws back, it cannot stand firm and is unable to go into battle.

In this manner, bhikkhus, the royal elephant is unable to resist odours. (3).

In what manner, bhikkhus, is the royal elephant unable to resist taste?

In this world, bhikkhus, the royal elephant when it goes to the battlefield and is without food and drink for a day, for two, three, four or five days, he falters, draws back, cannot stand firm and is unable to go into battle.

In this manner, bhikkhus, the royal elephant is unable to resist taste. (4).

In what manner, bhikkhus, is the royal elephant unable to resist tangible objects?

In this world, bhikkhus the royal elephant, when it goes to the battlefield, and is pierced by an arrow, by two, three, four or five arrows, it falters, draws back, cannot stand firm and is unable to go into battle.

In this manner, bhikkhus, the royal elephant is unable to resist tangible objects.

Bhikkhus, the royal elephant that is possessed of these five factors is not worthy of the king, is not worthy of service to the king, and is not counted as an attribute of the king (i.e. the king's elephant).

Similarly, bhikkhus, a bhikkhu who is possessed of five factors is not worthy of receiving offerings brought even from afar, is not worthy of receiving offerings specially set aside for guests, is not worthy of receiving offerings donated for well-being in the next existence, is not worthy of obeisance with joined palms raised to the forehead and is not the incomparable fertile field for all to sow the seeds of merit.

What are the five?

In this teaching, bhikkhus, the bhikkhu:

Cannot resist visible objects;

Cannot resist sounds;

Cannot resist odours;

Cannot resist tastes;

Cannot resist tangible objects.

In what manner, bhikkhus, is a bhikkhu unable to resist visible objects?

In this teaching, bhikkhus, the bhikkhu sees with the eye a visible objects and is greatly attached to the enticing visible objects. He is unable to keep his mind steady.

In this manner, bhikkhus, the bhikkhu is unable to resist visible objects. (1)

In what manner, bhikkhus, is a bhikkhu unable to resist sounds?

In this Teaching, bhikkhus, a bhikkhu hears with the ear a sound and is greatly attached to the enticing sound. He is unable to keep his mind steady.

In this manner, bhikkhus, a bhikkhu is unable to resist sounds. (2)

In what manner, bhikkhus, is a bhikkhu unable to resist odours?

In this Teaching, bhikkhus, a bhikkhu smells with his nose an odour and is greatly attached to the enticing odour. He is unable to keep his mind steady.

In this manner, bhikkhus, a bhikkhu is unable to resist odours. (3)

In what manner, bhikkhus, is a bhikkhu unable to resist tastes?

In this Teaching, bhikkhus, the bhikkhu tastes with his tongue a flavour and is greatly attached to the enticing flavour. He cannot keep his mind steady.

In this manner, bhikkhus, a bhikkhu is unable to resist tastes. (4)

In what manner, bhikkhus, is a bhikkhu unable to resist tangible objects?

In this Teaching, bhikkhus, a bhikkhu touches with the body a tangible object and is greatly attached to the enticing tangible object. He is unable to keep his mind steady.

In this manner, bhikkhus, the bhikkhu is unable to resist tangible objects. (5)

Bhikkhus, the bhikkhu who is possessed of these five factors is not worthy of receiving offerings brought even from

afar, is not worthy of receiving offerings specially set aside for guests, is not worthy of receiving offerings donated for well being in the next existence, is not worthy of obeisance, with joined palms raised to the forehead and is not the incomparable fertile field for all to sow the seeds of merit.

Bhikkhus, the royal elephant which is possessed of five factors is worthy of the king, is worthy of service to the king, and is counted as an attribute of the king (i.e. the king's elephant).

What are the five?

In this world, bhikkhus, the royal elephant:

Can resist the visible objects;

Can resist sounds;

Can resist odours;

Can resist tastes;

Can resist tangible objects.

In what manner, bhikkhus, is the royal elephant able to resist visible objects?

In this world, bhikkhus, the royal elephant when it goes to the battlefield on seeing the (enemy's) array of elephants, of horses, of chariots, of infantrymen, does not falter. It does not draw back, can stand firm, and is capable of going into battle.

In this manner, bhikkhus, the royal elephant is able to resist visible objects. (1)

In what manner, bhikkhus, is the royal elephant able to resist sounds?

In this world, bhikkhus, when the royal elephant goes to the battlefield, on hearing the sounds of the elephants, of horses, of chariots, of infantrymen, of big (battle) drums, of high sounding drums, of conch shells, of small drums, or of

echoes, it does not falter. It does not draw back. It can stand firm, and is capable of going into battle.

In this manner, bhikkhus, the royal elephant is able to resist sounds. (2)

Bhikkhus, in what manner, is the royal elephant able to resist odours?

In this world, bhikkhus, when the royal elephant goes to the battlefield, on smelling the odours of excrement and urine of the well bred and battle hardened elephants (of the enemy), mounted by royalty, it does not falter. It does not draw back, it can stand firm and is capable of going into battle.

In this manner, bhikkhus, the royal elephant is able to resist odours. (3)

In what manner, bhikkhus, is the royal elephant able to resist tastes?

In this world, bhikkhus, when the royal elephant goes to the battlefield and is without food and drink for a day, for two, three, four or five days, it does not falter. It does not draw back, it can stand firm and is capable of going into battle.

In this manner, bhikkhus, the royal elephant is able to resist tastes. (4)

In what manner, bhikkhus, is the royal elephant able to resist tangible objects?

In this world, bhikkhus, the royal elephant when it goes to the battlefield and is pierced by one arrow, by two, three, four or, five arrows, it does not falter. It does not draw back, it can stand firm, and is capable of going into battle.

In this manner, bhikkhus, the royal elephant is able to resist tangible objects. (5)

Bhikkhus, the royal elephant which is possessed of these five factors is worthy of the king, is worthy of service to the king, and is counted as an attribute of the king (i.e. the king's elephant).

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

What are the five?

In this Teaching, bhikkhus, a bhikkhu:

Can resist visible objects;

Can resist sounds;

Can resist odours;

Can resist tastes;

Can resist tangible objects.

In what manner, bhikkhus, is a bhikkhu able to resist visible objects?

In this Teaching, bhikkhus, a bhikkhu sees with the eye a visible object and is not attached to the enticing object. He is able to keep his mind steady.

In this manner, bhikkhus, a bhikkhu is able to resist visible objects. (1)

In what manner, bhikkhus, is a bhikkhu able to resist sounds?

In this Teaching, bhikkhus, a bhikkhu hears with the ear, a sound, and is not attached to the enticing sound. He is able to keep his mind steady.

In this manner, bhikkhus, a bhikkhu is able to resist sounds. (2)

In what manner, bhikkhus, is a bhikkhu able to resist odours?

In this Teaching, bhikkhus, a bhikkhu smells with the nose an odour, and is not attached to the enticing odour. He is able to keep his mind steady.

In this manner, bhikkhus, a bhikkhu is able to resist odours. (3)

In what manner, bhikkhus, is a bhikkhu able to resist tastes?

In this Teaching, bhikkhus, a bhikkhu tastes with the tongue a flavour and is not attached to the enticing flavour. He is able to keep his mind steady.

In this manner, bhikkhus, a bhikkhu is able to resist tastes. (4)

In what manner, bhikkhus, is a bhikkhu able to resist tangible objects?

In this Teaching, bhikkhus, a bhikkhu touches with the body a tangible object and is not attached to the enticing tangible object. He is able to keep his mind steady.

In this manner, bhikkhus, the bhikkhu is able to resist tangible objects. (5)

Bhikkhus, the bhikkhu who is possessed of these five factors is worthy of receiving offerings brought even from afar, is worthy of receiving offerings specially set aside for guests, is worthy of receiving offerings donated for well-being in the next existence, is worthy of receiving obeisance with joined palms raised to the forehead and is the incomparable fertile field for all to sow the seeds of merit. (Said the Bhagavā).

End of Akkhama Sutta,
the ninth in this Vagga.

10. SOTA SUTTA**Discourse on Obeying**

140. Bhikkhus, the royal elephant who is possessed of five factors is worthy of the king, is worthy of the king's service and is counted as an attribute of the king(i.e. the king's elephant).

What are the five?

In this world, bhikkhus, the royal elephant:

Is capable of obeying;

Is capable of killing;

Is capable of protecting;

Is capable of being patient;

Is capable of going. (These are the five).

Bhikkhus, in what manner, is the royal elephant capable of obeying?

In this world, bhikkhus, the royal elephant listens, respectfully, mindfully, zestfully and attentively to orders of its attendants, whether it has performed before or not.

In this manner, bhikkhus, the royal elephant is capable of obeying. (1)

In what manner, bhikkhus, is the royal elephant capable of killing?

In this world, bhikkhus, when the royal elephant goes to the battlefield, it is capable of killing (the enemy's) elephant and its rider, the (enemy's) horse and its rider, (destroying) the chariot and the charioteer, and the infantryman.

In this manner, bhikkhus, the royal elephant is capable of killing. (2)

In what manner, bhikkhus, is the royal elephant capable of protecting?

In this world, bhikkhus, when the royal elephant goes to the battlefield, it is capable of protecting the fore part and the hind part of his body, forelegs, hind legs, head, ears, tusks, trunk and tail. It is capable of protecting its rider too.

In this manner, bhikkhus, the royal elephant is capable of protecting. (3)

In what manner, bhikkhus, is the royal elephant capable of being patient?

In this world, bhikkhus, when the royal elephant goes to the battlefield, it is capable of being patient when it is lanced, cut with the sword, shot with arrows and struck with a hatchet. It is capable of being patient with the sound of the big drum, of the high sounding drum, of the conch shell, of the small drum and of the echoes.

In this manner, bhikkhus, the royal elephant is capable of being patient. (4)

In what manner, bhikkhus, is the royal elephant capable of going?

In this world, bhikkhus, the royal elephant is capable of going quickly to where its attendant directs, whether it has been there before or not.

In this manner, bhikkhus, the royal elephant is capable of going. (5)

Bhikkhus, the royal elephant which is possessed of these five factors is worthy of the king, is worthy of service to the king and is counted as an attribute of the king (i. e. the king's elephant).

Similarly, bhikkhus, a bhikkhu who is possessed of five factors is worthy of receiving offerings brought even from afar, of receiving offerings specially set aside for guests, of receiving offerings donated for well-being in the next existence, of receiving obeisance with joined palms raised to

the forehead and is the incomparable fertile field for all to sow the seeds of merit.

What are the five?

In this Teaching, bhikkhus, a bhikkhu:

Is capable of obeying;

Is capable of killing;

Is capable of protecting;

Is capable of being patient;

Is capable of going. (These are the five).

In what manner, bhikkhus, is a bhikkhu capable of obeying?

In this Teaching, bhikkhus, a bhikkhu listens respectfully, mindfully, zestfully and attentively to the Law and the Discipline (Dhamma Vinaya) known and taught by the Bhagavā.

In this manner, bhikkhus, a bhikkhu is capable of obeying.

In what manner, bhikkhus, is a bhikkhu capable of killing?

In this Teaching, bhikkhus, a bhikkhu does not tolerate sensual thoughts that arise, and rejects them. He gets rid of them, eliminates them and prevents them from arising again.

Thoughts of ill will that arise ...p...

Cruel thoughts that arise ...p...

He does not tolerate evil and demeritorious thoughts and rejects them whenever they arise. He gets rid of them, eliminates them, and prevents them from arising again.

In this manner, bhikkhus, a bhikkhu is capable of killing. (2)

In what manner, bhikkhus, is a bhikkhu capable of protection?

In this Teaching, bhikkhus, a bhikkhu when he sees with the eye a visible object he does not take in its general appearance, does not take in its detailed characteristics (such as expression or behaviour). In case, he does not guard his faculty of sight, evil and demeritorious thoughts like covetousness and distress, will come to oppress him, through not guarding the faculty of sight. Therefore the bhikkhu exercises himself to guard that faculty of sight; he guards the faculty of sight and gains control over it.

When he hears a sound with the ear, when he smells an odour with the nose, when he tastes a flavour with the tongue, when he touches a tangible object with the body, when he cognizes a mind-object with the mind, he does not take in its general appearance (such as man or woman), does not take in its detailed characteristics (such as hand or leg, behaviour like smiling or laughing).

In case, he does not guard his faculty of mind, demeritorious thoughts like covetousness and distress, will come to oppress him, through not guarding the faculty of mind. Therefore, the bhikkhu exercises himself to guard that faculty of mind, he guards the faculty of mind and gains control over it.

In this manner, bhikkhus, a bhikkhu is capable of protecting.(3)

In what manner, bhikkhus, is a bhikkhu capable of being patient?

In this Teaching, bhikkhus, a bhikkhu is capable of being patient with cold and heat, hunger and thirst, gadflies, mosquitoes, snakes, scorpions and lice; with ill spoken and unwelcome words. He is also capable of being patient with severe, cruel, agonizing, disagreeable, unpleasant pain and suffering sufficient to cause death, which arise in the body.

In this manner, bhikkhus, a bhikkhu is capable of being patient. (4)

In what manner, bhikkhus, is a bhikkhu capable of going?

In this Teaching, bhikkhus, a bhikkhu is capable of speedily advancing to Nibbāna, that has not been reached before in the long saṃsāra journey, and which is the calming of all volitional (kammic) processes, the relinquishment of all substrata of existence, the extinguishing of craving, the end of attachment to sensual pleasures, the cessation (of all dukkha).

In this manner, bhikkhus, a bhikkhu is capable of going. (5)

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

End of Sota Sutta,

the tenth in this Vagga.

End of Rāja Vagga, the fourth Vagga.

(xv). v. TIKANḌAKĪ VAGGA

1. Avajānāti Sutta
2. Ārabhati Sutta
3. Sārandada Sutta
4. Tikaṇḍakī Sutta
5. Niraya Sutta
6. Mitta Sutta
7. Asappurisdāna Sutta
8. Sappurisdān Sutta
9. Paṭhama Samayavimutta Sutta
10. Dutiya Samayavimutta Sutta

(xv). v. TIKANḌAKĪ VAGGA

1. AVAJĀNĀTI SUTTA

Discourse on Scorning

141. Bhikkhus, these five kinds of person are to be found in the world.

What are the five?

One who scorns (another) after having given (something to him).

One who scorns (another) through living together (with him).

One who believes and accepts everything that is told and speaks about it.

One who is fickle minded.

One who is unsteady and confused.

In what manner, bhikkhus, does one scorn (another) after having given (something to him).

In this Teaching, bhikkhus, one gives another robes, alms food, monastic dwelling, medicines and medicinal requisites for use in sickness. He (then) takes up this attitude towards the one to whom he has given: "I have to give. This person only takes". Thus he scorns him after having given (something to him).

In this manner, bhikkhus, does one scorn another after having given (something to him).

In what manner, bhikkhus, does one scorn another through living together?

In this Teaching, bhikkhus, one lives together with another for two or three years and comes to scorn that other through living together (with him).

In this manner, bhikkhus, does one scorn (another) through living together (with him).

In what manner, bhikkhus, does one believe and accept everything that is told and speak about it?

In this Teaching, bhikkhus, someone readily believes and accepts every statement in praise or dispraise made to **him about others.**

In this manner, bhikkhus, does one believe and accept everything that is told and speaks about it.

In what manner, bhikkhus, is one fickle minded?

In this Teaching, bhikkhus, someone has a conviction that is short lived, has a devotion that is short lived, has an affection that is short lived and has a reverence that is short lived.

In this manner, bhikkhus, is one fickle minded.

In what manner, bhikkhus, is one unsteady and confused?

In this Teaching, bhikkhus, someone does not know which dhammas are meritorious and which are demeritorious, which dhammas are blameworthy and which are blameless, which dhammas are ignoble and which are noble and the dhammas which are black or which are white, each being counterpart to the other. Bhikkhus, in this manner, one is unsteady and confused.

Bhikkhus, these five kinds of person are to be found in this world. (Said the Bhagavā).

End of Avajānāti Sutta,
the first in this Vagga.

2. ĀRABHATI SUTTA

Discourse on Breach of Vinaya Rules

142. Bhikkhus, these five kinds of person are to be found in this world.

What are the five?

In this Teaching, bhikkhus, someone is guilty of a Vinaya offence. He is afflicted by worry. He does not know truly the emancipation of the mind (Arahatta Fruition) and the emancipation by Insight (Arahatta Fruition), that is the extinction without remainder of evil demeritorious factors that have arisen. (1)

In this Teaching, bhikkhus, someone is guilty of a Vinaya offence but is not afflicted by worry. He does not know truly the emancipation of the Mind (Arahatta Fruition) and the emancipation by Insight (Arahatta Fruition) that is the extinction without remainder of evil demeritorious factors that have arisen. (2)

In this Teaching, bhikkhus, someone is not guilty of a Vinaya offence, but is afflicted by worry. He does not know truly the emancipation of the Mind and the Emancipation by Insight (Arahatta Fruition) that is the extinction without remainder of evil demeritorious factors that have arisen. (3)

In this Teaching, bhikkhus, someone is not guilty of a Vinaya offence and is not afflicted by worry. (But) he does not know truly the emancipation of the Mind (Arahatta Fruition) and the emancipation by Insight (Arahatta Fruition), that is the extinction without remainder of evil demeritorious factors that have arisen. (4)

In this Teaching, bhikkhus, someone is not guilty of a Vinaya offence and is not afflicted by worry. He (also) knows truly the emancipation of the Mind (Arahatta Fruition)

and the emancipation by Insight, that is the extinction without remainder of evil demeritorious factors that have arisen. (5)

Bhikkhus, of those five kinds of person, the one who is guilty of a Vinaya offence and is afflicted by worry and who does not know truly the emancipation of the Mind and the emancipation by Insight (Arahatta Fruition), that is the extinction without remainder of evil demeritorious factors that have arisen, should be told thus:

“Revered Sir, āsavas have arisen in you through breach of Vinaya precepts. The āsavas caused by worry increase. I beg of you. May the revered one, giving up the āsavas caused by breach of Vinaya precept and obliterating the āsavas caused by worry, cultivate concentration of the mind and develop Vipassana Insight. If they are developed thus, the revered one will be one and the same with the fifth kind of person described (here) (Arahat)”. (1)

Bhikkhus, of those five kinds of person, the one who is guilty of a Vinaya offence but is not afflicted by worry, and who does not know truly the emancipation of the mind (Arahatta Fruition) and the emancipation by Insight, that is the extinction without remainder of evil demeritorious factors, that have arisen, should be told thus:

“Revered Sir, āsavas have arisen in you through breach of Vinaya precept. (But) the āsavas caused by worry do not increase. I beg of you. May the revered one, giving up the āsavas caused by breach of Vinaya precept, cultivate concentration and develop Vipassanā Insight. If they are developed thus, the revered one will be one and the same with the fifth kind of person described (here)” (2)

Bhikkhus, of these five kinds of person, the afflicted one who is not guilty of a Vinaya offence but is afflicted by

worry, and who does not know truly the emancipation of the Mind (Arahatta Fruition) and the emancipation by Insight (Arahatta Fruition), that is the extinction without remainder of evil demeritorious factors, should be told thus:

“Revered Sir, āsavas have not arisen in you through breach of Vinaya precept. (Neither) the āsavas caused by worry increase. I beg of you. May the revered one obliterating the āsavas caused by worry cultivate concentration of the mind and develop Vipassanā Insight. If they are thus developed, the revered one will be one and the same with the fifth kind of person described (here)” (3)

Bhikkhus, of these five kinds of person, the one who is not guilty of a Vinaya offence and who is not afflicted by worry, (but) who does not know truly the emancipation of the Mind (Arahatta Fruition) and the emancipation by Insight (Arahatta Fruition), that is the extinction without remainder of evil demeritorious factors, should be told thus;

“Revered Sir, āsavas have not arisen in you through breach of Vinaya precepts, (neither) do the āsavas caused by worry, increase. I beg of you. May the revered one cultivate concentration and develop Vipassanā Insight. If they are developed thus, the revered one will be one and the same with the fifth kind of person described (here)”.(4)

Bhikkhus, these four persons being thus exhorted and admonished with (reference) to the fifth kind of person described (here), will attain in due course to the extinction of the āsavas. (Said the Bhagavā).

End of Ārabhati Sutta,
the second in this Vagga.

3. SĀRANDADA SUTTA**Discourse at Sarandada Cetiya**

143. Once the Bhagavā was staying at the great pinnacled monastery in Mahāvana Grove near Vesālī. In the morning during that time, the Bhagavā rearranged his robe and taking the great robe and alms bowl, went to Vesālī for alms round.

On that occasion five hundred Licchavī princes who had assembled together and were living at Sārandada Cetiya, had an unfinished conversation as follows;

In the world, it is rare for five kinds of treasure to appear.

What are the five?

In the world, it is rare for the Elephant Treasure to appear.

In the world, it is rare for the Horse Treasure to appear.

In the world, it is rare for the Gem Treasure to appear.

In the world, it is rare for the Queen Treasure to appear.

In the world, it is rare for the Rich Man Treasure to appear.

In the world, it is rare for these Five Treasures to appear. (This was the unfinished conversation).

The Licchavī princes then placed an attendant on the road, saying, 'Attendant, if you see the Bhagavā coming, come and tell us'.

The attendant, on seeing the Bhagavā, in the distance, approached the Licchavī princes and respectfully said:

Revered ones, the Bhagavā who is worthy of special veneration, who truly comprehends all the dhammas by his own intellect and Insight has come. The revered ones know the time to venerate him (i.e. the revered ones may venerate him if they wish).

The Licchavi^ṅ princes then approached the Bhagavā, made their obeisance, sat at a suitable place and respectfully said:

Venerable Sir, we beg of you: May the Bhagavā, out of compassion go to Sārandada Cetiya. The Bhagavā assented by remaining silent.

The Bhagavā then, approaching Sārandada Cetiya and sitting at a prepared seat, said to the Licchavi^ṅ princes thus:

“Licchavi^ṅ princes, while you were assembled and seated. What was it that you were talking about, what was your unfinished talk?”

Venerable Sir, while we were assembled and seated, this unfinished discussion arose.

In this world, it is rare for these five kinds of treasure to appear.

What are the five?

In the world, it is rare for the Elephant Treasure to appear.

In the world, it is rare for the Horse Treasure to appear.

In the world, it is rare for the Gem Treasure to appear.

In the world, it is rare for the Queen Treasure to appear.

In the world, it is rare for the Rich Man Treasure to appear.

In the world, it is rare for these five treasures to appear. (This is the unfinished talk we were having).

Princes, among the Licchavī princes who are given only to sense desires, the unfinished talk that arose was only in respect of sense desires.

Licchavī princes, it is rare for the five kinds of treasure to appear in the world.

What are the five?

Rare to appear in the world is the Tathāgata who is worthy of special veneration and who truly comprehends all dhammas by his own intellect and Insight.

Rare to appear in the world is the person who can discourse the Doctrine and the Discipline taught by the Tathāgata.

Rare to appear in the world is the person who understands the Doctrine and the Discipline taught by the Tathāgata, when discoursed upon.

Rare to appear in the world is the person who practises Insight meditation as he understands the Doctrine and the Discipline taught by the Tathāgata as he has heard it.

Rare to appear in the world is the person who has sense of gratitude and who acknowledges it.

Licchavī princes, rare to appear in the world are these five kinds of Treasure. (Said the Bhagavā).

End of Sārandada Sutta,
the third in this Vagga.

4. TIKANḌAKĪ SUTTA

Discourse at Tikaṇḍakī

144. At one time the Bhagavā was staying at the Tikaṇḍakī forest near Saketa. During that time the Bhagavā addressed the bhikkhus as “Bhikkhus”. The bhikkhus replied, saying, “Venerable Sir”. The Bhagavā then said thus:

Bhikkhus, I exhort you, a bhikkhu should on occasion abide in awareness of repulsiveness, in what is not repulsive.

Bhikkhus, I exhort you; a bhikkhu should on occasion abide in awareness of non-repulsiveness, in what is repulsive.

Bhikkhus, I exhort you; a bhikkhu should on occasion abide in awareness of repulsiveness in what is repulsive, as well as in what is not repulsive.

Bhikkhus, I exhort you; a bhikkhu should on occasion abide in awareness of non-repulsiveness in what is repulsive as well as in what is not repulsive.

Bhikkhus, I exhort you; a bhikkhu should on occasion abide in mindfulness and clear comprehension, giving up both the perceptions of repulsiveness and of what is not repulsive, remaining in equanimity.

Bhikkhus, in expectation of what special benefit should a bhikkhu abide in awareness of repulsiveness in what is not repulsive?

He (the bhikkhu) should abide, being mindful thus; “I will not let attachment arise in me in respect of an object of attachment”. Bhikkhus, in expectation of this special benefit should a bhikkhu abide in awareness of repulsiveness in what is not repulsive.

Bhikkhus, in expectation of what special benefit should a bhikkhu abide in awareness of non-repulsiveness in what is repulsive?

He (the bhikkhu) should abide, being mindful thus: "I will not let anger arise in me in respect of what may be an object of anger". Bhikkhus, in expectation of this special benefit should a bhikkhu abide in awareness of non-repulsiveness in what is repulsive.

Bhikkhus, in expectation of what special benefit should a bhikkhu abide in awareness of repulsiveness in what is not repulsive, as well as in what is repulsive?

He (the bhikkhu) should abide, being mindful thus: "I will not let attachment arise in me, in respect of what may be an object of attachment, nor will I let anger arise in me on account of what may be an object of anger". Bhikkhus, in expectation of this special benefit should a bhikkhu abide in awareness of repulsiveness in what is not repulsive, as well as in what is repulsive.

Bhikkhus, in expectation of what special benefit should a bhikkhu abide in awareness of non-repulsiveness in what is repulsive, as well as in what is not repulsive?

He (the bhikkhu) should abide, being mindful thus: "I will not let anger arise in me, in respect of what may be an object of anger, nor will I let attachment arise in me on account of what may be an object of attachment". Bhikkhus, in expectation of this special benefit should a bhikkhu abide in awareness of repulsiveness in what is repulsive, as well as in what is not repulsive.

Bhikkhus, in expectation of what special benefit should a bhikkhu abide in mindfulness and clear comprehension, giving up both the perceptions of what is repulsive and of what is not repulsive, (remaining in equanimity)?

He (the bhikkhu) should abide, being mindful thus: "Let not the least attachment arise in me in respect of any object of attachment".

He (the bhikkhu) should abide, being mindful thus: "Let not the least anger arise in me in respect of any object of anger anywhere. Nor let not the least bewilderment arise in me in respect of any object of bewilderment anywhere."

Bhikkhus, in expectation of this special benefit should the bhikkhus abide in mindfulness and clear comprehension, giving up both the perceptions of what is repulsive and of what is not repulsive, remaining in equanimity. (Said the Bhagavā).

End of Tikaṇḍakī Sutta,
the fourth in this Vagga.

5. NIRAYA SUTTA

Discourse on Factors Leading to Niraya

145. Bhikkhus, one who is possessed of five factors is reborn in Niraya as if he were taken and placed there.

What are the five?

(He) is one who takes another's life.

One who takes what is not given; one who is given to sexual misconduct, one who speaks what is not true, one who indulges in fermented beverages and liquors which are the cause of forgetfulness.

Bhikkhus, one who is possessed of these five factors is reborn in niraya as if he were taken and placed there.

Bhikkhus, one who is possessed of five factors is reborn in the deva world as if he were taken and placed there.

What are the five?

(He) abstains from taking' another's life, from taking what is not given, from sexual misconduct, from speaking what is not true, and from indulging in fermented beverages and liquors which are the cause of forgetfulness.

Bhikkhus, one who is possessed of these five factors is reborn in the deva world as if he were taken and placed there. (Said the Bhagavā).

End of Niraya Sutta,
the fifth in this Vagga.

6. MITTA SUTTA

Discourse on Companions

146. Bhikkhus, a bhikkhu who is possessed of five factors should not be resorted to as a companion.

What are the five?

He makes others engage in secular occupations (like cultivation of land and trading); he gets himself involved in disputes among bhikkhus, he is at odds with leading bhikkhus; he spends his time going on long journeys without any restriction; and he is incapable of making others, from time to time, realize (the benefits of) the Teaching, become established in (the observance) of the Teaching, be filled with enthusiasm (in the Practice) and to gladden them.

Bhikkhus, a bhikkhu who is possessed of these five factors should not be resorted to as a companion.

Bhikkhus, a bhikkhu who is possessed of five factors should be resorted to as a companion.

What are the five?

He does not make others engage in (secular) occupations (like cultivation of land and trading); he does not get involved in disputes among bhikkhus, he is not at odds with leading bhikkhus and he does not spend his time going on long journeys, without any restriction.

He is capable of making others, from time to time, realize (the benefits of) the Teaching, become established in (the observance of) the Teaching, be filled with enthusiasm (in the Practice) and to gladden them.

Bhikkhus, a bhikkhu who is possessed of these five factors should be resorted to as a companion. (Said the Bhagavā).

End of Mitta Sutta,
the sixth in this Vagga.

7. ASAPPURISADĀNA ŚUTTA

Discourse on Charity by the Non-virtuous

147. Bhikkhus, these are the five kinds of charity dispensed by those who are not virtuous.

What are the five?

He dispenses charity disrespectfully; he does so contemptuously; he does not do it himself with his own hands; he does so as if he were throwing away (the offering); he dispenses charity without belief in its consequence. Bhikkhus, these are the five kinds of charity dispensed by those who are not virtuous.

Bhikkhus, these are the five kinds of charity dispensed by those who are virtuous.

What are the five?

He dispenses charity respectfully; he does so with deference; he does so himself with his own hands; he does not do so as if he were throwing away (the offering); he dispenses charity with a belief in its consequence. Bhikkhus, these are the five kinds of charity dispensed by those who are virtuous. (Said the Bhagavā).

End of Asappurisadāna Sutta,
the seventh in this Vagga.

8. SAPPURISADĀNA SUTTA

Discourse on Charity by the Virtuous

148. Bhikkhus, these are the five kinds of charity dispensed by those who are virtuous persons.

What are the five?

He dispenses charity out of Conviction, he does so respectfully; he does so on appropriate occasions; he does so to honour the donee; he does so without detriment to himself or to others.

Bhikkhus, because charity is dispensed with Conviction, (the person dispensing the charity) is rich, possesses valuable property, and is very wealthy; is very handsome; fair to behold, pleasing to the eyes, endowed with an exceedingly beautiful complexion, in whatever realm (he is reborn) as a result of his charity.

Bhikkhus, because charity is dispensed respectfully, (the person dispensing the charity) is rich, possesses valuable property and is very wealthy. His children and wife, slaves, messengers are obedient to him, listens well to his words and try to understand them (well), in whatever realm he is reborn as a result of his charity.

Bhikkhus, because charity is dispensed on appropriate occasions (the person dispensing the charity) is rich, possessed valuable property, and is very wealthy, and many are the benefits accruing to him, in due course in whatever realm he is reborn, as a result of his charity.

Bhikkhus, because charity is dispensed with the intention to honour the donee, (the person dispensing the charity) is rich, possessed valuable property, and is very wealthy, and his mind is inclined to the enjoyment of the best of the five sense pleasures, in whatever realm he is reborn, as a result of, his charity.

Bhikkhus, because charity is dispensed without detriment to himself or to others, (the person dispensing the charity) is rich, possesses valuable property and is very wealthy, and his possessions unaffected by destruction by fire or flood, by ruler, thief or heirs whom one dislikes, in the realm where he is reborn as a result of his charity.

Bhikkhus, these are the five kinds of charity dispensed by those who are virtuous. (Said the Bhagavā).

End of Sappurisdāna Sutta,
the eighth in this Vagga.

9. PATHAMA SAMAYAVIMUTTA SUTTA

First Discourse on Moment of Freedom from Defilements

149. Bhikkhus, these are five factors that cause the decline of virtue in a bhikkhu, who is freed from defilements for the duration of his (mundane) Jhāna.

What are the five?

Delighting in (mundane) activities.

Delighting in talking.

Delighting in sleep.

Delighting in company.

Failure to review his mind every time it is freed from defilements.

Bhikkhus, these are the five factors which cause the decline of virtue in a bhikkhu, who is freed from the defilements for the duration of his (mundane) Jhāna.

Bhikkhus, these are five factors which do not cause the decline in the virtue of a bhikkhu, who is freed from defilements for the duration of his (mundane) Jhāna.

What are the five?

Not delighting in (mundane) activities.

Not delighting in talking.

Not delighting in sleep.

Not delighting in company.

Reviewing his mind every time it is freed from defilements.

Bhikkhus, these five factors do not cause the decline in the virtue of a bhikkhu, who is freed from defilements for the duration of his (mundane) Jhāna. (Said the Bhagavā).

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

10. DUTIYA SAMAYAVIMUTTA SUTTA

Second Discourse on Moment of Freedom from Defilements

150. Bhikkhus, these are the five factors which cause decline in the virtue of a bhikkhu, who is freed from defilements for the duration of his (mundane) Jhāna.

What are the five?

Delighting in (mundane) activities.

Delighting in talking.

Delighting in sleep.

Failure to guard his sense faculties.

Not eating in moderation.

Bhikkhus, these are the five factors which cause the decline in the virtue of a bhikkhu, who is freed from defilements for the duration of his (mundane) Jhāna.

Bhikkhus, these are the five factors which do not cause decline in the virtue of a bhikkhu, who is freed from defilements for the duration of his (mundane) Jhāna.

What are the five?

Not delighting in (mundane) activities.

Not delighting in talking.

Not delighting in sleep.

Having the doors of his sense faculties guarded.

Eating in moderation.

Bhikkhus, these are the five factors which do not cause the decline in the virtue of a bhikkhu, who is freed from defilements for the duration of his (mundane) Jhāna. (Said the Bhagavā).

End of *Dutiya Samayavimutta Sutta*,
the tenth in this *Vagga*.

End of *Tikaṇḍakī Vagga*, the fifth *Vagga*.

End of the Third Fifty Suttas.

IV. CATUTTHA PAṆṆĀSAKA

The Fourth Fifty Suttas

(xvi). i. SADDHAMA VAGGA

1. Paṭhama Sammattainyāma Sutta
2. Dutiya Sammattainyāma Sutta
3. Tatiya Sammattainyāma Sutta
4. Paṭhama Saddhamasammosa Sutta
5. Dutiya Saddhamasammosā Sutta
6. Tatiya Saddhamasammosa Sutta
7. Dukkathā Sutta
8. Sārajja Sutta
9. Udāyi Sutta
10. Duppaṭivinodaya Sutta

(xvi). i. SADDHAMA VAGGA

1. PATHAMA SAMMATTANIYĀMA SUTTA

First Discourse on the Stable and Permanent Dhamma

151. Bhikkhus, one who is possessed of the five factors, though he may listen to the dhamma of the virtuous, is not worthy of entering upon righteous and permanent Ariya Path, which is included in the meritorious dhamma.

What are the five?

He treats with contempt the dhamma that is discoursed on.

He treats with contempt the person who discourses on the dhamma.

He treats his own self with contempt.

He listens to the dhamma distractedly and with unsteady mind.

He perceives the dhamma wrongly.

Bhikkhus, one who is possessed of these five factors, though he may listen to the dhamma of the virtuous, is not worthy of entering upon the righteous and permanent Ariya Path, which is included in the meritorious dhamma.

Bhikkhus, one who is possessed of the five factors, when he listens to the dhamma of the virtuous, is worthy of entering upon the righteous and permanent Ariya Path, which is included in the meritorious dhamma.

What are the five?

He does not treat with contempt the dhamma that is discoursed on.

He does not treat with contempt the person who discourses on the dhamma.

He does not treat his own self with contempt.

He does not listen to the dhamma distractedly and with unsteady mind.

He perceives the dhamma rightly.

Bhikkhus, one who is possessed of these five factors, when he listens to the dhamma of the virtuous, is worthy of entering upon the righteous and permanent Ariya Path, which is included in the meritorious dhamma. (Said the Bhagavā).

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

2. DUTIYA SAMMATTANIYĀMA SUTTA

Second Discourse on the Stable and Permanent Dhamma

152. Bhikkhus, one who is possessed of five factors, though he may listen to the dhamma of the virtuous, is not worthy of entering upon the righteous and permanent Ariya Path, which is included in the meritorious dhamma.

What are the five?

He treats with contempt the dhamma that is discoursed on.

He treats with contempt the person who discourses on the dhamma.

He treats his own self with contempt.

He is unwise, stupid and dull.

He thinks he knows what he does not.

Bhikkhus, one who is possessed of these five factors, though he may listen to the dhamma of the virtuous, is not

worthy of entering upon the righteous and permanent Ariya Path, which is included in the meritorious dhamma.

Bhikkhus, one who is possessed of five factors, when he listens to the dhamma of the virtuous, is worthy of entering upon the righteous and permanent Ariya Path, which is included in the meritorious dhamma.

What are the five?

He does not treat with contempt the dhamma that is discoursed on.

He does not treat with contempt the person who discourses on the dhamma.

He does not treat his own self with contempt.

He is wise, not stupid and not dull.

He does not think he knows what he does not know.

Bhikkhus, one who is possessed of these five factors, when he listens to the dhamma of the virtuous, is worthy of entering upon the righteous and permanent Ariya Path, which is included in the meritorious dhamma. (Said the Bhagavā).

End of *Dutiya Sammattaniyāma Sutta*,
the second in this *Vagga*.

3. TATIYA SAMMATTANIYĀMA SUTTA

Third Discourse on the Stable and Permanent Dhammas

153. Bhikkhus, one who is possessed of five factors, though he may listen to the dhamma of the virtuous, is not worthy of entering upon the righteous and permanent Ariya Path, which is included in the meritorious dhamma.

What are the five?

He listens to the dhamma with mind intent on denigrating (another's virtue), his mind being possessed by such thoughts.

He listens to the dhamma with mind intent on finding fault, and looking for a chance to do so in the person discoursing on the dhamma.

He has malicious mind acting as an obstruction to the person discoursing on the dhamma.

He is unwise, foolish and dull.

He thinks he knows what he does not.

Bhikkhus, one who is possessed of these five factors, though he listens to the dhamma of the virtuous, is not worthy of entering upon the righteous and permanent Ariya Path, which is included in the meritorious dhamma.

Bhikkhus, one who is possessed of five factors, when he listens to the dhamma of the virtuous, is worthy of entering upon the righteous and permanent Ariya Path, which is included in the meritorious dhamma.

What are the five?

He listens to the dhamma without mind intent on denigrating (another's virtue), his mind not being possessed by such thoughts.

He listens to the dhamma without mind intent on finding fault, and without looking for a chance to do so in the person discoursing on the dhamma.

He does not have a malicious mind, which acts as an obstruction to the person discoursing on the dhamma.

He is wise, not stupid and not dull.

He does not think he knows what he does not.

Bhikkhus, one who is possessed of these five factors, when he listens to the dhamma of the virtuous, is worthy of

entering upon the righteous and permanent Ariya Path, which is included in the meritorious dhamma. (Said the Bhagavā).

End of Tatiya Sammattaniyāma Sutta,
the third in this Vagga.

4. PAṬHAMA SADDHAMASAMMOSA SUTTA

First Discourse on the Corruption of Dhamma of the Virtuous

154. Bhikkhus, these five factors tend to the corruption and disappearance of the dhamma of the virtuous.

What are the five?

In this Teaching bhikkhus, the bhikkhus:

Do not listen to the dhamma respectfully.

Do not learn the dhamma respectfully.

Do not bear in mind the dhamma respectfully.

Do not ascertain respectfully the meaning of the dhamma that has been borne in mind.

Do not practise Insight meditation respectfully as is appropriate to the (supramundane) dhamma, the meaning and the spirit of which they have understood.

Bhikkhus, these five factors tend to the corruption and disappearance of the dhamma of the virtuous.

Bhikkhus, five factors tend to the stability, non-corruption and non-disappearance of the dhamma of the virtuous.

What are the five?

In this Teaching, bhikkhus, the bhikkhus:

Listen to the dhamma respectfully.

Learn the dhamma respectfully.

Bear in mind the dhamma respectfully.

Ascertain respectfully the meaning of the dhamma that has been borne in mind.

Practise Insight meditation respectfully as is appropriate to the (supramundane) dhamma, the meaning and the spirit of which they have understood.

Bhikkhus, these are the five factors which tend to the stability, non-corruption and non-disappearance of the dhamma of the virtuous. (Said the Bhagavā).

End of Paṭhama Saddhamasammosa Sutta,
the fourth in this Vagga.

5. DUTIYA SADDHAMASAMMOSA SUTTA

Second Discourse on the Corruption of Dhamma of the Virtuous

155. Bhikkhus, these five factors tend to corruption and disappearance of the dhamma of the virtuous.

What are the five?

In this Teaching, bhikkhus, the bhikkhus do not learn discourse in prose (sutta), discourses with verses incorporated in prose passages (geyya), discourse in prose expounding the doctrine in detail (veyyākaraṇa); composition in verses (gāthā); discourses given under the inspiration of joy (udāna); discourses beginning with the words, " Thus has the Buddha spoken (ittivutaka)"; birth stories as told by the Buddha (jātaka); discourses relating to wonders (abbhutadhamma); discourses intended to impart wisdom given in the form of questions and answers (vedalla). Bhikkhus, this first factor tends to corruption and disappearance of the dhamma of the virtuous.

And again, bhikkhus, the bhikkhus do not discourse in detail to others, the dhamma as they have listened to and learnt.

Bhikkhus, this second factor tends to corruption and disappearance of the dhamma of the virtuous.

And again, bhikkhus, the bhikkhus do not teach others in detail, the dhamma as they have listened to and learnt.

Bhikkhus, this third factor tends to corruption and disappearance of the dhamma of the virtuous.

And again, bhikkhus, the bhikkhus do not recite in detail the dhamma as they have listened to and learnt.

Bhikkhus, this fourth factor tends to corruption and disappearance of the dhamma of the virtuous.

And again, bhikkhus, the bhikkhus do not repeatedly apply initial and sustained thought to, and reflect on, the dhamma as they have listened to and learnt.

Bhikkhus, this fifth factor tends to corruption and disappearance of the dhamma of the virtuous.

Bhikkhus, these five factors tend to corruption and disappearance of the dhamma of the virtuous.

Bhikkhus, these five kinds of dhamma tend to stability, non-corruption and non-disappearance of the dhamma of the virtuous.

What are the five?

In this Teaching, bhikkhus, the bhikkhus learn discourses in prose, discourses in verses incorporated in prose passages, discourses in prose expounding the Doctrine in detail, composition in verse, discourses given under the inspiration of joy, discourses beginning with the words "Thus has the Buddha spoken," birth stories as told by the Buddha, discourses relating to wonders, discourses intended to impart wisdom given in the form of questions and answers.

Bhikkhus, this is the first factor that tends to stability, non-corruption and non-disappearance of the dhamma of the virtuous.

And again, bhikkhus, the bhikkhus discourse in detail to others the dhamma as they have listened to and learnt,

Bhikkhus, this is the second factor that tends to stability non-corruption and non-disappearance of the dhamma of the virtuous.

And again, bhikkhus, the bhikkhus teach in detail to others, on the dhamma as they have listened to and learnt.

Bhikkhus, this is the third factor that tends to stability non-corruption and non-disappearance of the dhamma of the virtuous.

And again, bhikkhus, the bhikkhus recite in detail the dhamma as they have listened to and learnt.

Bhikkhus, this is the fourth factor that tends to stability non-corruption and non-disappearance of the dhamma of the virtuous.

And again, bhikkhus, the bhikkhus repeatedly apply initial and sustained thought to, and reflect on, the dhamma as they have listened to and learnt.

Bhikkhus, this is the fifth factor that tends to stability, non-corruption and non-disappearance of the dhamma of the virtuous.

Bhikkhus, these five factors tend to stability, non-corruption and non-disappearance of the dhamma of the virtuous. (Said the Bhagavā).

End of Dutiya Saddhamasammosa Sutta,
the fifth in this Vagga.

6. TATIYA SADDHAMMASAMMOSA SUTTA**Third Discourse on the Corruption of Dhamma of the
Virtuous**

156. Bhikkhus, these five factors tend to corruption and disappearance of the dhamma of the virtuous.

What are the five?

In this Teaching, bhikkhus, the bhikkhus learn badly Pali texts with badly composed words and consonants. Bhikkhus, the meaning of these badly composed words are grasped with difficulty.

Bhikkhus, this first factor tends to corruption and disappearance of the dhamma of the virtuous.

And again, bhikkhus, the bhikkhus are not amenable to admonition. They are possessed of traits which tend to be difficult on admonition. They do not have patience and do not respectfully accept admonition.

Bhikkhus, this is the second factor that tends to corruption and disappearance of the dhamma of the virtuous.

And again, bhikkhus, the bhikkhus who have much learning, who have learnt (the Nikāya) by heart, have learnt the Suttantā by heart, have learnt the Vinaya by heart, and have learnt the Twin Mātikā by heart, do not teach the Pāli texts to others respectfully. On their death the Pāli texts are uprooted and lose their support.

Bhikkhus, this third factor tends to corruption and disappearance of the dhamma of the virtuous.

And again, bhikkhus, the senior bhikkhus live for abundance of worldly possessions, being lax in the practice of the Teaching, being foremost to fall (into demeritoriousness) and being remiss in the task of achieving absolute extinction of dukkha (which is Nibbāna). They do not strive to attain

(jhāna, Path and its Fruition) which they have not yet attained, to gain (jhāna, Path and its Fruition) which they have not yet gained, and to realize (Nibbāna) which they have not yet realized. The successors and disciples of these senior bhikkhus will follow the example of their teachers.

These successors and disciples will live for abundance of worldly possessions, being lax in their practice of the Teaching, being foremost to fall (into demeritoriousness), and being remiss in the task of achieving absolute extinction of dukkha (which is Nibbāna). They do not strive to attain (jhāna, Path and its Fruition) which they have not yet attained, to gain (jhāna, Path and its Fruition) which they have not yet gained, and to realize (Nibbāna) which they have not yet realized.

Bhikkhus, this fourth factor tends to corruption and disappearance of the dhamma of the virtuous.

And again, bhikkhus, the Saṃgha (Order of bhikkhus) is divided. Bhikkhus, resulting from this division, the members (of the Order) revile and scold one another. They also disavow and renounce one another. In the wake of this division, those who have not yet venerated them, do not come to venerate them. Some of those who have already venerated them, come to lose their veneration.

Bhikkhus, this fifth factor tends to corruption and disappearance of the dhamma of the virtuous.

Bhikkhus, these five factors tend to stability, non-corruption and non-disappearance of the dhamma of the virtuous.

What are the five?

In this Teaching, bhikkhus, the bhikkhus learn well Pāli texts with well-composed words and consonants. Bhikkhus, the meaning of these well-composed words and consonants are grasped without difficulty.

Bhikkhus, this first factor tends to stability, non-corruption and non-disappearance of the dhamma of the virtuous.

And again, bhikkhus, the bhikkhus are amenable to admonition. They are possessed of traits which conduce to ease of admonition. They have patience and respectfully accept admonition.

Bhikkhus, this is the second factor that tends to stability non-corruption and non-disappearance of the dhamma of the virtuous.

And again, bhikkhus, the bhikkhus who have much learning, have learnt the Nikāyas by heart, have learnt the Suttanta by heart, have learnt the Vinaya by heart and have learnt the Twin Mātikā by heart, teach the Pāḷi texts by heart, teach the Pāḷi texts to others respectfully. On their death the Pāḷi texts are not uprooted and do not lose their support.

Bhikkhus, this third factor tends to stability, non-corruption and non-disappearance of the dhamma of the virtuous.

And again, bhikkhus, the senior bhikkhus do not live for abundance of worldly possessions, being not lax in the practice of the Teaching, being remiss in the matter of hindrances (i.e. unconcerned about the hindrances) and are foremost in the task of achieving absolute extinction of dukkha (which is Nibbāna). They strive to attain (jhāna, Path and its Fruition) which they have not yet attained, to gain (jhāna, Path and its Fruition) which they have not yet gained, and to realize (Nibbāna) which they have not yet realized.

The successors and disciples of those senior bhikkhus will follow the example of their teachers.

These successors and disciples will not live for abundance of worldly possessions, being not lax in the practice of the Teaching, being remiss in the matter of hindrances, (i.e. unconcerned about the hindrances), and are foremost in the

task of achieving absolute extinction of dukkha (which is Nibbāna). They strive to attain to (jhāna, Path and its Fruition) which they have not yet attained to, to gain (jhāna, Path and its Fruition) which they have not yet gained and to realize (Nibbāna) which they have not yet realized.

Bhikkhus, this fourth factor tends to stability, non-corruption and non-disappearance of the dhamma of the virtuous.

And again, bhikkhus, the Saṃgha (members of the Order) unitedly, gladly and without dispute listen together to the Vinaya precepts as read out to them and live happily.

Bhikkhus, on the Saṃgha (members of the Order) being thus united, they do not revile and scold one another. They do not also disavow and renounce one another. Those who have not yet venerated the Saṃgha, thus united, come to venerate them. Those who have already venerated them, come to venerate them all the more.

Bhikkhus, this fifth factor tends to stability, non-corruption and non-disappearance of the dhamma of the virtuous.

Bhikkhus, these five factors tend to stability, non-corruption and non-disappearance of the dhamma of the virtuous. (Said the Bhagavā).

End of Tatiya Saddhammasammosa Sutta,
the sixth in this Vagga.

7. DUKKATHA SUTTA

Discourse on Bad Speech

157. Bhikkhus, a certain speech is bad speech to five persons, according to the type of person.

What are the five?

Bhikkhus, speech concerning Conviction is bad to one without conviction.

Speech concerning Morality is bad speech to one without morality.

Speech concerning Learning is bad speech to one without learning.

Speech concerning Generosity is bad speech to one who is niggardly.

Speech concerning Wisdom is bad speech to one without wisdom.

Bhikkhus, why is speech concerning Conviction become bad speech to one without conviction?

Bhikkhus, when speech concerning Conviction is uttered, it makes him angry, wrathful, resentful, and harsh. He clearly shows his indignation, resentment and displeasure.

Why is it so?

Bhikkhus, that person does not see himself as possessed of conviction and is not pleased and delighted on the score of such conviction.

That is why speech concerning Conviction is bad speech to one without conviction.

Bhikkhus, why is speech concerning Morality bad speech to one without morality?

Bhikkhus, when speech concerning Morality is uttered, it makes him angry, wrathful, resentful, and harsh. He clearly shows his indignation, resentment and displeasure.

Why is it so?

Bhikkhus, that person does not see himself as possessed of morality and is not pleased and delighted on the score of such morality.

That is why speech concerning Morality is bad speech to one without morality.

Bhikkhus, why is speech concerning Learning bad speech to one without learning?

Bhikkhus, when speech concerning Learning is uttered, it makes him angry, wrathful, resentful, and harsh. He clearly shows his indignation, resentment and displeasure.

Why is it so?

Bhikkhus, that person does not see himself as possessed of morality and is not pleased and delighted on the score of such morality.

That is why speech concerning Morality is bad speech to one without morality.

Bhikkhus, why is speech concerning Learning bad speech to one without learning?

Bhikkhus, when speech concerning Learning is uttered, it makes him angry, wrathful, resentful and harsh. He clearly shows indignation, resentment and displeasure.

Why is it so?

Bhikkhus, that person does not see himself as possessed of learning, and is not pleased and delighted on the score of such learning.

That is why speech concerning Learning is bad speech to one without learning.

Bhikkhus, why is speech concerning Generosity bad speech to one who is niggardly?

Bhikkhus, when speech concerning Generosity is uttered, it makes him angry, wrathful, resentful and harsh. He clearly shows his indignation, resentment and displeasure.

Why is it so?

Bhikkhus, that person does not see himself as possessed of Generosity, and is not pleased and delighted on the score of such Generosity.

That is why speech concerning Generosity is bad speech to one who is niggardly.

Bhikkhus, why is speech concerning Wisdom bad speech to one who is without wisdom?

Bhikkhus, when speech concerning Wisdom is uttered, it makes him angry, wrathful, resentful and harsh. He clearly shows his indignation, resentment and displeasure.

Why is it so?

Bhikkhus, that person does not see himself as possessed of wisdom, and is not pleased and delighted on the score of such wisdom.

That is why speech concerning Wisdom is bad speech to one who is without wisdom.

Bhikkhus, a certain speech is bad speech to five persons according to the type of person

What are the five?

Bhikkhus, speech concerning Conviction is good speech to one with conviction.

Speech concerning Morality is good speech to one with morality.

Speech concerning Learning is good speech to one with learning.

Speech concerning Generosity is good speech to one with generosity.

Speech concerning Wisdom is good speech to one with wisdom.

Bhikkhus, why is speech concerning Conviction good speech to one with conviction?

Bhikkhus, when speech concerning Conviction is uttered it does not make him angry, wrathful, resentful and harsh. He does not show any indignation, resentment or displeasure.

Why is it so?

Bhikkhus, that person very well sees himself as possessed of Conviction and is pleased and delighted on the score of such conviction.

That is why speech concerning Conviction is good speech to one who has conviction.

Bhikkhus, why is speech concerning Morality good speech to one who has morality?

Bhikkhus, when speech concerning Morality is uttered, it does not make him angry, wrathful, resentful, and harsh. He does not show any indignation, resentment or displeasure.

Why is it so?

Bhikkhus, that person very well sees himself as possessed of morality, and is pleased and delighted on the score of such morality.

That is why speech concerning Morality is good speech to one who has morality.

Bhikkhus, why is speech concerning Learning good speech to one who has learning?

Bhikkhus, when speech concerning Learning is uttered, it does not make him wrathful, resentful or harsh. He does not show any indignation, resentment or displeasure.

Why is it so?

Bhikkhus, that person very well sees himself as possessed of learning, and is pleased and delighted on the score of such learning.

That is why speech concerning Learning is good speech to one who has learning.

Bhikkhus, why is speech concerning Generosity good speech to one who has generosity?

Why is it so?

Bhikkhus, when speech concerning Generosity is uttered, it does not make him angry, wrathful, resentful and harsh. He does not show any indignation, resentment or displeasure.

Why is it so?

Bhikkhus, that person very well sees himself as possessed of generosity and is pleased and delighted on the score of such generosity. That is why speech concerning Generosity is good speech to one with generosity.

Bhikkhus, why is speech concerning Wisdom good speech to one who has wisdom?

Bhikkhus, when speech concerning Wisdom is uttered, it does not make him angry, wrathful, resentful and harsh. He does not show any indignation, resentment or displeasure.

Why is it so?

Bhikkhus, that person very well sees himself as possessed of wisdom, and pleased and delighted on the score of such wisdom.

That is why speech concerning Wisdom is good speech to one who has wisdom.

Bhikkhus, a certain speech is good speech to five kinds of persons according to the type of person. (Said the Bhagavā).

End of Dukkathā Sutta,
the seventh in this Vagga.

8. SĀRAJJA SUTTA

Discourse on Timidity

158. Bhikkhus, a bhikkhu who is possessed of five factors is susceptible to timidity.

What are the five?

In this Teaching, bhikkhus, a bhikkhu:

Has no Conviction.

Has no Morality.

Has little Learning.

Is Indolent.

Has no Wisdom.

Bhikkhus, a bhikkhu who is possessed of these five factors is susceptible to timidity.

Bhikkhus, a bhikkhu who is possessed of five factors is bold.

What are the five?

In this Teaching, bhikkhus, a bhikkhu:

Has Conviction.

Has Morality.

Has Learning.

Is Energetic.

Has Wisdom.

Bhikkhus, a bhikkhu who is possessed of these five factors is bold. (Said the Bhagavā).

End of Sārajja Sutta,
the eighth in this Vagga.

9. UDĀYĪ SUTTA

Discourse Concerning Udāyī

159. Thus have I heard:

Once the Bhagavā was staying at Ghositārāma monastery in Kosambī. During that time the Venerable Udāyī, surrounded by many lay persons, was discoursing on the dhamma. The Venerable Ānanda, on seeing the Venerable Udāyī discoursing on the dhamma, surrounded by many lay persons, approached the Bhagavā, made his obeisance, sat at a suitable place and respectfully said to the Bhagavā:

“Venerable Sir, the Venerable Udāyī is discoursing on the dhamma, surrounded by many lay persons”.

Ānanda, it is not easy to discourse on the dhamma to others. Ānanda, one who wants to discourse on the dhamma to others, must do so after investing himself with five factors.

What are the five?

He should discourse on the dhamma to others, bearing in mind: “I shall give discourse in successive order”.

He should discourse on the dhamma to others, bearing in mind: “I shall discourse on the dhamma indicating what is of advantage”.

He should discourse on the dhamma to others, bearing in mind: “I shall discourse on the dhamma always with compassion”.

He should discourse on the dhamma to others, bearing in mind: “I shall discourse on the dhamma with mind not caring for material gain”.

He should discourse on the dhamma to others, bearing in mind: “I shall discourse on the dhamma without causing harm to myself or to others”.

Ānanda, it is not easy to discourse on the dhamma to others; Ānanda, one who wants to discourse on the dhamma to others should do so after investing himself with the five factors. (Said the Bhagavā).

End of Udāyī Sutta,
the ninth in this Vagga.

10. DUPPAṬIVINODAYA SUTTA

Discourse on Things difficult to get rid of

160. Bhikkhus, it is difficult to get rid of these five factors that have arisen.

What are the five?

It is difficult to get rid of attachment that has arisen.

It is difficult to get rid of hatred that has arisen.

It is difficult to get rid of bewilderment that has arisen.

It is difficult to get rid of an urge to express something that has arisen in the mind.

It is difficult to get rid of thoughts on travelling that has arisen in the mind.

Bhikkhus, it is difficult to get rid of these five factors that have arisen.

End of Duppaṭivinodaya Sutta,

the tenth in this Vagga.

End of Saddhama Vagga, the first Vagga.

(xvii). ii. AGHĀTA VAGGA

1. Paṭhama Aghātaṭṭhavinaya Sutta
2. Dutiya Aghātaṭṭhavinaya Sutta
3. Sākaccha Sutta
4. Sājīva Sutta
5. Pañhapucchā Sutta
6. Nirodha Sutta
7. Codanā Sutta
8. Sīla Sutta
9. Khippanisanti Sutta
10. Bhaddaji Sutta

(xvii). ii. ĀGHĀTA VAGGA

1. PAṬHAMA ĀGHĀTAPAṬIVINAYA SUTTA

First Discourse on Dispelling Animosity

161. Bhikkhus, these are the five factors for dispelling animosity. Whenever animosity has arisen in a bhikkhu, towards some other bhikkhu; it should be completely dispelled by means of these five factors.

What are the five?

Bhikkhus, when animosity arises towards some other bhikkhu, goodwill to him should be cultivated. In this manner, should the animosity towards that person be dispelled.

Bhikkhus, when animosity has arisen towards some other bhikkhu, compassion for him should be cultivated. In this manner, should the animosity towards that person be dispelled.

Bhikkhus, when animosity has arisen towards some other bhikkhu, equanimity towards him should be cultivated. In this manner, should the animosity towards that person be dispelled.

Bhikkhus, when animosity has arisen towards some other bhikkhu, he should not allow thoughts of that bhikkhu to enter and occupy his mind. In this manner, should the animosity towards that person be dispelled.

Bhikkhus, when animosity has arisen towards some other bhikkhu, the fact that it is his own doing (kamma) should be borne in mind.

It should be borne in the mind thus: "This revered one has only his kamma (deeds) as his property, kamma as his inheritance, kamma as the cause, kamma as his kin, kamma as his refuge. He will be the inheritor of his own deeds, good or bad".

In this manner, should the animosity towards that person be dispelled.

Bhikkhus, these are the five factors for dispelling animosity. Whenever animosity has arisen in a bhikkhu towards some other bhikkhu, it should be dispelled by means of these five factors. (Said the Bhagavā).

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

2. DUTIYA ĀGHĀTAPĀṬIVINAYA SUTTA

Second Discourse on Dispelling Animosity

162. The Venerable Sāriputta then addressed the bhikkhus saying, "Friends," they responded saying "Friend". The Venerable Sāriputta spoke these words:

Friends, these are the five factors for dispelling animosity. Whenever animosity has arisen in a bhikkhu towards some other bhikkhu, it should be completely dispelled by means of these five factors.

What are the five?

In this world, friends, there are some persons who are impure in their bodily conduct, but pure in their verbal conduct. Friends, animosity towards such a person should be dispelled.

Friends, in this world, there are some persons, who are impure in their verbal conduct, but pure in their bodily conduct. Friends, animosity towards such a person should be dispelled.

In this world, friends, there are some persons who are impure in their bodily and verbal conduct. At times (however), they obtain an opportunity for (acquiring) vipassanā (Insight)

and clarity of mind as well. Friends, animosity towards such a person should also be dispelled. In this world, friends, there are some persons who are impure in bodily and verbal conduct. At no time do they get an opportunity for (acquiring) vipassanā (Insight) or clarity of mind. Animosity towards such a person should also be dispelled. In this world, friends, there are some persons who are pure in bodily and verbal conduct. They obtain at times an opportunity for (acquiring) vipassanā (Insight) and clarity of mind. Animosity towards such a person should also be dispelled.

Friends, of the five kinds of person in what manner should animosity be dispelled towards one who is impure in bodily conduct but pure in verbal conduct.

For example, friends, a bhikkhu who wears patched-up robes, sees a rag on the way. Stamping it with his left foot and stretching it with his right foot, he tears off a good patch of cloth from that rag and goes away. Similarly, friends, one should not at that time be mindful of the impure bodily conduct of this person, who is impure in bodily conduct, but pure in verbal conduct, but be mindful only of his pure verbal conduct. In this manner should animosity against that person be dispelled. (1)

Friends, of the five kinds of person in what manner should animosity be dispelled towards one who is impure in verbal conduct, but pure in bodily conduct.

For example, friends, there is a pond overgrown with weeds and moss. A man arrives, oppressed by the sun, overcome by summer's heat, travel worn, hungry and thirsty. That man descends into the pond and clears sideways the weeds and moss, with both his hands, drinks (the water) with his cupped hands and leaves.

Similarly, friends, one should not at that time be mindful of the impure verbal conduct of this person, instead

one should be mindful only of his pure bodily conduct. In this manner, should animosity towards that person be dispelled. (2).

Friends, of the five kinds of person in what manner, should animosity be dispelled towards one who is pure in his bodily and verbal conduct,(but) who at times obtains an opportunity of (acquiring) vipassanā (Insight) and clarity of mind?

For example, friends, there is a little water in the puddle formed by a cow's hoof mark. At that moment a man arrives, oppressed by the sun, overcome by summer's heat, travel worn, hungry and thirsty.

It occurs to (that man): "There is only a little water in the puddle formed by the cow's hoof mark. If I (try to) drink that water with my cupped hands or with a cup, that water will be disturbed and muddied, will be made undrinkable. If I get down on all fours and crouching drink it like a cow and leave, it would be well". That man gets down on all fours and crouching drinks (the water) like a cow and goes away. Similarly, friends, one should not at that time be mindful of his impure bodily and verbal conduct, but should be mindful of the fact of his occasional (acquisition of) vipassanā (Insight) and clarity of mind. In this manner, should animosity towards this person be dispelled. (3).

Friends, of the five kinds of person, in what manner, should animosity be dispelled towards one who is impure in bodily and verbal conduct, and who at no time obtains an opportunity for (acquiring) vipassanā (Insight) and clarity of mind?

For example, friends, a man who is very ill, being afflicted by sickness and is in great pain, goes on a distant journey. There is no village in sight ahead of him, nor any village within sight behind him. That man has no chance of

obtaining suitable food, of obtaining suitable medicines, of obtaining suitable attendants to look after him, of getting someone to take him to another village. A traveller on a long journey sees this ailing person and should come to have compassion, to have kindness and to have solicitude for the ailing one.

He would feel thus: It would be well if this man were to receive suitable food, suitable medicines, suitable attendants and (someone) to take him to another village.

Why is it so? So that this man may not come to grief at this place.

Similarly, friends, there should be only compassion, kindness and solicitude for the one who is impure in bodily and verbal conduct and who has no opportunity for (acquiring) vipassanā (Insight) and clarity of mind.

It would be well if this revered one were to give up bodily wrong doing and cultivate right bodily conduct, if he were to give up verbal wrong doing and cultivate right verbal conduct, and if he were to give up mental wrong doing and cultivate right mental conduct. In this way should there be compassion, kindness and solicitude.

Why is it so? So that this revered one may not, on the dissolution of his body at death, be reborn in miserable existences, wretched destinations, states of ruin and realms of continuous suffering. In this manner, should malevolence towards this person be dispelled. (4).

Friends, of the five kinds of persons, in what manner should animosity be dispelled towards one who is pure in bodily and verbal conduct and who obtains opportunity of (acquiring) vipassanā (Insight) and clarity of mind?

For example, friends, there is a pond with clear and savoury water, that is cool and white, and has beautiful banks and surrounded by various delightful trees. There a man

oppressed by the sun, overcome by summer's heat, hungry and thirsty, arrives and descends into the pond, bathes himself and quenches his thirst, and ascending from there goes and rests, sitting or lying in the shade of the trees. Similarly friends, we should be mindful of the purity of bodily and verbal conduct, of the one who is pure, in his bodily and verbal conduct and who at times obtains an opportunity to acquire vipassanā (Insight) and clarity of mind. We should also be mindful of his acquisition at times of vipassanā (Insight) and of mental clarity. In this manner, should animosity towards this person be dispelled.

Friends, in dependance upon the person who is esteemed in all respects, the mind becomes clear.(5).

Friends, these are the five factors for dispelling animosity. Whenever animosity has arisen in a bhikkhu, it should be completely dispelled by means of these five factors. (Said the Bhagavā).

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

3. SĀKACCHA SUTTA

Discourse on Discussing

163. The Venerable Sāriputta then addressed the bhikkhus who respectfully responded. The Venerable Sāriputta then proceeded to give the following discourse.

Friends, a bhikkhu who is possessed of five factors is fit to discuss (the dhamma) with his companions in the Noble Practice.

What are the five?

In this Teaching, a bhikkhu is himself possessed of Morality and is capable of answering questions concerning Morality.

He himself is possessed of concentration and is capable of answering questions concerning concentration.

He himself is possessed of wisdom (Arahatta Magga) and is capable of answering questions concerning wisdom (i. e. Arahatta Magga).

He himself is possessed of emancipation (Vimutti) from the defilements (Arahatta Fruition) and is capable of answering questions concerning emancipation from the defilements (Arahatta Fruition).

He himself is possessed of knowledge that can review emancipation from the defilements that is Arahatta Fruition and is capable of answering questions concerning the knowledge that can review emancipation from the defilements that is Arahatta Fruition.

Friends, a bhikkhu who is possessed of these five factors is fit to discuss the dhamma with his companions in the Practice. (Said the Bhagavā).

End of Sākaccha Sutta,
the third in this Vagga.

4. SĀJIVA SUTTA

Discourse on Observing the Bhikkhu Precepts

164. The Venerable Sāriputta then addressed the bhikkhus ...p... Friends, a bhikkhu who is possessed of five factors is fit to observe the monastic precepts together with the companions in the Noble Practice.

What are the five?

Friends, a bhikkhu, in this Teaching, is himself possessed of morality and is capable of answering questions concerning morality.

He himself is possessed of concentration and is capable of answering questions concerning concentration.

He himself is possessed of wisdom (i. e. Arahatta Magga) and is capable of answering questions concerning wisdom.

He himself is possessed of emancipation from the defilements (Arahatta Fruition) and is capable of answering questions concerning emancipation from the defilements (Arahatta Fruition).

He himself is possessed of reviewing knowledge of emancipation from the defilements (Arahatta Fruition) and is capable of answering questions concerning reviewing knowledge of emancipation from the defilements (Arahatta Fruition).

Friends, a bhikkhu who is possessed of these five factors is fit to observe the bhikkhu precepts together with the companions in the Noble Practice. (Said the Bhagavā).

End of Sājīva Sutta,
the fourth in this Vagga.

5. PAÑHAPUCCHĀ SUTTA

Discourse on Asking Questions

165. The Venerable Sāriputta then addressed the bhikkhus
...p...

Friends, all those who question others, do so for five kinds of reasons or for one of those five kinds of reasons.

What are the five?

He questions another (either) because his intelligence is poor or because he is very much bewildered.

He questions another because he has an evil desire and is oppressed by this desire.

He questions another because he desires to harass another.

He questions another because he desires to know.

He questions another again with this in mind, "If he can answer my question, well and good. If he cannot, I will answer it for him".

Friends, all those who question others, do so for these five kinds of reasons, or for one of those five kinds of reason.

As for me friends, I question another with this in mind, "If he can answer my question, well and good. If he cannot, I will answer it for him". (Said the Bhagavā).

End of Pañhapucchā Sutta,
the fifth in this Vagga.

6. NIRODHA SUTTA

Discourse on Cessation

166. The Revered Sāriputta then addressed the bhikkhus
...p...

Friends, in this Teaching a bhikkhu who is possessed of morality, concentration and wisdom may enter upon the attainment of cessation of perception and sensation (Nirodhasamāpatti) and may also rise from it. There is such a case. In case Arahatta Fruition is not attained in this life, he

may, transcending the realm of devas, who subsist on nutriment derived from gross and fine food, and reaching a particular brahma realm (i.e. one of the five pure abodes) through jhānic consciousness, enter upon the attainment of cessation of perception and sensation, and may also rise from it. There is such a case.

When this was said, the Venerable Udāyī said to the Venerable Sāriputta “Friend Sāriputta, there is no reason or possibility that a bhikkhu may, transcending the realm of devas who subsist on nutriment derived from gross and fine food and reaching a particular brahma realm through jhānic consciousness, enter upon the attainment of cessation of perception and sensation may also rise from it. There is no such case”.

For a second time too ...p... for a third time, the Venerable Sāriputta said to the bhikkhus: “Friends, in this teaching, a bhikkhu who is possessed of morality, concentration, wisdom may enter upon the attainment of cessation of perception and sensation and may also rise from it. There is such a case. In case Arahatta Fruition is not attained in this life, he may, transcending the realm of devas, who subsist on material nutriment derived from gross or fine food and reaching a particular brahma realm (i. e. one of the five pure abodes) through jhānic consciousness, enter upon the attainment of cessation of perception and sensation, and may also rise from it. There is such a case.

For a third time the Venerable Udāyī said to the Venerable Sāriputta: “Friend Sāriputta, there is no reason or possibility, that a bhikkhu may, transcending the realm of devas who subsist on nutriment derived from gross and fine food and reaching a particular brahma realm through jhānic consciousness, enter upon the attainment of cessation of perception and sensation and may also rise from it. There is no such case”.

The Venerable Sāriputta then reflected thus: “Three times has the Venerable Udāyī rejected me and not a single bhikkhu has acclaimed me. It would be well for me to approach the Bhagavā”.

The Venerable Sāriputta then approached the Bhagavā, made his obeisance, and sitting at a suitable place, said to the bhikkhus: In this Teaching, a bhikkhu who is possessed of morality, concentration and wisdom may enter upon the attainment of cessation of perception and sensation, and may also rise from it. There is such a case. In case Arahatta Fruition is not attained in this life, he may, transcending the realm of devas who subsist on nutriment derived from gross and fine food, and reaching a particular brahma realm (i.e. one of the five pure abodes) through jhānic consciousness, enter upon the attainment of cessation of perception and sensation and may also rise from it. There is such a case”.

When this was said the Venerable Udāyī said to the Venerable Sāriputta: “Friend Sāriputta, there is no reason or possibility that that bhikkhu may, transcending the realm of devas who subsist on nutriment derived from gross and fine food, and reaching a particular brahma realm through jhānic consciousness, enter upon the attainment of cessation of perception and sensation, and may also rise from it. There can be no such case” for a second time too...p... for a third time, the Venerable Sāriputta said to the bhikkhus:

In this Teaching, a bhikkhu who is possessed of morality, concentration and wisdom may enter upon the attainment of cessation of perception and sensation, may also rise from it. There is such a case. In case Arahatta Fruition is not attained in this life, he may, transcending the realm of devas who subsist on nutriment derived from gross and fine food, and reaching a particular brahma realm (i.e. one of the five pure abodes) through jhānic consciousness, enter upon the

attainment of cessation of perception and sensation, and may also rise from it. There is such a case.

For a third time, the Venerable Udāyī said to Venerable Sāriputta: “Friend Sāriputta, there is no reason or possibility that a bhikkhu may, transcending the realm of devas who subsist on nutriment derived from gross and fine food, and reaching a particular brahma realm through jhānic consciousness, enter upon the attainment of cessation of perception and sensation, and may also rise from it. There is no such case”.

The Venerable Sāriputta then reflected thus: “Even in the presence of the Bhagavā, the Venerable Udāyī has rejected me, and not a single bhikkhu has acclaimed me. It would be well for me to remain silent”. After that the Venerable Sāriputta remained silent.

The Bhagavā then asked the Venerable Udāyī: “Udāyī, which brahma realm attained by jhānic consciousness do you believe in?”

Venerable Sir, I believe in the brahmā, who arise through perception (saññā) in the non-material sphere. (Respectfully said Udāyī).

Udāyī, what case is there in your foolish and unwise words? Witless person that you are, you think it fit to utter such words? (Said the Bhagavā).

The Bhagavā then said to the Venerable Ānanda: “Ānanda, how is it that you suffer in silence this harassment of the senior bhikkhu, that you should feel no pity while a senior bhikkhu is being harassed?”

The Bhagavā then said to the bhikkhus; “Bhikkhus, in this Teaching a bhikkhu who is possessed of morality, concentration and wisdom may enter upon the attainment of cessation of perception and sensation and may also rise from

it. There is such a case. In case Arahatta Fruition is not attained in this life, he may, transcending the realm of the devas who subsist on nutriment derived from gross and fine food and reaching a particular brahma realm, through jhānic consciousness, enter upon the attainment of cessation, of perception and sensation and may also rise from it. There is such a case.

After saying these words, the Bhagavā rose from his seat and went into the monastery. The Venerable Ānanda soon after the Bhagavā had left, approached Upavāna and said “Other bhikkhus, Venerable Upavāna, in this Teaching, harass the senior bhikkhus. We ourselves are not free from blame. Venerable Upavāna, it will not be surprising that the Bhagavā, on coming out of his evening solitude, is going to raise the matter of harassment of the Venerable Sāriputta. In this matter, Venerable Upavāna please respectfully respond to the Bhagavā. We are already alarmed.

The Bhagavā then rose from his evening solitude, approached the assembly hall, sat at the prepared place and asked the Venerable Upavāna.

Upavāna, when possessed of which factors is a senior bhikkhu loved, lovingly regarded, respected and commended by his companions in the Noble Practice?

Venerable Sir, a senior bhikkhu who is possessed of five kinds of dhamma is one who is loved, lovingly regarded, respected and commended by his companions in the Noble Practice.

What are the five?

In this Teaching, Venerable Sir, a bhikkhu has morality ...p... he observes restraint according to the Fundamental Principles of Pātimokkha; he has heard much (of the Teaching)

...p... he comprehends them with wisdom; he speaks well, has pleasant view, speaks politely with distinct and unblemished enunciation and clearness of meaning.

He achieves and remains in the fourth jhāna. He attains at will without difficulty and without trouble the four jhānas of the fine material sphere, which are the products of the purest mind, and by which one lives blissfully in this very life.

Owing to the extinction of the āsavas ...p... he realizes and remains in contemplation of Arahatta Fruition.

Venerable Sir, a senior bhikkhu who is possessed of these five factors is one who is loved, lovingly regarded, respected and commended by his companions in the Noble Practice. (Respectfully said Upavāna).

Upavāna well said, well said. Upavāna, a senior bhikkhu who is possessed of these five factors is one who is loved, lovingly regarded, respected and commended by his companions in the Noble Practice.

Upavāna, a senior bhikkhu not possessed of these five factors would not be loved, lovingly regarded, respected and commended by his companions in the Noble Practice.

Upavāna, because a senior bhikkhu is possessed of these five factors, his companions in the Noble Practice love and lovingly regard him, respect and commend him. (Said the Bhagavā).

End of Nirodha Sutta,
the sixth in this Vagga.

7. CODANĀ SUTTA

Discourse on Reproving Others

167. At that time, the Venerable Sāriputta said to the bhikkhus:

Friends, a bhikkhu who desires to reprove another, shall do so with himself possessed of these five factors.

What are the five?

He should speak (in reproach) at an opportune time, not at an inopportune time.

He should speak (in reproach) words that are true, not words that are not true.

He should speak (in reproach) words that are gentle, not words that are harsh.

He should speak (in reproach) beneficial words, not words that are not beneficial.

He should speak (in reproach) with a mind filled with loving kindness, not with an angry mind.

Friends, a bhikkhu who desires to reprove another should do so with himself possessed of these five factors. Friends, in this Teaching, I see some person who is angry for being reprovved inopportunely and not opportunely; who are angry for being reprovved falsely and not truly; who is angry for being reprovved with harsh words and not with gentle words; who is angry for being reprovved with unbeneficial words and not with beneficial words; who is angry for being reprovved with an angry mind and not with a mind filled with loving kindness.

Friends, a bhikkhu who is reprovved unjustly should be solaced on these five grounds. The person who is reprovved inopportunely and not opportunely should have no remorse. The person who is reprovved falsely and not truly should have

no remorse. The person who is reprovved with harsh words, not with gentle words should have no remorse. The person who is reprovved with unbeneficial words, not with beneficial words should have no remorse. The person who is reprovved with an angry mind, not with mind filled with loving kindness should have no remorse. Friends, the bhikkhu who is reprovved unjustly should be solaced on these five grounds.

Friends, the bhikkhu who reprovves inopportunely and not opportunely should be made to feel remorse on these five grounds. Friends, you reprove inopportunely, not opportunely, you should feel remorse. Friend, you reprove falsely and not truly, you should feel remorse. Friend, you reprove with words that are harsh not gentle, you should feel remorse. Friend, you reprove with unbeneficial words, not beneficial words, you should feel remorse. Friend, you reprove with an angry mind, not with a mind filled with loving kindness, you should feel remorse. Friend, the bhikkhu who reprovves unjustly should be made to feel remorse. Why is it so? So that other bhikkhus too might not think of reprovving falsely.

In this Teaching, friends, I see some person who is angry though he is being reprovved opportunely and not inopportunely; who is angry though he is being reprovved with true words and not with words that are not true; who is angry though he is being reprovved with gentle words and not with harsh words; who is angry though he is being reprovved with beneficial words and not with unbeneficial words; who is angry though he is being reprovved with a mind filled with loving kindness and not with an angry mind.

Friends, a bhikkhu who is justly reprovved should, on five grounds, be made to feel remorse.

The person is being reprovved opportunely, not inopportunely should feel remorse. The person who is being reprovved with words that are true, not with words that are not true, should feel remorse. The person who is being reprovved

with gentle words, not with harsh words, should feel remorse. The person who is being reprovved with beneficial words, not with unbeneficial words should feel remorse. The person who is being reprovved with mind filled with loving kindness, not with an angry mind should feel remorse. Friends, the bhikkhu who is justly reprovved should be made to feel remorse on these five grounds.

Friends, the bhikkhu who reprovves justly should be made to feel at ease in mind on five grounds. Friend, you reprove opportunely and not opportunely, you should be at ease in mind. Friend, you reprove with words that are true, not with words that are not true, you should be at ease in mind. Friend, you reprove with gentle words, not with harsh words, you should be at ease in mind. Friend, you reprove with beneficial words, not with unbeneficial words, you should be at ease in mind. Friend, you reprove with mind filled with loving kindness, not with an angry mind, you should be at ease in mind. Friends, the bhikkhu who justly reprovves should be made to feel at ease in mind on these five grounds. Why is it so? So that other bhikkhus may think of reprovving with words that are true.

Friends, the person who is reprovved should be established in the twin principle of truth and non anger. Friends, if others were to reprove me whether opportunely or inopportunely, whether with words that are true or with words that are not true, whether with gentle words or with harsh words, whether with beneficial words or with unbeneficial words, whether with mind filled with loving kindness or with an angry mind, I shall also be established in the twin principle of truth and non anger. If I knew, "I have this dhamma in me, I would say to that person, "I have this dhamma in me; it is evident in me". If I knew, "I do not have this dhamma in me", I would say to that person, "I do not have this dhamma in me, it is not evident in me". (The Venerable Sāriputta said the one reprovved should be established in these two principles).

Sāriputta, though you exhort and admonish thus, some stupid persons in this Teaching, do not (care) to listen with respect. (Said the Bhagavā).

Venerable Sir, though we exhort and admonish thus, bhikkhus who renounce hearth and home for the homeless life of a recluse, do not have conviction, who enter the Order from lay life without conviction and only for a living, who are crafty, deceptive, crooked, distracted, haughty, wanton, coarse in speech, disorderly in speech, who do not have their sense doors closed, who do not know their measure in eating, who do not try to be awake, who do not care for their bhikkhuship, who are not serious and respectful in their (vinaya) precepts, who care only for amassing the four bhikkhu requisites, who conduct themselves lightheartedly, who are led by the five hindrances that are the cause of descent (to a lower state of existence), who are irresponsible in regard to detachment, who are indolent and slack in effort, who are unmindful and lacking in foresight, who are not composed, who have distracted mind, who have no wisdom, who are stutterers and stammerers, do not listen with respect.

Venerable Sir, when we exhort and admonish bhikkhus who renounce hearth and home, enter the Order with conviction, who are not crafty, deceitful, fraudulent, distracted, arrogant, scurrilous, loose tongued, who have their sense doors closed, who know their measure in eating, who try to be awake, who care for their bhikkhuship, who are serious and respectful in their (vinaya) precepts, who do not care for amassing the four bhikkhu requisites, who do not conduct themselves light heartedly, who are not led by the hindrances that are the cause of descent (to a lower state of existence), who are not irresponsible in regard to attachment, who are not indolent and slack in effort, who are mindful and are possessed of foresight, who are composed and who have their minds focussed on a single object of attention, who have wisdom

and who are not stutterers and stammerers, listen with respect. (Respectfully said the Venerable Sāriputta).

Sāriputta, leave alone those, who renounce hearth and home, those who enter the Order without conviction and only for a living, who are crafty, deceitful, fraudulent, distracted, arrogant, scurrilous, loose tongued, who do not have their sense doors closed, who do not know their measure in food taking, who do not try to be awake, who do not care for their bhikkhuship, who are not serious and respectful in (vinaya) precepts, who care only for amassing the four bhikkhu requisites, who conduct themselves light-heartedly, who are led by the five hindrances that are the cause of descent (to a lower state of existence), who are irresponsible in regard to detachment, who are indolent and slack in effort, who are not composed, who have distracted minds, who have no wisdom and who are stutterers and stammerers.

Sāriputta, do exhort those bhikkhus, who renounce hearth and home, who enter the Order with conviction, who are not crafty, deceitful, fraudulent, distracted, arrogant, scurrilous, loose tongued, who have their sense doors closed, who know their measure in eating, who are serious and respectful in their (vinaya) precepts, who do not care for amassing the four bhikkhu requisites, who do not conduct themselves light-heartedly, who are not led by the hindrances that are the cause of descent (to a lower state of existence), who are led by detachment, who are not indolent and slack in effort, who are mindful and possessed of foresight, who are composed and who have their minds on a single object of attention, who have wisdom and who are not stutterers and stammerers, wise and not dull. Sāriputta, advise your companions in the Noble Practice, instruct them, keeping in mind thus: "Let them rise above the ignoble dhamma". Sāriputta, you should act thus. (Said the Bhagavā).

End of Codanā Sutta,
the seventh in this Vagga.

8. SĪLA SUTTA

Discourse on Morality

168. The Venerable Sāriputta then said to the bhikkhus, Friends, for an immoral person whose morality has disintegrated, there is cause for (his) right concentration to disintegrate. If there is no right concentration in one whose right concentration has disintegrated, there is cause for his Insight of seeing things as they truly are, to disintegrate. If there is no true Insight of seeing things as they truly are, in one whose Insight has disintegrated, there is cause for knowledge of disgust (with conditioned existence) and the Noble Path knowledge that is free of attachment, to disintegrate. If there is no knowledge of disgust and Noble Path-knowledge that is free of attachment, in one whose knowledge of disgust and Noble Path knowledge, that is free of attachment, have disintegrated, there is cause for Reviewing Knowledge, that can contemplate Arahatta Fruition, to disintegrate.

For example friends, if a tree has its branches and leaves disintegrated, its outer crust will not attain full development. So also its bark, sapwood and heartwood will not attain full development. Similarly, friends, for an immoral person whose morality has disintegrated, there is cause for his right concentration to disintegrate. If there is no right concentration in one whose right concentration has disintegrated, there is cause for his Insight of seeing things as they truly are to disintegrate. If there is no Insight of seeing things as they truly are, in one whose Insight has disintegrated, there is cause for his knowledge of disgust (with conditioned existence) and the Noble Path knowledge, that is free of attachment, to disintegrate. If there is no knowledge of disgust and no Noble Path knowledge that is free of attachment, in one whose knowledge of disgust and Noble Path knowledge that is free

from attachment, have disintegrated, there is cause for Reviewing Knowledge that can contemplate Arahatta Fruition, to disintegrate.

Friends, for the person who has morality there is cause for him to be possessed of right concentration. If there is right concentration in one, on account of his right concentration, there is cause for him to be possessed of Insight of seeing things as they truly are. If there is Insight of seeing things as they truly are, on account of his Insight, there is cause for him to be possessed of knowledge of disgust and the Noble Path knowledge, that is free of attachment. If there is knowledge of disgust and Noble Path knowledge that is free of attachment, there is cause for him to be possessed of Reviewing Knowledge that can contemplate Arahatta Fruition.

For example friends, if a tree is complete with (its) branches and leaves, its outer crust will attain full development. So also, its bark, sapwood and heartwood will attain full development. Similarly, friends, a person who is fully possessed of morality, on account of his morality, there is cause to have right concentration. If there is right concentration, there is cause for the person to have Insight, on account of his right concentration. If there is Insight, there is cause for the person to have knowledge of disgust and Noble Path knowledge, that is free from attachment, on account of his Insight. If there is knowledge of disgust and Noble Path knowledge that is free of attachment, there is cause for the person to be possessed of having Reviewing Knowledge that can contemplate Arahatta Fruition, on account of his knowledge of disgust and Noble Path knowledge, that is free of attachment. (Said Sāriputta).

End of Sīla Sutta,
the eighth in this Vagga.

9. KHIPPANISANTI SUTTA**Discourse on Rapid Memorisation**

169. Then Venerable Ānanda approached the Venerable Sāriputta and exchanged greetings and engaged in cordial conversation with the Venerable Sāriputta. After his conversation, he sat at a suitable place and respectfully said to Venerable Sāriputta: Friend Sāriputta, to what extent do bhikkhus learn meritorious dhammas rapidly committing them to grasping them well, learning a great deal and retain what they have learnt without forgetting?

“The Venerable Ānanda is learned and will the Venerable Ānanda himself teach (about this)?” (Said Sāriputta).

Friend Sāriputta, in that case, listen and bear in mind well, I shall teach. (Said Ānanda).

“Very well, Venerable Sir”, the Venerable Sāriputta acknowledged to the Venerable Ānanda.

The Venerable Ānanda said: Friend Sāriputta, a bhikkhu in this Teaching,

Is versed in meaning;

Is versed in the Pāḷi text;

Is versed in the various letters of the alphabet;

Is versed in grammar;

Is versed in orderly arrangement;

Venerable Sāriputta, to such extent does a bhikkhu learn meritorious dhammas, rapidly committing them to memory, and grasping them well; learning a great deal, and retaining what he has learnt without forgetting.

Friends, wonderful it is! Friends, what has never happened before has happened! How well has the Venerable Ānanda spoken these words! We shall think of the Venerable Ānanda as possessed of these five factors.

The Venerable Ānanda:
 Is versed in meaning;
 Is versed in the Pāḷi text;
 Is versed in the various letters of the alphabet;
 Is versed in grammar;
 Is versed in orderly arrangement.

End of Khippanisanti Sutta,
 the ninth in this Vagga.

10. BHADDAJI SUTTA

Discourse to Bhaddaji

170. At one time the Venerable Ānanda was staying at Gositārāma monastery in Kosambī. During that time the Venerable Bhaddaji approached the Venerable Ānanda and exchanged greetings and engaged in cordial conversation and sat at a suitable place. To the Venerable Bhaddaji thus seated, the Venerable Ānanda asked: "Friend Bhaddaji, seeing what, is considered the best?"

Hearing what, is considered the best?

Of all kinds of happiness, which is considered the best?

Perceiving what, is considered the best?

Of existences, which is considered the best?"

Friend Ānanda, there is a Brahmā, the Great Brahmā who can overwhelm others, but who cannot be overwhelmed by anyone; who can see all things and who can bring about what he desires. Someone sees that Brahmā. Seeing that Brahmā is considered the best.

Friend Ānanda, there are Ābhassara Brahmās who are suffused with happiness and suffused entirely. Occasionally

these Brahmās raise exultant cries of “Oh, how happy are we! How happy are we!” Someone hears these exultant cries. To hear the exultant cries of these Brahmās is considered the best.

Friend Ānanda, there are Brahmās known as Subhakiṇha. Those Brahmās like and enjoy happiness. Of all kinds of happiness, enjoyment of happiness is considered the best.

Friend Ānanda, there are Brahmās who attain to the realm of the Plane of Nothingness. The perception of these Brahmās is considered the best.

Friend Ānanda, there are Brahmās who attain to the realm of the Plane of Neither Perception nor Non-Perception. This plane is considered the best. (Said Bhaddaji).

The replies of Venerable Bhaddaji are in keeping with the view of most people, said the Venerable Ānanda. Venerable Ānanda is learned. Will the Venerable Ānanda himself explain the matter? (Respectfully said Venerable Bhaddaji).

Friend Bhaddaji, in that case, listen and bear it in mind well. I shall teach. (Said the Venerable Ānanda).

“Very well, Venerable Ānanda”, the Venerable Bhaddaji responded. The Venerable Ānanda said:

Friend, whatever one sees, after seeing it (with Vipassanā Insight), the āsavas become extinct in him. This is the best of all seeing.

Whatever one hears, after hearing it (with Vipassanā Insight), the āsavas become extinct. This is the best of all hearing.

For the one who experiences happiness (of Arahatta Magga), after experiencing it, the āsavas become extinct in him. This is the best of all happiness.

For the one who has the perception (of Arahatta Magga), after experiencing it, the asavas become extinct in him. This is the best of all perceptions.

For the one who has an existence, after having come into that existence, the āsaḃas become extinct in him. This is the best of all existences.

End of Bhaddaji Sutta,

the tenth in this Vagga.

End of Āghāta Vagga, The Second Vagga.

(xviii). iii. UPĀSAKA VAGGA

1. Sārajja Sutta
2. Visārada Sutta
3. Niraya Sutta
4. Vera Sutta
5. Caṇḍāla Sutta
6. Pīti Sutta
7. Vaṇijjā Sutta
8. Rājā Sutta
9. Gihi Sutta
10. Gavesī Sutta

(xviii). iii. UPĀSAKA VAGGA

1. SĀRAJJA SUTTA

Discourse on Timidity

171. Thus have I heard: At one time the Bhagavā was staying at the Jetavana monastery of Anāthapiṇḍika in Sāvathī. During that time the Bhagavā addressed the bhikkhus as "Bhikkhus", "Venerable Sir" the bhikkhus responded. The Bhagavā then said thus:

Bhikkhus, a lay disciple who is possessed of five factors is susceptible to timidity.

What are the five?

He is given to taking the life of living beings.

He is given to taking what is not given.

He is given to committing sexual misconduct.

He is given to speaking what is not true.

He is given to taking intoxicating drinks which cause heedlessness. Bhikkhus, a lay disciple who is possessed of these five factors is susceptible to timidity.

Bhikkhus, a lay disciple who is possessed of five factors is bold.

What are the five?

(He) abstains from taking the life of living beings.

(He) abstains from taking what is not given.

(He) abstains from committing sexual misconduct.

(He) abstains from speaking what is not true.

(He) abstains from taking intoxicating drinks which causes heedlessness.

Bhikkhus, a lay disciple who is possessed of these five factors is bold. (Said the Bhagavā).

End of Sārajja Sutta,
the first in this Vagga.

2. VISĀRADA SUTTA

Discourse on Confidence

172. Bhikkhus, a lay disciple who is possessed of five factors lacks confidence in ruling over the house.

What are the five?

(He) is given to taking the life of living beings.

(He) is given to taking what is not given.

(He) is given to committing sexual misconduct.

(He) is given to speaking what is not true.

(He) is given to taking intoxicating drinks which causes heedlessness.

Bhikkhus, a lay disciple who is possessed of these five factors lacks confidence in ruling over the house.

Bhikkhus, a lay disciple who is possessed of five factors has confidence in ruling over the house.

What are the five?

(He) abstains from taking the life of living beings.

(He) abstains from taking what is not given.

(He) abstains from committing sexual misconduct.

(He) abstains from speaking what is not true.

(He) abstains from taking intoxicating drinks which causes heedlessness.

Bhikkhus, a lay disciple who is possessed of these five factors has confidence in ruling over the house. (Said the Bhagavā).

End of Visārada Sutta,
the second in this Vagga.

3. NIRAYA SUTTA

Discourse on Niraya

173. Bhikkhus, a lay disciple who is possessed of five factors is reborn in niraya as if taken away and placed there.

What are the five?

He is given to taking the life of living beings.

He is given to taking what is not given.

He is given to committing sexual misconduct.

He is given to speaking what is not true.

He is apt to taking intoxicating drinks which causes heedlessness.

Bhikkhus, a lay disciple who is possessed of these five factors is reborn in niraya as if taken away and placed there.

Bhikkhus, the lay disciple who is possessed of five factors is reborn in the deva world as if taken away and placed there.

What are the five?

(He) abstains from taking the life of living beings.

(He) abstains from taking what is not given.

(He) abstains from committing sexual misconduct.

(He) abstains from speaking what is not true.

(He) abstains from taking intoxicating drinks which causes heedlessness.

Bhikkhus, a lay disciple who is possessed of these five factors is reborn in the deva world as if taken away and placed there.

End of Niraya Sutta,
the third in this Vagga.

4. VERA SUTTA

Discourse on Peril

174. Then, to Anāthapiṇḍika who had approached the Bhagavā, made his obeisance and was sitting at a suitable place, the Bhagavā said thus:

Householder, one who does not reject the five kinds of peril, is said to be one who has no morality. He falls into niraya.

What are the five?

Taking the life of living beings, taking what is not given, committing sexual misconduct, speaking what is not true and taking intoxicating drinks which causes heedlessness.

Householder, one who does not reject these five kinds of peril is said to be one who has no morality. He falls into niraya.

Householder, one who rejects the five kinds of peril is said to be one who has morality. He attains to a good and happy destination.

What are the five?

Taking the life of living beings, taking what is not given, committing sexual misconduct, speaking what is not true, taking intoxicating drinks which causes heedlessness.

Householder, one who rejects these five kinds of peril is said to be one who has morality. He attains to a good and happy destination.

Householder, because of taking the life of living beings, present and future peril increase. (One) also suffers pain and distress. In him who abstains from taking the life of living beings there is no increase in present and future peril. He does not suffer mental distress. He who abstains from taking the life of living beings is thereby free from that peril.

Householder, he who is given to taking what is not given ...p... Householder, he who is given to committing sexual misconduct ...p... Householder, he who is given to speaking what is not true ...p... Householder, he who takes intoxicating drinks which causes heedlessness, by reason of the taking of intoxicating drinks which causes heedlessness, present peril and future peril increase. He also suffers pain and distress. In him who abstains from taking intoxicating drinks which causes heedlessness, there is no increase in present peril and future peril. He does not suffer mental distress. He who abstains from taking intoxicating drinks which causes heedlessness, is thereby free from that peril.

In this world, he who takes the life of living beings, who takes what is not given, who commits adultery with another's wife, who speaks what is not true, who takes intoxicating drinks, is said to be one who has no morality, because he does not reject the five kinds of enmity. That person on the dissolution of his body at death, is reborn in niraya.

In this world, he who does not take the life of living beings, who does not take what is not given, who does not commit adultery with another's wife, who does not speak what is not true and who does not repeatedly take intoxicating drinks, is said to be one with morality, because he rejects the five kinds of peril.

That person who is wise, on the dissolution of his body at death, attains to a good and happy destination. (Said the Bhagavā).

End of Vera Sutta,
the fourth in this Vagga.

5. CAṄḌĀLA SUTTA

Discourse on Outcasts

175. Bhikkhus, a lay disciple who is possessed of five factors is called an outcast lay disciple. He is also called a foul lay disciple, an inferior lay disciple.

What are the five?

He has no conviction.

He has no morality.

He believes in kotuhala maṅgala.

He believes in auspiciousness, but does not believe in kamma.

He seeks a donee outside of this Teaching and does good deeds as a matter of priority.

Bhikkhus, a lay disciple who is possessed of these five factors is called an outcast lay disciple. He is also called a foul lay disciple, an inferior lay disciple.

Bhikkhus, a lay disciple who is possessed of five factors

Is called a gem of a lay disciple.

He is also called a red lotus of a lay disciple.

And is also called a white lotus of a lay disciple.

What are the five?

He has Conviction.

He has Morality.

He does not believe in kotuhala mangala.

He believes in kamma but not in auspiciousness.

He does not seek a donee outside of this Teaching and does good deeds within this Teaching, as a matter of priority.

A lay disciple who is possessed of these five factors is called a gem of a lay disciple, he is also called a red lotus of a disciple, and is also called a white lotus of a disciple.

End of Caṇḍāla Sutta,
the fifth in this Vagga.

6. PĪTI SUTTA

Discourse on Delightful Satisfaction

176. At that time householder Anāthapiṇḍika, surrounded by five hundred lay disciples, approached the Bhagavā, made his obeisance and sat at a suitable place. To Anāthapiṇḍika who was thus seated, the Bhagavā said thus:

Householder, you provide and support the Saṃgha with robes, alms food, monastic dwelling, medicines and medicinal requisites for use in sickness. Householder, you should not rest content with (merely reflecting), “we provide and support the Saṃgha with robes, alms food, monastic dwelling, medicines and medicinal requisites for use in sickness”. Householder, you should instead conduct yourself thus:

“How shall we abide, occasionally attaining to delightful satisfaction brought about by detachment from the hindrances?”

Householder, this is how you should conduct yourselves. On the Bhagavā exhorting thus, the Venerable Sāriputta respectfully said: Venerable Sir, how wonderful it is! What has never happened before has happened! How well has the Bhagavā spoken these words!

“Householder, you provide and support the Saṃgha with robes, alms food, monastic dwelling, medicines and medicinal requisites for use in sickness. Householder, you should not rest content with (merely reflecting) ‘we provide and support the Saṃgha with robes, alms food, monastic

dwelling, medicines and medicinal requisites for use in sickness'. Householder, you should instead conduct yourself thus: 'how shall we abide, occasionally attaining to delightful satisfaction brought about by detachment from the hindrances'.

Venerable Sir, when a noble disciple attains to delightful satisfaction brought about by detachment from the hindrances, five kinds of conditions do not arise in him. At that time, pain and distress associated with sensual pleasures do not arise in him. Happiness and joy associated with sensual pleasures also do not arise in him. At that time pain and distress associated with demeritoriousness also do not arise in him. Happiness and joy associated with demertoriousness also do not arise in him.

Pain and distress associated with meritoriousness do not arise in him. When a noble disciple abides and attains to delightful satisfaction brought about by detachment from the hindrances, five kinds of conditions do not arise in him.

Well said, Sāriputta, well said!

Sāriputta, when a noble disciple attains to delightful satisfaction brought about by detachment from the hindrances, five kinds of condition do not arise in him. At that time pain and distress associated with sensual pleasures also do not arise in him. Happiness and joy associated with sensual pleasures do not arise in him. At that time, pain and distress associated with demeritoriousness also do not arise in him. Happiness and joy associated with demeritoriousness also do not arise in him. Pain and distress associated with meritoriousness do not arise in him.

Sāriputta, when a noble disciple attains to delightful satisfaction brought about by detachment from the hindrances, these five kinds of conditions do not arise in him.

End of Pīti Sutta,
the sixth in this Vagga.

7. VANIJJĀ SUTTA

Discourse on Trading

177. Bhikkhus, a lay disciple should not engage in these five kinds of trade.

What are the five?

Trading in weapons.

Trafficking in humans.

Trading in meat.

Trading in intoxicating drinks.

Trading in poisons.

Bhikkhus, a lay disciple should not engage in these five kinds of trade.

End of Vanijja Sutta,
the seventh in this Vagga.

8. RĀJĀ SUTTA

Discourse on Rulers

178. Bhikkhus, what do you think of this? "This man renounces taking of another's life and abstains from taking another's life. Have you seen or heard of the rulers arresting him and putting him to death, putting him in confinement, of banishing him from the country or doing what they like with him, on the score of his having abstained from taking another's life?" (Asked the Bhagavā).

"Venerable Sir, we have not seen or heard of it".
(Said the Bhikkhus).

Well said bhikkhus.

“This man renounces taking of another’s life and abstains from taking another’s life. I myself have not seen or heard of the rulers arresting him and putting him to death, of putting him in confinement, of banishing him from the country or of doing what they like with him, on the score of his abstaining from the taking of another’s life. As a matter of fact, only the wrong deed of a man is spoken of (thus) ‘This man has killed a woman or a man’. Have you in fact seen or heard of the rulers arresting that man and putting him to death, of putting him in confinement, of banishing him from the country, or of doing what they like with him, on the score of his taking another’s life?” (Asked the Bhagavā).

“Venerable Sir, we have seen and heard of it. We shall hear of it in future also”. (Said the Bhikkhus).

Bhikkhus, what do you think of this?

“This man renounces the taking of what is not given and abstains from taking what is not given. Have you seen or heard of the rulers arresting him and putting him to death, or putting him in confinement, of banishing him from the country or of doing what they like with him on the score of his abstaining from taking what is not given?” (Asked the Bhagavā).

“Venerable Sir, we have not seen or heard of it”. (Said the bhikkhus).

Well said, bhikkhus.

“This man renounces taking what is not given and abstains from taking what is not given. I myself have not seen or heard of the rulers arresting this man and putting him to death, of putting him in confinement, of banishing him from the country, or of doing what they like with him, on the score of his taking what is not given. As a matter of fact, only the wrong deed of a man is spoken of thus: ‘This man takes what is not given from the village or from the countryside,

with intent to steal it'. Have you in fact seen or heard the rulers arresting that man and putting him to death, of putting him in confinement, of banishing him from the country and of doing what they like with him, on the score of his taking what is not given?" (Said the Bhikkhus).

"Venerable Sir, we have seen and heard of it. We shall hear of it in the future also".

Bhikkhus, what do you think of this?

"This man renounces committing sexual misconduct and abstains from committing sexual misconduct. Have you heard or seen the rulers arresting that man and putting him to death, of putting him in confinement, of banishing him from the country and of doing what they like with him, on the score of his abstaining from committing sexual misconduct?" (Asked the Bhagavā).

"Venerable Sir, we have not seen or heard of it". (Said the bhikkhus).

Well said, bhikkhus.

"This man renounces committing sexual misconduct and abstains from committing sexual misconduct. I myself have never seen or heard of the rulers arresting that man and putting him to death, of putting him in confinement, of banishing him from the country and of doing what they like with him, on the score of abstaining from committing sexual misconduct. As a matter of fact only the wrong deed of a man is spoken of thus: 'this man commits adultery with another's wife or daughter'." (Asked the Bhagavā).

"Venerable Sir, we have seen and heard of it. We shall hear of it in the future also". (Said the bhikkhus).

Bhikkhus, what do you think of this?

"This man renounces speaking what is not true and abstains from speaking what is not true. Have you seen or

heard of the rulers arresting him or putting him to death or putting him in confinement or of banishing him from the country and of doing what they like with him, on the score of saying what is not true?" (Asked the Bhagavā).

Venerable Sir, we have not seen or heard of it. (Said the bhikkhus).

Well said, bhikkhus.

"This man renounces speaking what is not true and abstains from speaking what is not true. I myself have not seen or heard of the rulers arresting this man and putting him to death, of putting him in confinement, of banishing him from the country and of doing what they like with him, on the score of his abstaining from speaking what is not true. As a matter of fact, only the wrong deed of a man is spoken of thus: 'This man by speaking what is not true, endangers the interest of the rich householder or of the rich householder's son'. Have you in fact seen or heard of the rulers arresting him and putting him to death, putting him in confinement, of banishing him from the country and of doing what they like with him, on the score of speaking what is not true?" (Asked the Bhagavā).

"Venerable Sir, we have seen and heard of it. We shall hear of it in the future also". (Said the bhikkhu).

Bhikkhus, what do you think of this?

"This man renounces taking of intoxicating drinks that cause heedlessness and abstains from taking of intoxicating drinks that cause heedlessness. Have you seen or heard of the rulers arresting him or putting him to death or putting him in confinement or of banishing him from the country and of doing what they like with him, on the score of saying what is not true?" (Asked the Bhagavā).

Venerable Sir, we have not seen or heard of it. (Said the bhikkhus).

Well said, bhikkhus.

“This man renounces taking of intoxicating drinks that cause heedlessness and abstains from taking of intoxicating drinks that cause heedlessness. I myself have (never) seen or heard of the rulers arresting this man and putting him to death, of putting him in confinement, of banishing him from the country and of doing what they like with him, on the score of his abstaining from intoxicating drinks that causes heedlessness”.

As a matter of fact, only the wrong deed of a man is spoken of thus. “This man kills a woman or a man because he has taken intoxicating drinks that cause heedlessness.”

“This man takes what is not given from a village or from the countryside with intent to steal, because he has taken intoxicating drinks that cause heedlessness”.

“This man commits adultery with another’s wife or daughter because he has taken intoxicating drinks that cause heedlessness”.

“This is a man, by speaking what is not true, endangers the interest of the rich householder or of the rich householder’s son, because he has taken intoxicating drinks that cause heedlessness”.

Have you in fact seen or heard of the rulers arresting him and putting him to death, of putting him in confinement, of banishing him from the country and of doing what they like with him, on the score of his taking intoxicating drinks that causes heedlessness?

Venerable Sir, we have seen and heard of it. We shall hear of it in the future also”.

End of Rājā Sutta,
the eighth in this Vagga.

9. GIHI SUTTA

Discourse concerning Laymen

179. At that time Anāthapiṇḍika, accompanied by five hundred lay disciples, approached the Bhagavā, made his obeisance and sat at a suitable place.

The Bhagavā then said to the Venerable Sāriputta:

Sāriputta, a layman wearing white clothes who observes the five moral precepts, can attain at will without difficulty and without trouble the four kinds of blissful living based on noble consciousness, which are the products of the purest mind by which one lives blissfully in this very life. If he wishes, he can say of himself “For me rebirth in niraya is ended, rebirth in the world of animals is ended, rebirth as a famished spirit (peta) is ended, falling to ruin (in any) of the miserable realms (apāya) is ended. I have become a (sotapanna) Stream-Winner, not liable to fall into realms of misery and suffering, assured am I of a good destination and of attaining the three higher Path Knowledges (Magga).”

What are the five?

In this Teaching, Sāriputta, an Ariya disciple:

Abstains from taking the life of living beings.

Abstains from taking what is not given.

Abstains from committing sexual misconduct.

Abstains from speaking what is not true.

Abstains from taking intoxicating drinks that cause heedlessness.

These are the five moral precepts that are observed.

What are the four kinds of blissful living based on noble consciousness that are attainable at will without difficulty and without trouble, which are the products of the purest mind by which one lives blissfully in this very life.

In this Teaching, Sāriputta, an Ariya discipġ has unshakeable conviction in the Bhagavā (and reflects on the attributes of the Bhagavā thus:) “That Bhagavā is called Arahāṃ because he is worthy of special veneration. He is also called Sammāsambuddha because he truly comprehend all the dhammas by his own intellect and insight. He possesses supreme knowledge and perfect practice of morality (Vijjā-caraṇasampanna). He speaks only what is beneficial and true (Sugata). He knows all the three lokas, (Lokavidū). He is also called Anuttaro-purisa-dhamma-sarati because he is incomparable in taming those who deserve to be tamed. He is also called Satthādeva-manussānumġ because he teaches devas and men. He is also called the Buddha because he is the Enlightened One knowing and teaching the Four Ariya Truths. He is called Bhagavā because he is the Most Exalted.”

This is how an Ariya disciple obtains the first kind of blissful living based on noble consciousness, by making the mind pure that is not yet pure, by making the mind clean that is not yet clean. And again Sāriputta, an Ariya disciple has unshakeable conviction in the Dhamma (reflecting):

“The Dhamma taught by the Bhagavā is well expounded (Svakkhāta) (because it is the exposition of the four Ariya 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 development). It is not delayed in its results (Akālika) (because it immediately yields the benefit of realization of Nibbāna, i. e. achieving Phala immediately after Magga). It can stand investigation (Ehipassika) (lit. come and see). It is worthy of being perpetually borne in mind (Opaneyika). And its truths can be realized and experienced by the Ariyas individually by their own effort and practice (Paccattain veditabba viññūhi).

And again, Sāriputta, an Ariya disciple has unshakeable conviction in the Saṃgha (reflecting):

The disciples of the Bhagavā, the Saṃgha, are endowed with right practice, Suppatipanna, (because the Saṃgha practise the right practise i. e. the development of the Noble Path of Eight Constituents). They are endowed with straightforward uprightness, Ujuppatipanna (because the Saṃgha diligently and unswervingly follow the straight Middle Way i.e. the Noble Path of Eight Constituents). They are endowed with right conduct, Nāyappatipanna (because the practice of the Saṃgha is solely directed to the realization of Nibbāna). They are endowed with correctness in practice, Sāmīcippatipanna (because the Saṃgha devotedly cultivate the development of the Noble Path of Eight Constituents). The disciples of the Bhagavā, the Saṃgha, consisting of eight categories or four pairs of disciples of the Bhagavā, are worthy of receiving offerings brought from afar, (Āhunneya). They are worthy of receiving offerings specially set aside for guests, (Pāhuneyya). They are worthy of receiving offerings donated for well being in the next existence, (Dakkhineyya), and are worthy of receiving obeisance with joined palms-raised to the forehead, (Anjalikaraṇiya). They are incomparable fertile fields for all to sow the seeds of merit, (Anuttarampuñṇakkhettamī Lokassa).

This is how an Ariya disciple obtains the third kind of blissful living based on noble consciousness that is not yet pure, by making the mind clean that is not yet clean.

And again, Sāriputta, an Ariya disciple of the Bhagavā, is possessed of morality, which leads to liberation (from craving), which are praised by the wise, which are not subject to craving and wrong views, which are conducive to concentration of the mind, and which are unbroken, intact, unblemished and unspotted.

This is how an Ariya disciple obtains the fourth kind of blissful living in this existence, by making the mind pure that is not yet pure, by making the mind clean that is not yet clean.

These are the four kinds of blissful living based on noble consciousness which are attainable at will without difficulty and without trouble, which are the products of the purest mind, by which one lives blissfully in this very life.

Sāriputta, a layman wearing white clothes can attain at will, without difficulty and without trouble, the four kinds of blissful living, based on noble consciousness, which are the products of the purest mind, by which one lives blissfully in this very life. That person, if he wishes he can say of himself: "For me rebirth in niraya is ended; rebirth in the world of animals is ended; rebirth as a famished spirit is ended; falling to ruin (in any) of the miserable realms (apāya) is ended. I have become a Stream-winner, not liable to fall into realms of misery and suffering; assured am I of a good destination and of attaining the three higher Path Knowledge (Magga)."

The one who is wise should, seeing the peril of niraya, abstain from evil deeds. He should observe the five moral precepts of the Ariyas and abstain from evil deeds.

One with a will to observe the moral precepts, should not oppress living beings, should not knowingly speak words that are not true, should not take possession of what is not given. The noble disciple should be satisfied with his own wife and give a wide berth to another's. He should not take the four kinds of intoxicating spirits and the five kinds of fermented drinks, that cause heedlessness.

(He) should repeatedly be mindful of the attributes of the Bhagavā, repeatedly think of the Dhamma, and should cultivate the trouble free mind associated with the four Noble Abidings, for the sake of attaining to the brahmā realm.

One who has offerings to make, and who seeks the benefit of good deeds, should first of all offer them to the virtuous ones; this kind of offering brings great benefit.

Sāriputta, I am going to discourse on the virtuous ones, listen well to my words. Of cattle of various colours such as black cattle, white cattle, red cattle, blue cattle, green cattle, spotted cattle and grey cattle, the leading bull is tractable. It can carry burden, is possessed of strength, goes straight and fast. Only this bull should be made to carry burden, without its appearance being taken into account.

Similarly, whether one is born in a family of rulers, brāhmins, traders, or poor people, outcastes, sweepers and scavengers, if one is amenable, is of good conduct, is established in the dhamma, is possessed of morality, speaks words that are true, has moral shame, has done away with rebirth and death, is one who has completed the Noble Practice, has laid down the burden, is dissociated from the round of suffering, has done what has to be done, is free of the āsavas. He has reached perfection in all dhammas. He does not cling to any object of attention (with craving and wrong view) and is at peace. Offering to that Arahat, who is a good and undefiled field of merit is of great benefit.

The foolish ones who are ignorant, unwise, without learning make their offerings (to those)

outside of this Teaching. They do not honour the virtuous ones.

Certain persons honour the wise and virtuous ones praised by the wise. The faith of these persons is rooted in the Bhagavā.

These wise ones either attain to the deva world or in the human realm, they are reborn in noble families, culminating in the realization of Nibbāna. (Said the Bhagavā).

End of Gihi Sutta,
the ninth in this Vagga.

10. GAVESĪ SUTTA

Discourse to Gavesī

180. At one time the Bhagavā, together with many bhikkhus, proceeded on a journey to the Kosalan country. On this long journey the Bhagavā sighted in one direction a grove of Sal trees, made a detour from the route, approached and entered the Sal grove and somewhere there he smiled.

At that time it occurred thus to the Venerable Ānanda:

“What can be the reason, the cause of the Bhagavā’s smile. The Buddhas are not in the habit of smiling without cause”.

The Venerable Ānanda then respectfully addressed the Bhagavā thus:

“Venerable Sir, what can be the reason the cause of the Bhagavā’s smile? The Buddhas are not in the habit of smiling without cause”.

Ānanda, there was a city in this place in ancient times. It was rich, prosperous and well populated with mixed groups of people.

Ānanda, Kassappa Buddha who was worthy of special veneration and who knew all dhammas truly and by himself lived in dependence on that city.

Ānanda, under Kassappa Buddha, who was worthy of special veneration and who knew all dhammas truly and by himself, there was a lay devotee called Gavesī who was not in the habit of observing fully the moral precepts. Ānanda, the lay devotee Gavesī had five hundred lay devotees, none of whom were in the habit of observing the moral precepts.

Ānanda, it then occurred to the lay devotee Gavesī thus: "I have much obliged these five hundred lay devotees. I am their leader and have them claim to lay devoteeship. Neither I nor these five hundred lay devotees fully observe the moral precepts. We are the same in this respect, none being superior in any way. I shall now try to be superior".

Ānanda, the lay devotee Gavesī, then approached the five hundred lay devotees and said to them: "Friends, as from today, regard me as one who fully observes the moral precepts".

Ānanda, it then occurred thus to the five hundred lay devotees: "Friend Gavesī has much obliged us. He is our leader and has us claim to lay devoteeship. When even friend Gavesī fully observes the moral precepts, why should not we also observe the moral precepts?"

Ānanda, the five hundred lay devotees, then approached lay devotee Gavesī and said to him: Friend Gavesī, as from today regard (us), the five hundred lay devotees as those who fully observe the moral precepts.

Ānanda, it then occurred thus to lay devotee Gavesī: "I have much obliged these five hundred lay devotees. I am their leader and have them claim to lay discipleship. Both I and these five hundred lay devotees fully observe the moral

precepts. We are the same in this respect, none being superior. I shall now try to be superior”.

Ānanda, the lay disciple Gavesī then approached the five hundred lay devotees and said to them; “Friends, as from today, regard me as one who observes the Noble Discipline i.e. as one who keeps far away from low conduct and who abstains from sexual intercourse, which is the low conduct of the common people”.

Ānanda, it then occurred thus to the five hundred lay devotees: Friend Gavesī has much obliged us. He is our leader and has us claim to discipleship. When even friend Gavesī observes the Noble Discipline, i.e. as one who keeps far away from low conduct, and abstains from sexual intercourse, that is the low conduct of common people, why shouldn't we do the same?”

Ānanda, the five hundred lay devotees then approached lay devotee Gavesī and said to him: “Friend Gavesī, as from today regard (us), the five hundred lay devotees as those who observe the Noble Discipline i.e. as those who keeps far away from low conduct and who abstain from sexual intercourse, which is the low conduct of common people”.

Ānanda, it then occurred thus to the lay devotee Gavesī: “I have much obliged these five hundred lay devotees. I am their leader and have them claim to lay devoteeship. I and these five hundred lay devotees fully observe the moral precepts.

I and these five hundred lay devotees observe the Noble Discipline i.e. keep far away from low conduct and abstain from sexual intercourse, which is the low conduct of the common people. We are the same in this, none being superior. I shall now try to be superior”.

Ānanda, the lay devotee Gavesī then approached the five hundred lay devotees and said to them: Friends, as from

today, regard me as one who takes only one meal, who abstains from taking evening meals and who abstains from taking food after midday.

Ānanda, thereupon it occurred thus again to the five hundred lay devotees; “Friend Gavesī has much obliged us. He is our leader and has us claim to lay devoteeship. When even friend Gavesī is one who takes only one meal, who abstains from taking evening meals and who abstains from taking food after midday, why should not we do the same?”

Ānanda, the five hundred lay devotees then approached lay devotee Gavesī and said to him: “Friend Gavesī, as from today, regard (us) the five hundred lay devotees as, those who take only one meal, who abstain from taking evening meals and who abstain from taking food after midday.”

Ānanda, it then occurred to lay devotee Gavesī: “I have much obliged the five hundred lay devotees. I am their leader and have them claim to lay devoteeship. Both I and the five hundred lay devotees fully observe the moral precepts. I and the five hundred lay devotees observe the Noble Discipline i.e. keep far away from low conduct, abstain from sexual intercourse, that is the conduct of common people. I and the five hundred lay devotees take only one meal, abstain from taking evening meals and abstain from taking food after midday. We are the same in these respects, none being superior. I shall now try to be superior.”

Ānanda, the lay devotee Gavesī then approached Kassapa Buddha, who is worthy of special veneration and who knows all dhammas truly by himself, and respectfully said: Venerable Sir, may I receive in the presence of the Bhagavā initiation into the Order, and may I be admitted into the Order as a bhikkhu.

Ānanda, the lay devotee Gavesī was initiated as a sāmaṇera and was admitted into the Order as a bhikkhu in the presence of Kassapa Buddha, who is worthy of special veneration and who truly knows all dhammas by himself.

Ānanda, soon after he became a bhikkhu, the Venerable Gavesī, dwelling alone 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 Arahatsip, 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 knows 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 Gavesī became one among the Arahats.

Ānanda, it then occurred thus again to the five hundred lay devotees: "Venerable Gavesī has much obliged us. He is our leader and has us claim to lay devoteeship. Even Venerable Gavesī has shaved his head and beard, and donning the bark-dyed robe, entered bhikkhuship from lay life. Why should we not do the same?"

Ānanda, the five hundred lay devotees then approached the Kassapa Buddha, who is worthy of special veneration and who knows all dhammas truly and by himself, and respectfully said; Venerable Sir, may we receive in the presence of the Bhagavā, initiation into the Order, and may we be admitted into the Order as bhikkhus'.

Ānanda, the five hundred lay devotees became sāmaṇeras in the Order of bhikkhus. Ānanda, it then occurred thus to Venerable Gavesī: "I have gained at will and without difficulty and without trouble, the happiness of this incomparable emancipation. It would be well if these five hundred bhikkhus also gained, at will and without difficulty and without trouble, the happiness of this incomparable emancipation".

Ānanda, those five hundred bhikkhus, then approached a dwelling in seclusion, vigilant and diligent, directed their

minds (towards Nibbāna) and soon, realizing by themselves in this very life, through Magga Insight (abhiññā) they attained and abided in (the fruits of) the noblest and most supreme Arahātship, which is the ultimate goal of the Noble Practice, and for which worthy men rightly renounce hearth and home, to lead the homeless life. They know 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”.

Ānanda, the five hundred bhikkhus headed by Venerable Gavesī, putting forth the unsurpassed and the noblest effort, realized the incomparable emancipation that is Arahatta Fruition.

Therefore, Ānanda, in this Teaching, you should practise (with this in mind): (We) shall practise putting forth the unsurpassed and the noblest effort, and realize the incomparable emancipation that is Arahatta Fruition. Ānanda, you should (yourself) practise in this manner. (Said the Bhagavā).

End of Gavesī Sutta,
the tenth in this Vagga.

End of Upāsaka Vagga, the third Vagga.

(xix). iv. ARAÑÑA VAGGA

1. Āraññika Sutta
2. Cīvara Sutta
3. Rukkhamūlika Sutta
4. Sosānika Sutta
5. Abbhokāsika Sutta
6. Nesajjika Sutta
7. Yathāsanthatika Sutta
8. Ekāsanika Sutta
9. Khalupacchābattika Sutta
10. Pattapiṇḍika Sutta

(xix). iv. ARAÑÑA VAGGA

1. ĀRAÑÑIKA SUTTA

Discourse on Forest Dwelling Bhikkhus

181. Bhikkhus, forest dwelling bhikkhus are of these five kinds.

What are the five?

They dwell in the forest because their intelligence is poor or because they are very much bewildered.

They dwell in the forest because they have an evil desire and because they are oppressed by evil desire.

They dwell in the forest because they are insane and because their minds are distracted.

They dwell in the forest (bearing in mind) that the Buddhas and their disciples praise (such forest dwelling).

They dwell in the forest relying only on fewness of wants, relying only on contentment, relying only on austere practice, relying only on seclusion and relying only on the benefit of austere practice.

Bhikkhus, these are the five kinds of forest dwelling bhikkhus.

Bhikkhus, of these five forest dwelling bhikkhus, only the fifth bhikkhu is the highest, the best, the foremost, the greatest and the most excellent.

For example, bhikkhus, milk comes from the cow, curd from milk, ghee from curd, butter from ghee and cream from butter. Just as cream is reckoned the best, so also, of the five forest dwelling bhikkhus, the one who dwells in the

forest relying only on the fewness of wants, relying only on contentment, relying only on austere practice, relying only on seclusion, and relying only on the benefit of austere practice, is the highest, the best, the foremost, the greatest and the most excellent. (Said the Bhagavā).

End of Arannika Sutta,
the first in this Vagga.

2. CĪVARA SUTTA

Discourse on Robes

182. Bhikkhus, the bhikkhu who observe the ascetic practice of wearing robes made out of rags collected from a dust heap are of these five kinds.

What are the five?

They observe the ascetic practice of wearing robes made out of rags collected from dust heaps because their intelligence is poor, because they are much bewildered ...p... they observe the ascetic practice of wearing robes made out of rags collected from dust heaps because they rely only on the benefit of austere practice.

Bhikkhus, these are the five kinds of bhikkhu who observe the ascetic practice of wearing robes made out of rags collected from dust heaps. (Said the Bhagavā).

End of Cīvara Sutta,
the second in this Vagga.

3. RUKKHAMŪLIKA SUTTA

Discourse on Bhikkhus Dwelling at the Foot of a Tree

183. Bhikkhus, the bhikkhu who observe the ascetic practice of dwelling at the foot of a tree are of these five kinds.

What are the five?

They observe the ascetic practice of dwelling at the foot of a tree because their intelligence is poor or because they are very much bewildered ...p.... they observe the ascetic practice of dwelling at the foot of a tree because they rely only on austere practice.

Bhikkhus, these are the five kinds of bhikkhus who observe the ascetic practice of dwelling at the foot of a tree. (Said the Bhagavā).

End of Rukkhamūlika Sutta,
the third in this Vagga.

4. SOSĀNIKA SUTTA

Discourse on Bhikkhus who Dwell at the Cemetery

184. Bhikkhus, the bhikkhus who observe the ascetic practice of dwelling in a cemetery are of these five kinds.

What are the five?

They observe the ascetic practice of dwelling in a cemetery because their intelligence is poor or because they are very much bewildered ...p... they observe the ascetic practice of dwelling in a cemetery because they rely only on the benefit of the austere practice.

Bhikkhus, these are the five kinds of bhikkhus who observe the ascetic practice of dwelling in a cemetery. (Said the Bhagavā).

End of Sosanika Sutta,
the fourth in this Vagga.

5. ABBHOKĀSIKA SUTTA

Discourse on Bhikkhus who Dwell in the Open

185. Bhikkhus, the bhikkhus who observe the ascetic practice of dwelling in the open are of these five kinds ...p...

End of Abbhokāsika Sutta,
the fifth in this Vagga.

6. NESAJJIKA SUTTA

Discourse on Bhikkhus who Remain in the Sitting Position

186. Bhikkhus, the bhikkhus who observe the ascetic practice of remaining in a sitting position are of these five kinds ...p...

End of Nesajjika Sutta,
the sixth in this Vagga.

7. YATHĀSANTHATIKA SUTTA

Discourse on Bhikkhus who accept Whatever Living Place is Offered

187. Bhikkhus, the bhikkhus who observe the ascetic practice of accepting whatever living place is offered are of these five kinds ...p...

End of Yathāsanthatika Sutta,
the seventh in this Vagga.

8. EKĀSANIKA SUTTA

Discourse on Bhikkhus who Partake the Alms Food at One Sitting

188. Bhikkhus, these are the five kinds of bhikkhus who observe the ascetic practice of partaking the alms food at one sitting ...p...

End of Ekāsanika Sutta,
the eighth in this Vagga.

9. KHALUPACCHĀBATTIKA SUTTA

Discourse on Bhikkhus who Refuse all Food After they Have Had Enough

189. Bhikkhus, the bhikkhus who observe the ascetic practice of refusing all further offered food after signifying they have had enough, are of these five kinds ...p...

End of Khalupacchābattika Sutta,
the ninth in this Vagga.

10. PATTAPIṄḌIKA SUTTA

Discourse on Bhikkhus Eating only from the Alms Bowl

190. Bhikkhus, the bhikkhus who observe the ascetic practice of eating only from the alms bowl are of these five kinds.

What are the five?

(They) observe the ascetic practice of eating only from the alms bowl because their intelligence is poor or because they are very much bewildered.

(They) observe the ascetic practice of eating only from the alms bowl because they have evil desire and because they are oppressed by evil desire.

(They) observe the ascetic practice of eating only from the alms bowl because they are insane and because their minds are distracted.

(They) observe the ascetic practice of eating only from the alms bowl (bearing in mind) that the Buddhas and their disciples praise (this practice).

(They) observe the ascetic practice of eating only from the alms bowl relying only on fewness of wants, relying only on contentment, relying only on austere practice, relying on a seclusion, and relying only on the benefit of austere practice.

Bhikkhus, these are the five kinds of bhikkhus who observe the austere practice of eating only from the alms bowl.

Bhikkhus, of these five bhikkhus who observe the ascetic practice of eating only from the alms bowl, only the fifth bhikkhu is the highest, the best, the foremost, the greatest, and the most excellent.

For example, bhikkhus, milk comes from the cow, curd from milk, ghee from curd, butter from ghee, and cream from butter. Just as the cream is reckoned the best, so also, of the five bhikkhus who observe the ascetic practice of eating from the alms bowl, only the fifth bhikkhu is the highest, the best, the foremost, the greatest, and the most excellent.

End of Pattapiṇḍika Sutta,
the tenth in this Vagga.

End of Arañña Vagga, the fourth Vagga.

(xx). v. BRĀHMAṆA VAGGA

1. Soṇa Sutta
2. Brahmin Doṇa Sutta
3. Saṅgārava Sutta
4. Kāraṇapālī Sutta
5. Piṅgiyānī Sutta
6. Mahāsupina Sutta
7. Vassa Sutta
8. Vaca Sutta
9. Kula Sutta
10. Nissāraṇīya Sutta

xix. (v). BRĀHMAṆA VAGGA

1. SOṆA SUTTA

Discourse Concerning Soṇa

191. Bhikkhus, these five kinds of characteristics of the Brahmins of old, are nowadays only to be seen in dogs, not in the brahmins.

What are the five?

Bhikkhus, in the olden days brahmins went only to female brahmins for sex. They did not go to those who were not female brahmins. Bhikkhus, brahmins nowadays go to female brahmins and to those who are not female brahmins.

Bhikkhus, nowadays dogs go only to female dogs, not to those who are not female dogs. This is the first characteristic of brahmins of old, which is to be found only in dogs and no longer in brahmins.

Bhikkhus, in the olden days, brahmins went only to female brahmins who were in their period, not to female brahmins who were not in their period. Nowadays, brahmins go to both, those female brahmins in their period and to those not in their period.

Bhikkhus, nowadays dogs go only to female dogs in their period and not to those not in their period.

Bhikkhus, this is the second characteristic of brahmins of old, which is to be found nowadays only in dogs and no longer in brahmins.

Bhikkhus, in the olden days, brahmins did not trade in female brahmins by buying and selling them. They cohabited only through mutual affection and in order to carry on the family line.

Bhikkhus, nowadays brahmins trade in female brahmins by buying and selling them. They also cohabit through mutual affection and to carry the family line.

Bhikkhus, nowadays, dogs do not trade in buying and selling female 'dogs. They come together through mutual affection and to carry on the family line.

Bhikkhus, this is the third characteristic of brahmins which is to be found only in dogs and no longer in brahmins.

Brahmins, in the olden days, the brahmins did not hoard wealth, grain, silver and gold. Bhikkhus, nowadays brahmins hoard wealth, grain, silver and gold.

Bhikkhus, nowadays dogs do not hoard wealth, grain, silver and gold.

Bhikkhus, this is the fourth characteristic of brahmins of the olden days which is to be found nowadays only in dogs and not in brahmins.

Bhikkhus, in the olden days, brahmins looked for evening meal only in the evening, for morning meal only in the morning. Bhikkhus, nowadays brahmins eat to the full whenever they want to and take away what is left.

Bhikkhus, nowadays dogs look for evening food in the evening and morning food only in the morning.

Bhikkhus, this is the fifth characteristic of brahmins of the old days which is to be found nowadays only in dogs and not in brahmins.

Bhikkhus, these five characteristics of the brahmins of the old days are to be found only in dogs and not in brahmins. (Said the Bhagavā).

End of Soṇa Sutta,
the first in this Vagga.

2. BRAHMIN DOṆA SUTTA

Discourse concerning Brahmin Doṇa

192. At that time the brahmin Doṇa approached the Bhagavā and exchanged greetings and engaged in friendly conversation with the Bhagavā, sat at a suitable place and said thus to the Bhagavā:

Venerable sir, I have heard it said thus: “Samaṇa Gotama does not make obeisance to brahmins who are aged, of ripe old age, have gone through various times, and are in the last stage of their lives, does not welcome them and offer a seat to them”. What I have heard is indeed true. The honourable Gotama does not make obeisance to brahmins who are aged, of ripe old age, have gone through various times and are in the last stages of their lives and does not welcome them and offer a seat to them. Honourable Gotama failing to make obeisance and so on, is certainly lacking in propriety.

Doṇa, do you claim to be a brahmin?(Asked the Bhagavā).

Venerable Sir, “A brahmin has good lineage both from his mother’s and father’s sides. He is descended from pure lineage back to the seventh generation of his forebears. He is impeccable and irreproachable on the score of his lineage. He can recite the verses of the Vedic lore and preserves the Vedic lore. He is a past master in three vedas with the indices and ritual, in phonology too, and fifthly in the texts of Nigandu (dictionary), Keṭuba (the art of writing), and Akkhappadbhada (elementary grammar), as well as Itihara the Fifth. He is also the master of Pada (composition) and Veyyakarana (advanced grammar) and is thoroughly conversant with Lokayata (worldly wise philosophy) and with the bodily marks of a Great Man”. Venerable Sir, if anybody were to

say rightly about a brahmin he should say of him in these terms.

Venerable Sir, I have good lineage both from my mother's and father's sides. I am descended from pure lineage, back to the seventh generation of my forebears. I am impeccable and irreproachable on the score of my lineage. I can recite the verses of the Vedic lore. And preserve the Vedic lore. I am past master in the three Vedas with the texts of Nigandu (dictionary) Keṭubha (the art of writing) and Akkharappabhida (elementary grammar) as well as Itihāsa the Fifth. I am also master Pada (composition) and Veyyākaraṇa (advanced grammar) and am thoroughly conversant with Lokāyata (worldly wise philosophy) and with the bodily marks of a Great Man. Venerable Sir, if anybody were to say these words rightly, he would be referring to me.

Doṇa, there were sages, the original teachers of the brahmins who made the vedas, taught the vedas. Nowadays brahmins recite the Vedas after the ancient Vedas, chanted, taught and collected by these sages. They chant and recite them after the manner of these sages and teach them after the manner of these sages. Who are these sages? They are Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamadagga, Aṅgīrasa, Bhāradvāja, Vāseṭṭha, Kassapa and Bhagu.

The brahmin disciples of these sages are classified into five kinds of brahmins as:

Brahmins who are like a brahmā.

Brahmins who are like a deva.

Brahmins who are well disciplined.

Brahmins who are undisciplined.

A fifth kind of brahmin who are like outcastes.

Doṇa, of these five kinds of brahmins, which kind are you? (Asked the Bhagavā).

Venerable Gotama, I have no knowledge of the five kinds of brahmins. As a matter of fact, we know that we are just brahmins.

I beg of Venerable Gotama that he will teach me the five kinds of brahmins. (Respectfully requested Doṇa).

Doṇa, if that is so, listen. Bear in mind well, I shall teach. (Said the Bhagavā).

“Very well Venerable Gotama” replied Doṇa to the Bhagavā. The Bhagavā proceeded to deliver this discourse. Doṇa in what manner is a brahmin like a Brahmā?

In what manner Doṇa, the brahmin is of good lineage both from his mother’s and father’s side. He is descended from pure lineage back to the seventh generation of his forebears. He is impeccable and irreproachable on the score of his lineage. That brahmin recites and reads the Vedas for forty-eight years and observes discipline of celibacy of a young brahmin.

After observing for forty eight years the discipline of the celibacy of a young brahmin, and reciting and reading the vedas, he lawfully seeks things to be offered to his teacher. He does not seek them unlawfully.

Doṇa, what does ‘lawful’ mean in seeking things?

He does not seek things by farming, trading, cattle breeding, by military service or the ruler’s service by the exercise of any skill. Not holding the alms bowl in contempt, he seeks things by begging only. That person, after delivering the things to be offered to the teacher, he shaves his head and beard, and donning the bark-dyed robe, leaves lay life and becomes a recluse.

After becoming a recluse that person abides suffusing a certain direction (quarter) with loving kindness. Similarly, he abides suffusing a second, a third and a fourth direction

with loving kindness. In this manner, that person abides making himself one with all beings above, below, across, and beings in all the quarters, suffusing the entire world of beings with mind associated with loving-kindness that is expansive, lofty, unbounded, without enmity and malice. With mind associated with compassion ...p... with mind associated with sympathetic joy ...p...

He abides suffusing one direction (quarter) with mind associated with equanimity. Similarly, he abides suffusing with equanimity a second, a third, and a fourth quarter. In this manner, that person abides, making himself one with all beings above, below, across, and beings in all quarters, suffusing the entire world of beings with mind associated with equanimity that is expansive, lofty, unbounded, without enmity and malice.

That person, after developing these four Noble abidings and on the dissolution of his body at death, is happily reborn in the brahmā world.

Doṇa, in this manner is the brahmin like a Brahmā. (1)

Doṇa, in what manner is a brahmin like a deva?

Doṇa, the brahmin is of good lineage both from his mother's and father's sides. He is descended from pure lineage back to the seventh generation of his forebears. He is impeccable and irreproachable on the score of his lineage. That brahmin recites and reads the Vedas for forty-eight years and observes the discipline of the celibacy of a young brahmin. After observing for forty eight years of the discipline of the celibacy of a young brahmin and reciting and reading the Vedas, he lawfully seeks things to be offered to his teacher. He does not seek them unlawfully.

Doṇa, what does 'lawfully' mean in the seeking of things?

He does not seek things by farming, trading, cattle breeding, by military service or the ruler's service or by the exercise of any skill, not holding the alms bowl in contempt, he seeks things by begging only. That person, after delivering the things to be offered to the teacher, lawfully seeks a wife. He does not seek unlawfully.

Doṇa, what does 'lawful' mean in seeking a wife? He does not seek one by buying and selling. He seeks (for wife) only a (brahmin) woman given in marriage by pouring ceremonial water. That person (brahmin) has (sexual) relations only with a female brahmin. He does not have relations with the daughter of a ruler or of a trader, of the poor, or of an outcaste, or of a hunter, or of a basket weaver, or of a tanner, or of a scavenger or a pregnant woman or a nursing mother or a woman who is not in her period.

Doṇa, why doesn't the brahmin have relations with a pregnant woman?

Doṇa, in case the brahmin has relations with a pregnant woman, the male or female embryo will be greatly fouled. That is why the brahmin does not have relations with a pregnant woman.

Doṇa, why doesn't the brahmin have relations with a nursing mother?

Doṇa, in case the brahmin has relations with a nursing mother, the male or female suckling baby will be oppressed with what is impure and disgusting. That is why the brahmin does not have relations with a nursing mother.

That brahmin woman (with whom the brahmin has relations) is not for the brahmin to enjoy sensual pleasures, nor to disport himself nor to bemuse himself (with sense pleasures). (The brahmin has relations with her) only for the sake of progeny. That brahmin after producing offspring shaved his head and beard, donned the bark-dyed robe and became a recluse, leaving lay life.

That person, after becoming a recluse and detached from sense pleasures ...p... attained to the fourth jhāna and abide therein. After developing these four jhānas and on the dissolution of his body at death was happily reborn in the deva world. Doṇa, in this manner, is the brahmin like a deva. (2)

Doṇa, in what manner, is a brahmin a (well) disciplined brahmin?

The brahmin Doṇa, in this world, is of good lineage both from his mother's and his father's sides. He is descended from pure lineage back to the seventh generation of his forebears. He is not impeccable and irreproachable on the score of his lineage. That brahmin, after observing the discipline of the celibacy, of a young brahmin and reciting and reading the vedas for forty-eight years, lawfully seeks things to be offered to his teacher. He does not seek them unlawfully.

Doṇa, what does meant by 'lawful' in seeking things?

(He) does not seek one by buying and selling. He seeks (for wife) only a brahmin woman given in marriage by pouring ceremonial water. That person (brahmin) has (sexual) relations only with a female brahmin. He does not have relations with the daughter of a ruler, or of a trader, or of the poor, or of an outcaste, or of a hunter, or of a basket weaver, or of a leather tanner, a pregnant woman, or a nursing mother or a woman who is not in her period.

Doṇa, why doesn't the brahmin have relations with a pregnant woman?

Doṇa, in case the brahmin has relations with a pregnant woman, the male or female embryo will be greatly fouled. That is why the brahmin does not have relations with a pregnant woman.

Doṇa, why doesn't the brahmin have relations with a nursing mother?

Doṇa, in case the brahmin has relations with a nursing mother, the male or female suckling baby will be oppressed with what is impure and disgusting. That is why the brahmin does not have relations with a nursing mother.

That brahmin woman (with whom the brahmin has relations) is not for the brahmin to enjoy sense pleasures, not to disport himself nor to bemuse himself (with sense pleasure). (The brahmin has relations with her) only for the sake of progeny. That brahmin, after producing offspring and only because of affection for his offspring, engages himself in seeking wealth. He does not become a recluse, leaving lay life. He adheres to the discipline of the ancient brahmins and does not go against them. Doṇa, because he adheres to the discipline of the ancient brahmins and does not go against them, he is said to be a (well) disciplined brahmin. Doṇa, in this manner is a brahmin a well disciplined brahmin. (3)

In what manner, is the brahmin like a person who is undisciplined?

In this matter, Doṇa, the brahmin in this world is of good lineage both from his mother's and his father's sides. He is descended from pure lineage back to the seventh generation of his forebears. He is impeccable and irreproachable on the score of his lineage. That brahmin recited and reads the Vedas and observes the discipline of the celibacy of a young brahmin for forty-eight years. After reciting and reading the Vedas and observing the discipline of the celibacy of a young brahmin, he lawfully seeks things to be offered to his teacher. He does not seek them unlawfully.

Doṇa, what does 'lawful' mean in seeking things?

(He) does not seek things by farming, trading, cattle breeding, by military service, or the ruler's service or by exercise of any skill, not holding the alms bowl in contempt, he seeks things by begging only. That person, after delivering

the things to be offered to the teacher, seeks a wife lawfully. He also seeks a wife unlawfully. He seeks a wife by selling and buying. He also seeks (for wife) a brahmin woman given in marriage by pouring ceremonial water.

That brahmin has (sexual) relations with a brahmin woman. He has relations also with the daughter of a ruler, or of a trader, or of the poor, or of an outcaste, or of a hunter, or of a basket weaver, or of a leather tanner, or a scavenger, or a pregnant woman, or a nursing mother or a woman in her period or a woman not in her period.

That brahmin woman is for the brahmin to enjoy sense pleasures, to disport himself, bemuse himself (with sense pleasures), also to obtain offspring. (That brahmin) does not adhere to the discipline of the ancient brahmins. He goes against that discipline.

Doṇa, because that brahmin 'does not adhere the discipline of the ancient brahmin but goes against it' he is said to be a brahmin who is undisciplined.

Doṇa, in this manner is a brahmin an undisciplined brahmin.(4)

Doṇa, in what manner is a brahmin like an outcaste? In this manner, Doṇa, the brahmin in this world is of good lineage both from his mother's and father's sides. He is descended from pure lineage back to the seventh generation of his forebears. He is impeccable and irreproachable on the score of his lineage. For forty-eight years that brahmin recites and reads the Vedas and observes the discipline of celibacy of a young brahmin. After observing the discipline of the celibacy of a young brahmin and reciting and reading the Vedas for forty-eight years, he seeks lawfully things for offering to his teacher. He seeks them unlawfully too. He seeks them by farming, trading, cattle breeding, military service, the ruler's service or by exercise of a skill. Not holding the alms bowl in contempt, he seeks them also by begging.

That brahmin, after delivering the things to be offered to the teacher, he seeks a wife lawfully. He also seeks a wife by means of selling and buying. He seeks (for a wife) a brahmin woman given in marriage (by pouring ceremonial water).

That brahmin has sexual relations with a brahmin woman. He has relations also with the daughter of a ruler or of a trader, or of the poor, or of an outcaste, or of a hunter, or of a basket weaver, or of a leather tanner, or a scavenger, a pregnant woman, or a nursing mother, or a woman in her periods or a woman not in her periods.

That brahmin is for the brahmin to enjoy sense-pleasure and to disport himself or to bemuse himself (with sense-pleasure). She is also to produce an offspring for him. That brahmin makes his living by engaging in various occupations. Other brahmins ask him thus.

“Why does the revered one while claiming to be a brahmin, make his living by engaging in various occupations?”

That brahmin replies thus; “Revered ones, fire consumes pure objects. It also consumes impure objects. It is not smeared by them. Similarly, revered ones, though a brahmin makes his living by engaging in various occupations, he is not smeared by them.”

Doṇa, because he ‘makes his living by engaging in various occupations’ he is said to be like an outcaste. Doṇa, in this manner is a brahmin like an outcaste.(5)

Doṇa, there were sages, the original teachers of the brahmins who made and taught the Vedas. Nowadays, brahmins recite the Vedas of the ancient Vedas chanted, taught and collected by these sages. They chant and recite them after the manner of these sages and teach them after the manner of these sages. Who are these sages? They are Atthaka, Vāmaka,

Vāmadeva, Vessāmitta, Yamadaggi, Aṅgīrasa, Bhāradvāja, Vāsettha, Kassapa and Bhagu.

The brahmin disciples of these sages are classified into five kinds of brahmins:

Brahmins who are like a brahmā.

Brahmins who are like a deva.

Brahmins who are (well) disciplined.

Brahmins who are undisciplined.

Brahmins who are like outcastes.

Doṇa, of these five kinds of brahmins, which kind are you? (Asked the Bhagavā).

Venerable Gotama, if such is the case, we are not even fully brahmins who are like outcastes.

Venerable Gotama, delightful indeed is the discourse ...p...

May the Venerable Gotama, take me as a lay disciple, who takes refuge in the Three Gems, from now on till the end of my life.

End of Brahmin Doṇa Sutta,
the second in this Vagga.

3. SAṄGĀRAVA SUTTA

Discourse to Saṅgārava

193. At that time Brahmin Saṅgārava approached the Bhagavā, and exchanged greetings and engaged in friendly conversation with the Bhagavā. After having concluded amiable and courteous greetings he sat at a suitable place and said thus to the Bhagavā:

Venerable Gotama, although the Vedas are being recited for long, day and night, at times they do not come into one's mind. What can be said if they (the Vedas) are not so recited. What is the reason for, and what is the cause of this?

Venerable Gotama, although the Vedas are not being recited for long, day and night, at times they come into one's mind. What can be said if they are recited. What is the reason for, and what is the cause of this?"

Brahmin, when one is overcome by craving for sensual pleasure, oppressed by craving for sensual pleasures and does not understand truly the way to escape from the craving for sensual pleasures that have arisen, one does not truly know and see one's own interest, one does not truly know and see the interest of another, one does not truly know and see the interest of both.

Though the Vedas are recited for long, day and night, they do not come into one's mind. What can be said if they (the Vedas) are not recited.

For example, brahmin, just as a man with good sight looking at the reflection of his face in a vessel mixed with lac dye, tumeric, dark blue dye, dark red dye, filled with water, would not know and see it clearly, similarly, brahmin, when one is overcome by craving for sensual pleasures, oppressed by craving for sensual pleasures and not understanding truly the way to escape from craving for sensual pleasures that have arisen, one does not truly know and see one's own interest, nor another's ...p... one does not truly know and see the interest of both.

Though the Vedas are recited for long, day and night, they do not come into one's mind. What can be said if they are not so recited! (1)

And again brahmin, when one is overcome by ill will, when one abides with mind oppressed by ill will, and does

not understand the way to escape from ill will that has arisen, one does not truly know and see one's own interest or the interest of another ...p... one does not truly know and see the interest of both. Though the Vedas are recited for long, day and night, they do not come into one's mind. What can be said if they are not recited.

For example brahmin, just as a man with good sight, looking at the reflection of his face in a vessel filled with water heated by fire, boiling up and flowing over, would not know and see it clearly, similarly brahmin, one is overcome by ill will, when one is overcome by mind oppressed by ill will and does not understand truly the way to escape from ill will that has arisen, one does not truly know and see one's own interest or the interest of another, ...p... one does not truly know and see the interest of both. Though the Vedas are recited for long, day and night, they do not come into one's mind. What can be said if they are not recited. (2)

And again brahmin, when one is overcome by sloth and torpor, when one abides with mind oppressed by sloth and torpor, and does not understand truly the way to escape from sloth and torpor that have arisen, one does not truly know and see one's own interest or the interest of another ...p...., one does not truly know and see the interest of both. Though the Vedas are recited for long, day and night, they do not come into one's mind. What can be said if they are not recited! For example brahmin, just as a man with good sight looking at the reflection of his face in a vessel overgrown with weeds and moss, would not know and see it clearly. Similarly, brahmin, when one is overcome by sloth and torpor, oppressed by sloth and torpor, and does not understand truly the way to escape from sloth and torpor that have arisen, one does not truly know and see one's own interest, or the interest of another, ...p.... one does not truly know and see the interest of both. Though the Vedas are recited for

long, day and night, they do not come into one's mind. What can be said if they are not recited! (3)

And again brahmin, when one is overcome by restlessness and worry, when one abides with mind oppressed by restlessness and worry, and does not understand truly the way to escape from restlessness and worry that have arisen, one does not truly know and see one's own interest, or the interest of another ...p... one does not know and see the interest of both. Though the Vedas are recited for long, day and night, they do not come into one's mind. What can be said if they are not recited.

For example brahmin, just as with good sight, looking at the reflection of his face in a vessel filled with water ruffled by the wind into movement and waves, would not know and see it clearly. Similarly, brahmin, when one is overcome by restlessness and worry, when one abides with mind oppressed by restlessness and worry, and does not understand truly the way to escape from restlessness and worry that have arisen, one does not truly know and see one's own interest or the interest of another ...p... one does not truly know and see the interest of both. Though the Vedas are recited for long, day and night, they do not come into one's mind. What can be said if they were not recited. (4)

And again brahmin, when one is overcome by doubt, oppressed by doubt and does not understand truly the escape from doubt that has arisen, one does not truly know and see one's own interest, or the interest of another ...p...one does not truly know and see the interest of both. Though the Vedas are recited for long, day and night, they do not come into one's mind. What can be said if they are not recited.

For example brahmin, just as a man with good sight, looking at the reflection of his face in a vessel placed in the

dark and filled with water that is agitated, turbid, and would not know and see it clearly. Similarly, brahmin, when one is overcome and disturbed by doubt, when one abides with mind oppressed by doubt and does not understand truly the way to escape from doubt that has arisen, one does not truly know and see one's interest, or the interest of another ...p...one does not know and see the interest of both. Though the Vedas are recited for long, day and night, they do not come into one's mind. What can be said if they are not recited. (5)

Brahmin, when one is not overcome by craving for sensual pleasures, when one abides with mind not oppressed by craving for sensual pleasures and truly understands the way to escape from craving for sensual pleasures that have arisen, one truly knows and sees one's own interest, the interest of another and the interest of both,. Though the Vedas are not recited for long, day and night, they come into one's mind. What can be said if they are recited!

For example brahmin, just as a man with good sight looking at the reflection of his face in a vessel not mixed with lac dye, tumeric, dark blue dye, dark red dye, would know and see it clearly. Similarly, brahmin, when one is not overcome by craving for sensual pleasures ...p...(1)

And again brahmin, when one is not overcome by ill will ...p...

For example brahmin, just as a man with good sight, looking at the reflection of his face in a vessel filled with water not heated by fire, not boiling up and not flowing over, would know and see it clearly, similarly brahmin, when one is not overcome by ill will ...p...(2)

And again brahmin, when one is not overcome by sloth and torpor ...p...

For example brahmin, just as a man with good sight looking at the reflection of his face in a vessel filled with

water not overgrown with weeds and moss, would know and see it clearly, similarly brahmin, when one is not overcome by sloth and torpor ...p...(3)

And again brahmin, when one is not overcome by restlessness and worry ...p...

For example brahmin, just as a man with good sight looking at the reflection of his face in a vessel filled with water not ruffled by the wind into movement and waves, would know and see it clearly, similarly brahmin, when one is not overcome by restlessness and worry ...p... (4)

And again brahmin, when one is not overcome by doubt, when one abides with mind not oppressed by doubt and understands truly the way to escape from doubt that has arisen, one truly knows and sees one's own interest, the interest of another, and the interest of both. Though the Vedas are not recited for long, day and night, they come into one's mind. What can be said if they are recited!

For example brahmin, just as a man with good sight, looking at the reflection of his face in a vessel placed in the light and filled with water that is clear, not turbid and not agitated, would know and see it clearly, similarly brahmin, when one is not overcome by doubt, when one abides with mind not oppressed by doubt, and one understands truly the way to escape from doubt, he truly knows and sees his own interest, the interest of another, the interest of both. Though the Vedas are not recited for long, day and night, they come into one's mind. What can be said if they are recited. (5)

Brahmin, though the Vedas are recited for long, day and night, at times they do not come into one's mind. What can be said if they are not recited! This (the above) is the reason for, and this is the cause of it.

Brahmin, though the Vedas are not recited for long, day and night, at times they come into one's mind. What can

be said if they are recited! This (the above) is the reason for, and this is the cause of it. (Said the Bhagavā).

Venerable Gotama, delightful indeed is the discourse
...p...

May the Venerable Gotama take me as a lay disciple who takes refuge in the Three Gems from now on till the end of my life.

End of Saṅgārava Sutta,
the third in this Vagga.

4. 'KĀRAṆAPĀLĪ SUTTA

Discourse concerning Karaṇapali

194. At one time the Bhagavā was staying at the pinnacled monastery in Mahāvana Grove near Vesālī. At that time Brahmin Kāraṇapālī was in service of the Licchavī rulers. Brahmin Kāraṇapālī seeing Venerable Piṅgiyānī coming from a distance said:

“Venerable Piṅgiyānī, where have you come from, at this noontime of the day?”

Brahmin, I have come from the presence of Samaṇa Gotama. (Replied Venerable Piṅgiyānī).

What does Venerable Piṅgiyānī think of this? Does he think that Samaṇa Gotama is wise with keen intellect? (Asked Brahmin Kāraṇapālī).

Brahmin, what sort of person am I? How can I know the keen intellect of Samaṇa Gotama? One who knows the keen intellect (of Samaṇa Gotama) must be one like Samaṇa Gotama himself. (Said Venerable Piṅgiyānī).

Venerable Piṅgiyānī does indeed praise Samaṇa Gotama in lofty and noble terms. (Said Brahmin Kāraṇapālī).

Brahmin, what sort of person am I? What sort of person can praise Samaṇa Gotama? That Samaṇa Gotama is worthy of praise because of his praiseworthy virtues. For that reason is he nobler than devas and humans. (said Venerable Piṅgiyānī).

Seeing what special benefit does Venerable Piṅgiyānī revere Samaṇa Gotama so much? (Asked Brahmin Kāraṇapālī).

For example, brahmin, just as a man who has enjoyed a taste that is excellent will not hanker after an inferior taste, similarly, brahmin, one who has listened to any division of Samaṇa Gotama's Teaching, either as discourse, poem, detailed exposition in prose, or discourse relating to wonders, does not hanker after the views of many other samaṇas and brāhmaṇas.

For example, Brahmin, just as a man oppressed by exhaustion and hunger were to obtain a piece of honey cake and should lick it on any side, would experience an excellent taste which does not need any added sweetness. Similarly, brahmin, whatever division of Samaṇa Gotama's Teaching is listened to, either as discourse, poem, exposition in prose, or discourse relating to wonders, delight and clarity of mind would be experienced.

For example, brahmin, just as a man were to obtain a piece of sandalwood, whether it be yellow sandalwood or red sandalwood and were to smell it, whether at its root, or at the tip, or in the middle, would experience excellent fragrance which does not need any added fragrance. Similarly brahmin, whatever division of Samaṇa Gotama's Teaching is listened to, either as discourse, poem, detailed exposition in prose, or discourse relating to wonders, one would experience pleasure and delight.

For example, brahmin, just as a man who is very ill, afflicted by sickness and in great pain, on being treated by a competent physician is instantly relieved of his pain, similarly brahmin, whatever division of Samaṇa Gotama's Teaching is listened to, either as discourse, poem, exposition in prose or discourse relating to wonders, grief, lamentation, bodily pain, distress (of mind) and despair disappears.

For example, brahmin, just as a man oppressed by the sun, overcome by heat, travel worn, hungry and thirsty, should come to a delightful pond of clear, savoury, cool and white water with beautiful banks, would descend into the pond, would bathe and drink and put an end to all the heat, to all the fatigue, to all the swelter in him, similarly, brahmin, whatever division of Samaṇa Gotama's Teaching is listened to, either as a discourse, poem, exposition in prose, or discourse relating to wonders, all the heat, all the fatigue and all the swelter are put to an end.

On this being said, the Brahmin Kāraṇakālī rose from his seat, arranged his robe over the left shoulder, kneeled on the ground and with uplifted palms in the direction where the Bhagavā was, said and exulted three times thus.

“I make obeisance to the Bhagavā who is worthy of special veneration and who knows by himself and truly all dhammas.”

“I make obeisance to the Bhagavā who is worthy of special veneration and who knows by himself and truly all dhammas.”

“I make obeisance to the Bhagavā who is worthy of special veneration and who knows by himself and truly all dhammas”.

Venerable Piṅgiyānī, it is indeed excellent! It is indeed excellent. Venerable Piṅgiyānī, just as 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 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.

Venerable Piṅgiyānī, I take refuge in the Revered Gotama, I take refuge in the Dhamma, I take refuge in the Saṅgha. May Revered Piṅgiyānī take me as a lay disciple who has his refuge in the Three Gems from now on till the end of my life.

End of Kāraṇakālī Sutta,
the fourth in this Vagga.

5. PIṄGIYĀNĪ SUTTA

Discourse concerning Pingiyani

195. At one time, when the Bhagavā was staying at the big pinnacled monastery in Mahāvana Grove near Vesālī, five hundred Licchavī princes approached the Bhagavā.

Some of the Licchavī rulers were dark blue in appearance, were dressed in dark blue clothes with dark blue ornaments. Some of the Licchavī rulers were yellow in appearance, were dressed in yellow clothes with yellow ornaments. Some of the Licchavī rulers were red in appearance, were dressed in red clothes with red ornaments. Some of the Licchavī rulers were white in appearance, were dressed in white clothes with white ornaments. The Bhagavā surpassed in elegance to the Licchavī princes in appearance and attendants.

At that time, the Brahmin Piṅgiyānī rose from his seat, arranged his robe over the left shoulder, and with uplifted palms in the direction where the Bhagavā was, respectfully said to the Bhagavā: “Bhagavā, may I be allowed to speak. Sugata, may I be allowed to speak”.

“Piṅgiyānī, do speak” said the Bhagavā.

The Brahmin Piṅgiyānī then praised the Bhagavā in verse in the presence of the Bhagavā.

“Adore the Buddha, brilliant with his glorious rays, who is like the Kokanada lotus that blossoms early in the morning, that has good fragrance and that does not lose its fragrance and is like the sun that dispels the darkness and shines radiantly in the sky.”

The Licchavī princes then gave their five hundred upper robes to brahmin Piṅgiyānī who in turn offered them to the Bhagavā. The Bhagavā then said to the Licchavī princes “Licchavī princes, it is rare for these five kinds of treasures to appear in the world”. What are the five?

It is rare for a Buddha to appear in the world, who is worthy of special veneration and who knows by himself truly all dhammas.

It is rare for one to appear in the world, who can teach the Dhamma (the Doctrine) and the Vinaya (the Discipline) taught by the Buddha.

It is rare for one to appear in the world, who understands the Buddha’s Dhamma and Vinaya when it is taught.

It is rare for one to appear in the world, who understands the Buddha’s Dhamma and Vinaya when it is taught and who practises it in conformity with the Supramundane Dhamma.

It is rare for one to appear in the world, who has a sense of gratitude and who acknowledges it.

Licchavī princes, it is rare for these five treasures to appear in the world.

End of Piṅgiyānī Sutta,
the fifth in this Vagga.

6. MĀHĀSUPINA SUTTA

Discourse on the Great Dreams

196. Bhikkhus, when the Bhagavā who is worthy of special veneration and who knows truly by himself all dhammas, was still a bodhisatta and before he knew the Four Noble Truths, he had five kinds of dreams.

What are the five?

Bhikkhus, when the Tathāgata, who is worthy of special veneration and who knows truly by himself all dhammas, before he knew the Four Noble Truths, was still a bodhisatta, he dreamt that this great earth was his worthy bed; the Himalayan mountain was his pillow; that he rested his left hand on the eastern ocean, his right hand on the western ocean and his pair of feet on the southern ocean. Bhikkhus, to the Tathāgata who is worthy of special veneration and who knows truly by himself all dhammas, before he knew the Four Noble Truths, and when he was still a bodhisatta, this was the first dream that he had.

And again, bhikkhus, the Tathāgata who is worthy of special veneration and who knows truly by himself all dhammas, before he knew the Four Noble Truths, and when he was still a bodhisatta, dreamt that the kind of grass called Tiriya grew from his navel reaching up to the sky. Bhikkhus, to the Tathāgata who is worthy of special veneration and who knows truly by himself all dhammas, before he knew the Four Noble Truths, when he was still a bodhisatta, this was the second dream that he had.

And again, bhikkhus, the Tathāgata, who is worthy of special veneration and who knows truly by himself all dhammas, before he knew the Four Noble Truths, when he was still a bodhisatta, dreamt that an army of black-headed white insects crawled up his legs up to his knees, enveloping

them. Bhikkhus, to the Tathāgata who is worthy of special veneration and who knows truly by himself all dhammas, before he knew the Four Noble Truths, when he was still a bodhisatta, this was the third dream that he had.

And again bhikkhus, the Tathāgata, who is worthy of special veneration and who knows truly by himself all dhammas, before he knew the Four Noble Truths, when he was still a bodhisatta, dreamt that four kinds of bird of different colours, came from the four directions and descended at his feet, all of them turning white. Bhikkhus, to the Tathāgata who is worthy of special veneration and who knows truly by himself all dhammas, before he knew the Four Noble Truths, when he was still a bodhisatta, this was the fourth dream that he had.

And again bhikkhus, the Tathāgata who is worthy of special veneration and who knows truly by himself all dhammas, before he knew the Four Noble Truths, when he was still a bodhisatta, dreamt that he walked on a mountain of excreta, unsoiled by excreta at every level of the mountain. Bhikkhus, to the Tathāgata who is worthy of special veneration and who knows truly by himself all dhammas, before he knew the Four Noble Truths, when he was still a bodhisatta, this was the fifth dream that he had.

Bhikkhus, the Tathāgata who is worthy of special veneration and who knows truly by himself all dhammas, before he knew the Four Noble Truths, when he was still a bodhisatta, dreamt that this earth was his worthy bed; the Himalayan mountain was his pillow, that he rested his left hand on the eastern ocean, his right hand on the western ocean, and his pair of feet on the southern ocean. Bhikkhus, this first great dream that the Tathāgata, who is worthy of special veneration and who knows truly by himself all dhammas, had, as a bodhisatta, presaged that he would realize (with penetrative insight) the incomparable Arahatta Path knowledge.

Bhikkhus, the Tathāgata, who is worthy of special veneration and who knows truly by himself all dhammas, before he knew the Four Noble Truths, when he was still a bodhisatta, dreamt that the kind of grass called Tiriya grew from his navel reaching up to the sky. This second dream that the Tathāgata, who is worthy of special veneration and who knows truly by himself all dhammas, had as a bodhisatta presaged that he would realize (with penetrative insight) the Noble Path of Eight Constituents, that would be made known to the world of men and devas.

Bhikkhus, the Tathāgata, who is worthy of special veneration and who knows truly by himself all dhammas, before he knew the Four Noble Truths, when he was still a bodhisatta, dreamt that an army of black-headed white insects crawled up his legs up to his knee, enveloping them. This third dream that the bodhisatta had presaged that multitudes of people wearing white clothes would take refuge in him for life.

Bhikkhus, the Tathāgata who is worthy of special veneration and who knows truly by himself all dhammas, before he knew the Four Noble Truths, when he was still a bodhisatta, dreamt that four kinds of birds of different colours came from the four directions and descended at his feet, all of them turning white. This fourth dream that the bodhisatta had presaged that the four classes (of people), namely, the ruling class, the brahmin class, the trading class and the labouring class, in the Buddha's Teaching would leave lay life and enter bhikkhuhood and realize the incomparable Arahatta-fruit.

Bhikkhus, before the Tathāgata who is worthy of special veneration and who knows truly by himself all dhammas, before he knew the Four Noble Truths, when he was still a bodhisatta, dreamt that he walked on a mountain of excreta.

unsoiled by the excreta at every level of the mountain. This fifth great dream, that the bodhisatta had presaged that the Buddha would not be flattered by the four requisites of robes, alms food, monastic shelter, and medicines and medicinal requisites for use in sickness, would not be deluded by them, would not be overwhelmed by them, and would not make use of them, seeing their fault and knowing liberation.

Bhikkhus, the Tathāgata, who is worthy of special veneration and who knows truly by himself all dhammas, before he knew the Four Noble Truths, when he was still a Bodhisatta had these five kinds of great dreams.

End of Mahāsupina Sutta,
the sixth in this Vagga.

7. VĀSSA SUTTA

Discourse Concerning Rains

197. Bhikkhus, these are the five kinds of danger to the rains. The soothsayers do not know these dangers which are not reflected in their intellect.

What are the five?

Bhikkhus, the element of heat in the upper regions of the sky undergoes violent changes and gets dissolved. For that reason, the rains that have arisen disappear. Bhikkhus, this is the first danger to the rains. The soothsayers do not know this danger which is not reflected in their intellect.

And again bhikkhus, the element of motion in the upper regions of the sky undergoes violent changes and gets dissolved. For that reason, the rains that have arisen disappear. Bhikkhus, this is the second danger to the rains. The soothsayers do not know this danger which is not reflected in their intellect.

And again bhikkhus, Rahu, the asura king, receives the rains in his hands and throws them into the ocean. Bhikkhus, this is the third danger to the rains. The soothsayers do not know this danger which is not reflected in their intellect.

And again bhikkhus, the rain cloud deities are forgetful. Bhikkhus, this is the fourth danger to the rains. The soothsayers do not know this danger which is not reflected in their intellect.

And again bhikkhus, the people do not observe the Dhamma. Bhikkhus, this is the fifth danger to the rains. The soothsayers do not know this danger which is not reflected in their intellect.

Bhikkhus, these are the five kinds of danger to the rains. The soothsayers do not know these dangers which are not reflected in their intellect.

End of Vāssa Sutta,
the seventh in this Vagga.

8. VĀCĀ SUTTA

Discourse on Speech

198. Bhikkhus, speech that has five characteristics is well spoken, not ill-spoken. It is free from blame and is not censured by the wise.

What are the five?

Speech made at the appropriate time.

Speech made truthfully.

Speech made gently.

Speech made in association with benefit.

Speech made with loving-kindness.

Bhikkhus, speech that has these five characteristics is well spoken, not ill-spoken. It is free from blame and is not censured by the wise.

End of Vācā Sutta,
the eighth in this Vagga.

9. KULA SUTTA

Discourse on the Houses

199. Bhikkhus, the inmates of a house visited by bhikkhus possessed of morality will bring forth many meritorious deeds associated with five conditions.

What are the five?

Bhikkhus, when a house is visited by bhikkhus possessed of morality and the inmates see them, their minds are gladdened; at then that time a household is said to be practising the discipline conducive to rebirth in the deva world.

Bhikkhus, when a house is visited by bhikkhus possessed of morality and when the inmates welcome them, make obeisance to them and provide seats for them, that household is said to be practising the discipline conducive to rebirth in noble families.

Bhikkhus, when a house is visited by bhikkhus possessed of morality and when the inmates get rid of the impurity of niggardliness, that household is said to be practising the discipline conducive to great power.

Bhikkhus, when a house is visited by bhikkhus possessed of morality and when the inmates make offerings to the best

of their ability and means; that household is said to be practising the discipline conducive to great wealth.

Bhikkhus, when a house is visited by bhikkhus possessed of morality and when the inmates ask questions, present their problems and listen to discourses, that house is said to be practising the discipline conducive to great wisdom.

Bhikkhus, the inmates of a house visited by bhikkhus possessed of morality will bring forth many meritorious deeds associated with these five conditions.

End of Kula Sutta,
the ninth in this Vagga.

10. NISSĀRANIYA SUTTA

Discourse on Conditions for the Deliverance

200. Bhikkhus, the nature of liberation is of five kinds.

What are the five?

In this Teaching, bhikkhus, for the bhikkhu who contemplates sensual pleasures, his mind that does not run into sensual pleasures is not clear, is not steady, and does not freely enter (into the object of contemplation). However, for the bhikkhu who contemplates the Jhāna of impurity (asubha), his mind turns into (the jhāna of) renunciation is clear, is steady and freely enters into (the jhāna of) renunciation. The jhānic consciousness of that bhikkhu properly reaches the object of attention, is properly developed, has properly risen from sensual pleasures, is properly freed and is separated from sensual pleasures. That bhikkhu is freed from the āsavas that arise on account of sensual pleasures and that cause suffering and distress. That bhikkhu does not have to experience

unpleasant sensation. This (Jhāna of renunciation) is the liberation from sensual pleasures, it is taught. (1)

And again bhikkhus, for the bhikkhu who contemplates ill will, his mind that does not run into ill will, is not clear, is not steady, and does not freely enter (into the object of contemplation). But, for the bhikkhu who contemplates loving-kindness which is free from ill will as the object of attention, his mind runs into loving-kindness, is clear, is steady and freely enters (into the object of contemplation). The jhānic consciousness of that bhikkhu properly reaches the object of attention, is properly developed, has properly risen from ill will, is properly freed and is separated from ill will. That bhikkhu is freed from the āsavas that arise on account of ill will and that cause suffering and distress. That bhikkhu does not have to experience unpleasant sensation. This (jhāna of loving-kindness) is the liberation from ill will, it is taught. (2)

And again bhikkhus, for the bhikkhu who contemplates cruelty, his mind that does not run into cruelty, is not clear, is not steady, and does not freely enter (into the object of contemplation). But, for the bhikkhu who contemplates non-cruelty (jhāna of compassion), his mind that properly reaches the object of meditation, is properly developed, has properly risen from non-cruelty, and is properly freed and is separated from cruelty. That bhikkhu is freed from the āsavas that arise on account of cruelty and that cause suffering and distress. That bhikkhu does not have to experience unpleasant sensation. This (jhāna of compassion) is liberation from cruelty, it is taught. (3)

And again bhikkhus, for the bhikkhu who contemplates the kasina device (an object for tranquillity meditation), his mind that does not run into the kasina device, is not clear, is not steady and does not freely enter (the object of meditation). But, for the bhikkhu who contemplates the non-material jhāna,

his mind that runs into the non-material jhāna is clear, is steady, and freely enters (into the object of meditation). That bhikkhu's non-material jhānic consciousness properly reaches (the object of attention), is properly developed, and has properly risen from the kasiṇa device, and is properly freed and is separated from the kasiṇa device. That bhikkhu is freed from the āsavas that arise on account of kasiṇa device and that cause suffering and distress. That bhikkhu does not have to experience unpleasant sensation. This (non-material jhāna) is liberation from kasina device, it is taught. (4)

And again bhikkhus, for the bhikkhu who contemplates sakkāya, the five aggregates of existence, his mind that does not run into sakkāya, is not clear, is not steady, and does not freely enter (into the object of meditation). But, for the bhikkhu who contemplates cessation of sakkāya i.e. Arahatta-fruit, his mind that runs into cessation of craving for sakkāya, is clear, is steady and freely enters (into the object of meditation). The Arahatta-fruit consciousness of that bhikkhu properly reaches the object of attention, is properly developed, has properly risen from sakkāya, is properly freed and is separated from sakkāya. That bhikkhu is freed from the āsavas that arise on account of sakkāya and that cause suffering and distress. That bhikkhu does not have to experience unpleasant sensation. This (cessation of craving for sakkāya) is liberation from sakkāya, it is taught. (5)

In that bhikkhu, there does not persist any delight in sensual pleasure, nor any delight in ill will, nor any delight in cruelty, nor any delight in kasiṇa device, nor any delight in sakkāya. Because there does not persist any delight in sensual pleasures, nor any delight in ill will, nor any delight in cruelty, nor any delight in kasina device, nor any delight in sakkāya, bhikkhus, that bhikkhu is said to be a bhikkhu in whom no defilements persist, who has eliminated craving, one

who has done away with the fetters, one who has properly cast off conceit, and one who has ended dukkhas.

Bhikkhus, the nature of liberation is of these five kinds.

End of Nissāraṇīya Sutta,
the tenth in this Vagga.

End of Brāhmaṇa Vagga, the fifth Vagga.

End of the Fourth Fifty Suttas.

V. PAÑCAMA PAÑÑĀSAKA
The Fifth Fifty Suttas

(xxi). i. KIMILA VAGGA

1. Kimila Sutta
2. Dhammasavana Sutta
3. Assajaniya Sutta
4. Bala Sutta
5. Cetokhila Sutta
6. Vinibandha Sutta
7. Yāgu Sutta
8. Dantakaṭṭha Sutta
9. Gīassara Sutta
10. Muṭṭhassati Sutta

(xxi). i. KIMILA VAGGA

1. KIMILA SUTTA

Discourse to Kimila

201. Once the Bhagavā was staying in the Indian Oak Grove near Kimila. During that time the Venerable Kimila Thera approached the Bhagavā, made his obeisance, seated at a suitable place and respectfully said to the Bhagavā.

“Venerable Sir, what is the reason, what is the cause of the dhamma of the virtuous not lasting for long after the Bhagavā has passed away into Parinibbāna?”

In this Teaching, when the Bhagavā passes away into Parinibbāna, the male and female bhikkhus, the male and female lay disciples:

Will live without respect for and submission to the Bhagavā.

Will live without respect for and submission to the Dhamma (the Law).

Will live without respect for and submission to the Saṅgha (order of bhikkhus).

Will live without respect for and submission to the code of morality.

Will live without respect for and submission to one another.

Kimila, this is the reason for and this is the cause of the dhamma of the virtuous not lasting for long after the Bhagavā's passing away into Parinibbāna.

Venerable Sir, what is the reason for and what is the cause of the dhamma of the virtuous lasting long after the Bhagavā's passing away into Parinibbāna?

In this teaching, Kimila, when the Bhagavā passes away into Parinibbāna, the male and female bhikkhus, and the male and female lay disciples:

Will live with respect for and submission to the Bhagavā.

Will live with respect for and submission to the Dhamma (the Law).

Will live with respect for and submission to the Saṅgha (Order of bhikkhus).

Will live with respect for submission to the code of morality.

Will live with respect for and submission to one another.

Kimila, this is the reason for, and this is the cause of the dhamma of the virtuous lasting long after the Bhagavā's passing away into Parinibbāna.

End of Kimila Sutta,
the first in this Vagga.

2. DHAMMASSAVANA SUTTA

Discourse on Hearing the Dhammas

202. Bhikkhus, these are the five kinds of benefit of listening to the Dhamma.

What are the five?

One hears what one has not heard before.

What has been heard (before) is purified.

Doubt can be overcome.

One's view is righted.

One's mind is made lucid.

Bhikkhus, these are the five kinds of benefit of listening to the Dhamma.

End of Dhammassavana Sutta,
the second in this Vagga.

3. ASSAJANIYA SUTTA

Discourse with the Simile of the Thoroughbred

203. Bhikkhus, the king's thoroughbred steed which is possessed of five qualities is worthy of the king. It is an asset to the king and is reckoned an attribute of kingship.

What are the five?

It goes straight.

It is fast.

It is gentle.

It is patient.

It is possessed of good habits.

Bhikkhus, the king's thoroughbred steed which is possessed of these five qualities is worthy of the king. It is an asset to the king and is reckoned an attribute of kingship.

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

What are the five?

The bhikkhu is possessed of straight forwardness, alertness, gentleness, patience and pure conduct.

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

End of Assajaniya Sutta,
the third in this Vagga.

4. BALA SUTTA**Discourse on Power**

204. Bhikkhus, these are the five powers.

What are the five?

The power of Conviction

The power of Shame (to do evil)

The power of Fear (to do evil)

The power of Endeavour

The power of Wisdom

Bhikkhus, these are the five powers.

End of Bala Sutta,
the fourth in this Vagga.

5. CETOKHILA SUTTA**Discourse concerning Spikes to the Mind**

205. Bhikkhus, these are the five factors which are spikes to the mind.

What are the five?

Bhikkhus, in this Teaching, a bhikkhu has doubts about the Bhagavā, he is perplexed, cannot decide his mind, is not clear. Bhikkhus, the mind of the bhikkhu who has doubts about the Buddha, who is perplexed, who cannot decide and whose mind is not clear, is not inclined towards making effort, repeated effort, lasting effort and strenuous effort in meditation. This lack of inclination of the bhikkhu's mind is the first factor towards making effort, repeated effort, lasting effort and strenuous effort in meditation, which is a spike to the mind.

And again bhikkhus, a bhikkhu has doubts about the Dhamma (the Law). ...p...

Has doubts about the Saṅgha (Order of bhikkhus) ...p...

Has doubts about the practice of training oneself ...p...

Is angry, displeased, sore at heart and fractious with his companions in the practice of the Dhamma.

Bhikkhus, the mind of that bhikkhu who is angry, is displeased, is sore at heart and is fractious with (his) companions in the practice of the Dhamma and which is like a spike, is not inclined towards making effort, repeated effort, lasting effort and strenuous effort in meditation. This lack of inclination is the fifth factor which is a spike to the mind.

These bhikkhus, are the five factors that are spikes to the mind.

End of Cetokhila Sutta,
the fourth in this Vagga.

6. VINIBANDHA SUTTA

Discourse on Bondage

206. These are the five factors which are bondage of the mind.

What are the five?

In this Teaching, bhikkhus, a bhikkhu has attachment, desire, love, thirst, burning pain, and craving that are not detached from sense pleasures. Bhikkhus, the mind of the bhikkhu who has attachment, desire, love, thirst, burning pain, and craving that are not detached from sense pleasures, is not inclined towards making effort, repeated effort, lasting effort and strenuous effort in meditation.

This lack of inclination of the bhikkhu's mind towards making effort, repeated effort, lasting effort and strenuous effort in meditation, is the first factor that is a bondage of the mind.

And again bhikkhus, a bhikkhu has attachment ...p... that are not detached from (his own) body ...p... attachment ...p... that is not detached from Corporeality ...p...

(The bhikkhu) after having eaten to his stomach full, he devotes himself to the comfort of sleeping the comfort of lying down, of sleeping ...

(The bhikkhu) taking up the Noble Practice of Purity, aspiring to a certain kind of devahood (with this in mind) "May I become a powerful deva or (at least) an ordinary deva with this observance of morality, with this practice, with this austerity and with this abstinence from sex".

Bhikkhus, the mind of the bhikkhu who practises the Noble Discipline, aspiring to a certain kind of devahood (with this in mind): "May I become a powerful deva or at least an ordinary deva with this observance of morality, with this practice, with this austerity and with this abstinence from sex", is not inclined towards making effort, repeated effort, lasting effort and strenuous effort in meditation. This lack of inclination of the bhikkhu's mind towards making effort ... in meditation, is the fifth factor that is a bondage of the mind.

These, bhikkhus, are the five factors that are bondage of the mind.

End of Vinibandha Sutta.

the sixth in this Vagga.

· · 7. YĀGU SUTTA

Discourse on Rice Gruel

207. Bhikkhus, these are the five benefits of rice gruel.

What are the five?

It dispels hunger.

It dispels thirst.

It causes wind to descend.

It cleanses the bladder.

It digests remnants of newly-taken food.

Bhikkhus, these are the five benefits of rice gruel.

End of Yāgu Sutta,
the seventh in this Vagga.

8. DANTAKAṬṬHA SUTTA

Discourse on Toothstick

208. Bhikkhus, these are the five disadvantages of not chewing the toothstick.

What are the five?

The eyes are not clear.

The mouth smell bad.

The taste buds are not clean.

Bile and phlegm get mixed up with the food.

The one who does not chew the toothstick does not have a good appetite.

Bhikkhus, these are the five disadvantages of not chewing the toothstick.

These are the benefits of chewing the toothstick.

What are the five?

It makes the eyes clean.

It makes the mouth smell good.

It cleanses the taste buds.

Bile and phlegm do not get mixed up with the food.

The one who chews the toothstick has a good appetite.

Bhikkhus, these are the five benefits of chewing the toothstick.

End of Dantakaṭṭha Sutta,
the eighth in this Vagga.

9. GĪTASSARA SUTTA

Discourse Given in a Singing Voice

209. Bhikkhus, these are the five faults of one who preaches the Dhamma with long drawn-out singing voice.

What are the five?

The preacher himself comes to be attached to that voice.

Others also come to be attached to that voice.

People would come to criticize saying "These samaṇas of the Sakyan clan are singing just like we do"

The preacher who wishes to chant his discourse will have his concentration destroyed.

Those who come after will imitate such preachers.

Bhikkhus, these are the five faults of one who preaches the Dhamma with long drawn-out singing voice.

End of Gītassara Sutta,
the ninth in this Vagga.

10. MUTTHASSATI SUTTA

Discourse on Being Without Mindfulness

210. Bhikkhus, these are the faults of the bhikkhu who goes to sleep without mindfulness and comprehension.

What are the five?

He goes to sleep with discomfort.

He wakes up from sleep with discomfort.

He has bad dreams.

He is not protected by the devas.

He has wet dreams.

Bhikkhus, these are the five faults of the bhikkhu who goes to sleep without mindfulness and without comprehension.

Bhikkhus, these are the five benefits for the bhikkhu who goes to sleep with mindfulness and comprehension.

What are the five?

He goes to sleep in comfort.

He wakes up from sleep in comfort.

He does not have bad dreams.

He is protected by the devas.

He does not have wet dreams.

Bhikkhus, these are the five benefits for the bhikkhu who goes to sleep with mindfulness and comprehension.

End of Mutthassati Sutta,

the tenth in this Vagga.

End of Kimila Vagga, the first Vagga.

Namo tassa Bhagavato arahato sammasambuddhassa

(xxii). ii. AKKOSAKA VAGGA

1. Akkosaka Sutta
2. Bhaṇḍanakāraka Sutta
3. Śīla Sutta
4. Bahubbhāṇī Sutta
5. Paṭhama Akkhanti Sutta
6. Dutiya Akkhanti Sutta
7. Paṭhama Apāsādika Sutta
8. Dutiya Apāsādika Sutta
9. Aggī Sutta
10. Madhurā Sutta

(xxii). ii. AKKOSAKA VAGGA

1. AKKOSAKA SUTTA

Discourse on the Bhikkhu Who Is Apt To Abuse

211. Bhikkhus, a bhikkhu who is apt to abuse and revile his companions in the Noble Practice and who maligns the Ariyas is liable to incur five kinds of fault.

What are the five?

He will be cut off from and lose the supramundane dhammas.

He will be guilty of any one of stained ecclesiastical offences.

He will contract severe ailments.

He will die bewildered.

After death and dissolution of his body, he will be reborn in miserable existences (apāya), in wretched destinations (duggati), states of ruin (vinipata), realms of continuous suffering (niraya).

Bhikkhus, the bhikkhu who is apt to abuse and revile his companions in the Noble Practice, and who maligns the Ariyas will incur these five kinds of faults.

End of Akkosaka Sutta,
the first in this Vagga.

2. BHANDHANAKARAKA SUTTA

Discourse on the Bhikkhu Who Causes Dispute among
the Saṃgha

212. Bhikkhus, a bhikkhu who is apt to engage in strife, in the absence (of his companions in the Noble Practice),

or in their presence, who is contentious (*vivada*), who engages in disputation (*ghassa*) or who causes dispute among the Saṃgha, is liable to incur five kinds of fault.

What are the five?

He will not attain to the dhamma that he has not yet attained.

He will fall away from the dhamma that he has attained.

His ill-fame will arise and spread.

He will die bewildered.

On the dissolution of his body, at death, he will be reborn in miserable existences (*apāya*), in wretched destinations (*duggati*), states of ruin (*vinipata*), realms of continuous suffering (*niraya*).

Bhikkhus, a bhikkhu who is apt to engage in strife in the absence (of his companions in the Noble Practice) or in their presence, who is contentious, who engages in disputation, or who causes dispute among the Saṃgha will (for certain) incur these five kinds of fault.

End of Bhaṇḍanakaraka Sutta,
the second in this Vagga.

3. SILA SUTTA

Discourse on Morality

213. Bhikkhus, for an immoral person these five kinds of fault follow from decline in his morality.

What are the five?

In this Teaching bhikkhus, an immoral person whose morality has declined, will come to great loss of his wealth

through forgetfulness. This is the first fault for the immoral person whose morality has declined.

And again bhikkhus, the ill-fame of the immoral person whose morality has declined, will arise and spread. Bhikkhus, this is the second fault for the immoral person whose morality has declined.

And again bhikkhus, when the immoral person whose morality has declined, approaches an assembly of rulers, or of brahmins, or of householders, or of Samaṇas or any kind of assembly, he does so with timidity and dejected face. Bhikkhus, this is the third fault for the immoral person whose morality has declined.

And again bhikkhus, the immoral person whose morality has declined, dies bewildered. Bhikkhus, this is the fourth fault for the immoral person whose morality has declined.

And again bhikkhus, the immoral person whose morality has declined, after death and dissolution of his body will be reborn in miserable existences (apāya) in wretched destinations (duggati), states of ruin (vinipata) and realms of continuous suffering (niraya).

Bhikkhus, these are the five faults for the immoral person whose morality has declined.

Bhikkhus, these five benefits follow a moral person who is possessed of morality.

What are the five?

In this world bhikkhus, a moral person who is possessed of morality, gains a great mass of wealth owing to his being unforgetful. This is the first benefit for the moral person who is possessed of morality.

And again, bhikkhus, the good fame of a person who is possessed of morality arises and spreads. Bhikkhus, this is the second benefit for the person who is possessed of morality.

And again, bhikkhus, when a moral person who is possessed of morality, approaches an assembly of rulers, or of brahmins, or of householders or of samaṇas or any kind of assembly, he does so without timidity, with confidence and without dejected face. Bhikkhus, this is the third benefit for the person who is possessed of morality.

And again, bhikkhus, the moral person who is possessed of morality dies unbewildered. Bhikkhus, this is the fourth benefit for the moral person who is possessed of morality.

And again, bhikkhus, the moral person who is possessed of morality after death and dissolution of his body reappears in good destination, the happy world of the devas. Bhikkhus, this is the fifth benefit for the moral person who is possessed of morality.

Bhikkhus, these are the five kinds of benefit for the moral person who is possessed of morality.

End of Sīla Sutta,
the third in this Vagga.

4. BAHUBHĀṆI SUTTA

Discourse on the Talkative Person

214. Bhikkhus, these are the five kinds of fault of a person who is talkative.

What are the five?

He is apt to speak what is not true.

He is apt to speak what is slanderous.

He is apt to speak harshly.

He is apt to speak what is frivolous.

After death and dissolution of his body, he reappears is reborn in miserable existences, in wretched destination, in states of ruin and realms of continuous suffering.

Bhikkhus, these are the five kinds of faults of a person who is talkative.

Bhikkhus, these are the five kinds of benefit for a person who speaks with judiciousness and wisdom.

What are the five?

He is not apt to speak what is not true.

He is not apt to speak what is slanderous.

He is not apt to speak harshly.

He is not apt to speak what is frivolous.

After death and dissolution of his body he reappears in a good destination, the happy world of devas.

Bhikkhus, these are the five benefits for the person who speaks with judiciousness and wisdom.

End of Bahubhāṇi Sutta,
the fourth in this Vagga.

5. PAṬHAMA AKKHANTI SUTTA

First Discourse on Being Impatient

215. Bhikkhus, these are the five kinds of fault of being impatient.

What are the five?

(One who is impatient) is not loved and cherished by many.

(One who is impatient) incurs much enmity.

(One who is impatient) commits many faults.

(One who is impatient) dies bewildered.

After death and dissolution of his body, he is reborn in miserable existences, in wretched destinations, in states of ruin, and realms of continuous suffering.

Bhikkhus, these are the five kinds of fault of being impatient.

Bhikkhus, these are the five kinds of benefit of being patient.

What are the five?

(One who is patient) is loved and cherished by many.

(One who is patient) does not incur much enmity.

(One who is patient) does not commit many faults.

(One who is patient) dies unbewildered.

After death and dissolution of his body he is reborn in a good destination, the happy world of the devas.

Bhikkhus, these are the five kinds of benefit of being patient.

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

6. DUTIYA AKKHANTI SUTTA

Second Discourse on Being Impatient

216. Bhikkhus, these are the five kinds of fault, of being impatient.

What are the five?

(One who is impatient) is not loved and cherished by many.

(One who is impatient) is brutal.

(One who is impatient) suffers from remorse (dissatisfaction).

(One who is impatient) dies bewildered.

After death and dissolution of his body he is reborn in miserable existences, in wretched destinations, in states of ruin, and realms of continuous suffering.

Bhikkhus, these are the five kinds of fault of being impatient.

Bhikkhus these are the five kinds of benefit of being patient.

What are the five?

(One who is patient) is loved and cherished by many.

(One who is patient) is not brutal.

(One who is patient) does not suffer from remorse.

(One who is patient) dies unbewildered.

After death and dissolution of his body he is reborn in a good destination, the happy world of the devas.

Bhikkhus, these are the five kinds of benefit of being patient.

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

7. PAṬHAMA APĀSĀDIKA SUTTA

First discourse on One not Worthy of Esteem

217. Bhikkhus, these are the five kinds of faults of one who is not worthy of esteem.

What are the five?

He reproaches himself.

The wise appraise and dispraise him.

His ill-fame arises and spreads.

He dies bewildered.

After death and dissolution of his body, he reappears in wretched destinations, miserable existences, states of ruin and realms of continuous suffering.

Bhikkhus, these are the five kinds of faults of one who is not worthy of esteem.

Bhikkhus, these are the five kinds of benefit of one who is worthy of esteem.

What are the five?

He does not reproach himself.

He is appraised and praised by the wise.

His good fame arises and spreads.

He dies unbewildered.

After death and dissolution of his body, he is reborn in a good destination, the happy world of the devas.

Bhikkhus, these are the five kinds of benefit of the person who is worthy of esteem.

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

8. DUTIYA APĀSĀDIKA SUTTA

Second Discourse on One not worthy of Esteem

218. Bhikkhus, these are the five kinds of faults of a person who is not worthy of esteem.

What are the five?

Those who do not esteem him do not come to esteem him.

Some of those who esteem him come to lose their esteem.

He does not follow and practise the Teaching of the Buddha.

Those who come after him do not imitate him.

His mind is not clear.

Bhikkhus, these are the five kinds of fault of the person who is not worthy of esteem.

Bhikkhus, those are the five kinds of benefit of the person who is worthy of esteem.

What are the five?

Those who do not esteem him come to esteem him.

Those who already esteem him come to esteem him more.

He follows and practises the Teaching of the Buddha.

Those who come after him imitate him.

That person's mind is clear.

Bhikkhus, these are the five kinds of benefits of the person who is worthy of esteem. (Said the Bhagavā).

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

9. AGGI SUTTA**Discourse on Warming Oneself Before a Fire**

219. Bhikkhus, these are the five kinds of fault of warming (oneself) before a fire.

What are the five?

It makes the eyes unclear.

It makes for impairment of appearance.

It enfeebles one.

It makes for increase in desire for companionship.

It is conducive to unprofitable talk (that is contrary to correct practice conducing to the attainment of deva realm and Nibbāna).

Bhikkhus, these are the five kinds of faults of warming (oneself) before a fire. (Said the Bhagavā).

End of Aggi Sutta,
the ninth in this Vagga.

10. MADHURA SUTTA**Discourse concerning Madhura Town**

220. Bhikkhus, these are the five kinds of fault of Madhurā Town.

What are the five?

The ground is uneven.

It is too dusty.

It has ferocious dogs.

It has menacing demons.

It is difficult to obtain alms food there.

Bhikkhus, these are the five kinds of fault of Madhurā Town. (Said the Bhagavā).

End of Madhura Sutta,

the tenth in this Vagga.

End of Akkosaka Vagga, the second Vagga.

(xxiii). iii. DĪGHACĀRIKA VAGGA

1. Paṭhama Dīghacārika Sutta
2. Dutiya Dīghacārika Sutta
3. Atinivāsa Sutta
4. Maccharī Sutta
5. Paṭhama Kulūpaka Sutta
6. Dutiya Kulūpaka Sutta
7. Bhoga Sutta
8. Ussūrabhatta Sutta
9. Paṭhama Kaṇhasappa Sutta
10. Dutiya Kaṇhasappa Sutta

(xxiii). iii. DĪGHACĀRIKA VAGGA

1. PAṬHAMA DĪGHACĀRIKA SUTTA

First Discourse on Going on a Long Journey

221. Bhikkhus, these are the five kinds of fault for the bhikkhu who repeatedly goes on long and unspecified journeys.

What are the five?

He does not hear what he has not heard before.

He does not (understand properly) what he has heard.

He does not gain confidence through some little dhammas he has heard.

He contracts a severe ailment.

He lacks companionship.

Bhikkhus, these are the five kinds of fault for the bhikkhu who repeatedly goes on long and unspecific journeys.

Bhikkhus, these are the five kinds of benefit for the bhikkhu who goes on specific journeys.

What are the five?

He hears what he has not heard before.

He understands properly what he has heard.

He acquires confidence in himself through some little dhamma he has heard.

He does not contract severe ailments.

He has companionship.

Bhikkhus, these are the five kinds of benefit for the bhikkhu who goes on specific journeys. (Said the Bhagavā).

End of Paṭhama Dīghacārika Sutta,

the first in this Vagga.

2. DUTIYA DĪGHACĀRIKA SUTTA**Second Discourse on Going on Long Journeys**

222. Bhikkhus, these are the five kinds of fault for the bhikkhu who repeatedly goes on long and unspecific journeys.

What are the five?

He does not attain to the dhamma that he has not attained to before.

He falls away from the dhamma he has already attained to.

He does not gain confidence through some little higher dhamma he has attained.

He contracts severe ailments.

He lacks companionship.

Bhikkhus, these are the five kinds of fault for the bhikkhu who repeatedly goes on long and unspecified journeys.

Bhikkhus, these are the five benefits for the bhikkhu who goes on specific journeys.

What are the five?

He attains to the dhamma that he has not attained to before.

He does not fall away from the dhamma he has already attained.

He gains confidence with some little dhamma he has attained.

He does not contract severe diseases.

He has companionship.

Bhikkhus, these are the five benefits for the bhikkhu who goes on specific journeys. (Said the Bhagavā).

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

3. ATINIVĀSA SUTTA

Discourse on Long Sojourning

223. Bhikkhus, these are the five kinds of fault of sojourning for too long.

What are the five?

Having collected many possessions, he possesses many things.

Having collected many medicines, he possesses many medicines.

Having many matters to attend to, he has many obligations.

Having procured with big and small matters to attend to, he gets involved in relationships with lay persons and bhikkhus, that are incompatible with the Teaching.

On leaving the monastic dwelling also, he leaves it with attachment to it.

Bhikkhus, these are the five kinds of faults of sojourning for too long.

Bhikkhus, these are the five benefits of limited sojourning.

What are the five?

Not collecting many possessions, he does not possess many things.

Not collecting many medicines, he does not possess many medicines.

Not being preoccupied with big and small matters to be attended to, he is not involved in relationships with lay persons and bhikkhus, that are incompatible with the Teaching.

On leaving that monastery also, he leaves it without attachment to it.

Bhikkhus, these are the five kinds of benefits of limited sojourning. (Said the Bhagavā).

End of Atinivāsa Sutta,
the third in this Vagga.

4. MACCHARĪ SUTTA

Discourse on Stinginess

224. Bhikkhus, these are the five kinds of fault of sojourning for too long.

What are the five?

Stinginess with regard to dwelling place arises.

Stinginess with regard to lay disciple arises.

Stinginess with regard to wealth arises.

Stinginess with regard to good looks and reputation arises.

Stinginess with regard to the Dhamma arises.

Bhikkhus, these are the five kinds of fault of sojourning for too long.

Bhikkhus, these are the five kinds of benefit of limited sojourning.

What are the five?

Absence of stinginess with regard to dwelling place.

Absence of stinginess with regard to lay disciple.

Absence of lay disciple stinginess with regard to one's wealth.

Absence of stinginess with regard to good looks and reputation.

Absence of stinginess with regard to the Dhamma
Bhikkhus, these are the five kinds of benefit of limited
sojourning. (Said the Bhagavā).

End of Maccharī Sutta.
the fourth in this Vagga.

5. PAṬHAMA KULŪPAKA SUTTA

First Discourse on Visitting Houses

225. These are the five kinds of fault for a bhikkhu
who visits houses (of families).

What are the five?

A bhikkhu, by visiting a house without telling another
bhikkhu, commits an offence (under the Vinaya rule).

By sitting alone with a female in seclusion, a bhikkhu
commits an offence (under the Vinaya rules).

By being together (with a female) in concealment, a
bhikkhu commits an offence (under the Vinaya rules).

By teaching the Dhamma to a female in a secluded
place, for more than five or six words, a bhikkhu commits an
offence (under the Vinaya rules).

The bhikkhu abides thinking much of sensual pleasures.

Bhikkhus, these are the five kinds of faults for a
bhikkhu who visits houses (of families). (Said the Bhagavā).

End of Paṭhama Kulūpaka Sutta.
the fifth in this Vagga.

6. DUTIYA KULŪPAKA SUTTA**Second Discourse on Visitting Houses**

226. These are the five kinds of fault for a bhikkhu who visits houses (of families) and stays for long, getting involved in relationships with the inmates.

What are the five?

The bhikkhu constantly sees a female. On so seeing the bhikkhu gains companionship with her. Through companionship he becomes intimate with her. Through intimacy, he sinks into lust.

The bhikkhu whose mind sinks into lust, will have to expect this: "I will have to carry on the Noble Practice without delight in it; or I will be committing defiling offence (under the Vinaya rules) or I will have to renounce the training and return to lay life."

Bhikkhus, these are the five kinds of fault for a bhikkhu who visits houses (of families) and stay for long, getting involved in relationships. (Said the Bhagavā).

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

7. BHOGA SUTTA**Discourse on Wealth**

227. Bhikkhus, these are the five kinds of faults of wealth.

What are the five?

They have connection with fire.

They have connection with water.

They have connection with rulers.

They have connection with thieves.

They have connection with undesirable heirs.

Bhikkhus, these are the five kinds of fault of wealth.

Bhikkhus, these are the five kinds of benefit of wealth.

What are the five?

Depending on wealth, one can be happy, pleased and comfortable.

Depending on wealth, one's parents can be happy, pleased and comfortable.

Depending on wealth, one's children and wife, one's slaves and male employees, can be happy, pleased and comfortable.

Depending on wealth, one's friends and companions can be happy, pleased and comfortable.

Depending on wealth, offerings may be made to samaṇas and brāhmaṇa that can bring about rebirth in a good destination, the happy world of the devas.

Bhikkhus, these are the five benefits of wealth. (Said the Bhagavā).

End of Bhoga Sutta,
the seventh in this Vagga.

8. USSŪRABHATTA SUTTA

Discourse on Meals Cooked Late in the Morning

228. Bhikkhus, these are the five kinds of fault of a family where meals are cooked late in the morning.

What are the five?

They have no chance of honouring travelling guests in time.

They have no chance of honouring devas in time with oblations.

They have no chance of honouring in time samaṇas and brāhmaṇas who partake of only one meal (a day); who do not have an evening meal, and who abstain from food taking after midday.

Their slaves and male employees glumly carry out their duties.

Meals taken at the wrong time are not nourishing.

These are the five kinds of fault of a family where meals are cooked late in the morning.

These are the five kinds of benefit of a family where meals are cooked early in the morning.

What are the five?

They have a chance of honouring travelling guests in time.

They have a chance of honouring the devas in time with oblations.

They have a chance of honouring in time samaṇas and brāhmaṇas who partake of only one meal (a day), who do not have any evening meal, and who abstain from taking food after midday.

Their slaves and male employees cheerfully carry out their duties.

Meals taken in time are nourishing.

Bhikkhus, these are the five kinds of benefit of a family where meals are cooked timely in the morning. (Said the Bhagavā).

End of Ussūrabhatta Sutta,
the eighth in this Vagga.

9. PAṬHAMA KAṆHASAPPA SUTTA

First Discourse on the Cobra

229. Bhikkhus, these are the five kinds of faults in a cobra.
What are the five?

It (a cobra) is unclean; it has a bad smell; it oversleeps;
it is dangerous; it is apt to destroy friends.

Bhikkhus, these are the five kind of faults in a cobra.

Similarly, bhikkhus, these are the five kinds of fault in
a woman.

What are the five?

She is unclean; she has a bad smell; she oversleeps;
she is dangerous; she is apt to destroy friends.

Bhikkhus, these are the five kinds of fault in a
woman. (Said the Bhagavā).

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

10. DUTIYA KAṆHASAPPA SUTTA

Second Discourse on the Cobra

230. Bhikkhus, these are the five kinds of faults in a cobra.
What are the five?

It is apt to be angry; it is vengeful; it is very poisonous;
is fork-tongued; it is apt to destroy friends.

These are the five kinds of fault in a cobra.

Similarly, bhikkhus, these are the five kinds of fault in
a woman. She is apt to be angry; she is vengeful; she is very
poisonous, she is fork-tongued and is apt to destroy friends.

Bhikkhus, of these five kinds of fault, what will be said (below) is how she is very poisonous.

Bhikkhus, a woman generally has strong desires.

Bhikkhus, of these five kinds of fault, what will be said (below) is how a woman is fork-tongued.

Bhikkhus, a woman is generally apt to be slanderous in her speech.

Bhikkhus, of these five kinds of fault, what will be said (below) is how a woman is apt to destroy friends.

Bhikkhus, a woman is generally apt to commit sexual misconduct.

Bhikkhus, these are the five kinds of fault in a woman. (Said the Bhagavā).

End of Dutiya Kaṇhasappa Sutta,

the tenth in this Vagga.

End of Dīghacārika Vagga, the third Vagga.

Namo tassa Bhagavato arahato sammāsambuddhassa

(xxiv). iv. ĀVĀSIKA VAGGA

1. Āvāsika Sutta
2. Piya Sutta
3. Sobhana Sutta
4. Bahūpakāra Sutta
5. Anukampa Sutta
6. Paṭhama Avaṇṇāraha Sutta
7. Dutiya Avaṇṇāraha Sutta
8. Tatiya Avaṇṇāraha Sutta
9. Paṭhama Macchariya Sutta
10. Dutiya Macchariya Sutta

xxiv. iv. ĀVĀSIKA VAGGA

1. ĀVĀSIKA SUTTA

Discourse on the Resident Bhikkhu

231. Bhikkhus, a resident bhikkhu who is possessed of five factors does not warm the heart of others.

What are the five?

He does not fulfil his duties and hence does not have the looks of a bhikkhu.

He does not retain what he has heard (of the teachings) and hence has not much learning.

He takes no delight in seclusion and hence has not lessened the defilements.

He has no good speech and hence his words are not good.

He is foolish, stupid, and dull and hence he is unwise.

Bhikkhus, a resident bhikkhu who is possessed of these five factors does not warm the heart of others.

Bhikkhus, a resident bhikkhu who is possessed of these five factors warms the heart of others.

What are the five?

He fulfils his duties and hence has the looks of a bhikkhu.

He has retained what he has heard (of general knowledge) and hence has much learning.

He takes delight in seclusion and hence has lessened the defilements.

He has good speech and hence his words are good.

He is not foolish stupid, and dull, and hence he is wise.

Bhikkhus, a resident bhikkhu who is possessed of these five factors warms the heart of others.

End of Āvāsika Sutta,

the first in this Vagga.

2. PIYA SUTTA**Discourse on Being Loved**

232. Bhikkhus, a resident bhikkhu who is possessed of five factors is loved, cherished and respected by his companions in the Noble Practice. He warms their hearts.

What are the five?

He has perfect morality; he abides observing restraint according to the fundamental Principles of Patimokkha; he adheres to right behaviour and lawful resort (in the quest for alms food); he sees danger even in the slightest faults; and he fully observes the precepts (of Discipline).

(He) has much learning; he retains learning and accumulates the teachings he has heard; these teachings are excellent in the beginning, excellent in the middle and excellent at the end; complete in meaning and phrasing; and they set out the Noble Practice which is utterly perfect and pure; he has heard a great deal of such teachings, remembers them, recites them fluently, reflects on them, and penetratingly comprehends them through Insight.

He has good speech; he has good words; he speaks politely with distinct and unblemished enunciation and with clearness of meaning.

He attains at will, without difficulty and without trouble, the four jhānas which are the products of utmost purity of mind and which bring bliss in this very life.

He remains in this very life knowing, realizing and attaining by himself, through Magga Insight, the emancipation of the mind and the emancipation by Insight which are free of āsavas, because of their extinction.

Bhikkhus, a resident bhikkhu who is possessed of these five factors is one who is loved, cherished and respected

by his companions in the Noble Practice. He warms their hearts. (Said the Bhagavā).

End of Piya Sutta,
the second in this Vagga.

3. SOBHANA SUTTA

Discourse on One Who Graces His Monastic Dwelling

233. Bhikkhus, the resident bhikkhu who is possessed of five factors graces his monastic dwelling.

What are the five?

He has perfect morality ...p... he fully observes the precepts (of the Discipline)

He has much learning ...p... he penetratingly comprehends them with wisdom.

He has good speech; he has good words. He speaks politely with distinct and unblemished enunciation and with clearness of meaning.

He is capable with these words of enabling those who approach him to realize (the benefits of)the Teaching, to become established in (the observance of) the Teaching, to be filled with enthusiasm for (the practice of) the Teaching, and to gladden them in (the practice of) the Teaching. He attains at will without difficulty, and without trouble, the four Jhānas which are the products of utmost purity of mind and which bring bliss in this very life.

Bhikkhus, the resident bhikkhu who is possessed of these five factors graces his monastic dwelling. (Said the Bhagavā).

End of Sobhana Sutta,
the third in this Vagga.

4. RAHŪPAKĀRA SUTTA**Discourse on One Who Greatly Benefits his Monastic Dwelling**

234. Bhikkhus, the resident bhikkhu who is possessed of five factors greatly benefits his monastic dwelling.

What are the five?

He has morality ...p... he fully observes the precepts (of the Discipline).

He has much learning ...p.... he penetratingly comprehends them with wisdom.

He mends what has been broken or damaged.

When a great many bhikkhus arrive from various countries, he approaches the lay disciple, and says to them: "Lay disciples, the bhikkhus have come (to this place) from various countries. Do perform meritorious deeds. Now is the time for doing meritorious deeds".

He attains at will, without difficulty and without trouble, the four jhānas which are the products of utmost purity of the mind and which bring bliss in this very life.

Bhikkhus, a resident bhikkhu who is possessed of these five factors greatly benefits his monastic dwelling.

End of Bahūpakāra Sutta.

the fourth in this Vagga.

5. ANUKAMPA SUTTA, THE FIFTH

Discourse on Being Compassionate

235. Bhikkhus, a resident bhikkhu who is possessed of five factors looks after the people with compassion.

What are the five?

He makes them observe the five moral precepts.

He makes them mindful of the Four Ariya Truths.

He approaches those who are sick and exhorts them to be mindful thus: "Let the disciples be mindful of (the Three Gems), which are worthy of special veneration".

When a great many bhikkhus arrive from various countries, he approaches the lay disciples and says to them "Lay disciples, the bhikkhus who have come (to this place) are from various countries. Do perform meritorious deeds. Now is the time for doing meritorious deeds".

He does not reject what is offered him out of conviction by the donors. He himself partakes of alms food, superior or inferior.

Bhikkhus, a resident bhikkhu who is possessed of these five factors looks after the people with compassion. (Said the Bhagavā).

End of Anukampa Sutta,
the fifth in this Vagga.

6. PAṬHAMA AVAṆṆĀRAHA SUTTA

First Discourse on One Undeserving of Praise

236. Bhikkhus, the resident bhikkhu who is possessed of five factors is reborn in niraya as if taken and placed there.

What are the five?

Without intelligent investigation and penetration he speaks in praise of one who is undeserving of praise.

Without intelligent investigation and penetration, he speaks in disparagement of one who is deserving of praise.

Without intelligent investigation and penetration he shows conviction in that which is undeserving of conviction.

Without intelligent investigation and penetration he shows lack of conviction in that which is deserving of conviction.

He rejects the offerings that is made with conviction.

Bhikkhus, the resident bhikkhu who is possessed of these five factors, is reborn in niraya as if he is taken and placed there.

Bhikkhus, a resident bhikkhu who is possessed of five factors, is reborn in the deva world as if he is taken and placed there.

What are the five?

With intelligent investigation and penetration, he speaks in disparagement of one who is undeserving of praise.

With intelligent investigation and penetration, he speaks in praise of one who is deserving praise.

With intelligent investigation and penetration, he shows lack of conviction in that which is not deserving of faith.

He does not reject the offering that is made with conviction.

Bhikkhus, a resident bhikkhu who is possessed of these five factors is reborn in the deva world as if taken and placed there. (Said the Bhagavā).

End of Paṭhama Avaṇṇāraha Sutta,
the sixth in this Vagga.

7. DUTIYA AVANŅĀRAHA SUTTA

Second Discourse on One Undeserving of Praise

237. Bhikkhus, a resident bhikkhu who is possessed of five factors is reborn in niraya as if taken and placed there.

What are the five?

Without intelligent investigation and penetration, he speaks in praise of one who is undeserving of praise.

Without intelligent investigation and penetration, he speaks in disparagement of one who is deserving praise.

He is mean and stingy as regards monastic dwelling, and is too attached to it.

He is mean and stingy as regards kinsmen and followers and is too attached to them.

He rejects the offerings made out of conviction.

Bhikkhus, a resident bhikkhu who is possessed of these five factors is reborn in niraya as if taken and placed there.

Bhikkhus, a resident bhikkhu who is possessed of five factors is reborn in the deva world as if taken and placed there.

What are the five?

With intelligent investigation and penetration, he speaks in disparagement of one who is not deserving of praise.

With intelligent investigation and penetration, he speaks in praise of one who is deserving of praise.

He is not mean and stingy as regards monastic dwelling and is not too attached to it.

He is not mean and stingy as regards kinsmen and followers and is not too attached to them.

He does not reject the offerings that is made out of conviction.

Bhikkhus, a resident bhikkhu who is possessed of these five factors is reborn in the deva world as if taken and placed there. (Said the Bhagavā).

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

8. TATIYA AVAṆṆĀRAHA SUTTA

Third Discourse on One Undeserving of Praise

238. Bhikkhus, a resident bhikkhu who is possessed of five factors is reborn in niraya as if taken and placed there.

What are the five?

Without intelligent investigation and penetration, he speaks in praise of one who is undeserving of praise.

Without intelligent investigation and penetration, he speaks in disparagement of one who is deserving of praise.

He is mean and stingy as regards monastic dwelling.

He is mean and stingy as regards kinsmen and followers.

He is mean and stingy as regards his wealth.

Bhikkhus, a resident bhikkhu who is possessed of these five factors is reborn in niraya as if taken and placed there.

Bhikkhus, a resident bhikkhu who is possessed of five factors is reborn in the deva world as if taken and placed there.

What are the five?

With intelligent investigation and penetration, he speaks in disparagement of one who is undeserving of praise.

With intelligent investigation and penetration, he speaks in praise of one who is deserving of praise.

He is not mean and stingy as regards monastic dwelling.

He is not mean and stingy as regards kinsmen and followers.

He is not mean and stingy as regards his wealth.

Bhikkhus, a resident bhikkhu who is possessed of these five factors is reborn in the deva world as if taken and placed there. (Said the Bhagavā).

End of Tatiya Avaṇṇāhara Sutta,
the eighth in this Vagga.

9. PATHAMA MACCHARIYA SUTTA

First Discourse on Stinginess

239. Bhikkhus, a resident bhikkhu who is possessed of five factors is reborn in niraya as if taken and placed there.

What are the five?

He is stingy as regards monastic dwelling.

He is stingy as regards kinsmen and followers.

He is stingy as regards his wealth.

He is stingy as regards his good looks and reputation.

He rejects the offerings made out of conviction.

Bhikkhus, a resident bhikkhu who is possessed of these five factors is reborn in niraya as if taken and placed there.

Bhikkhus, a resident bhikkhu who is possessed of five factors is reborn in the deva world as if taken and placed there.

What are the five?

He is not stingy as regards monastic dwelling.

He is not stingy as regards kinsmen and followers.

He is not stingy as regards his wealth.

He is not stingy as regards his good looks and reputation.

He does not reject the offerings made out of conviction.

Bhikkhus, a resident bhikkhu who is possessed of these five factors is reborn in the deva world as if taken and placed there. (Said the Bhagavā).

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

10. DUTIYA MACCHARIYA SUTTA

Second Discourse on Stinginess

240. Bhikkhus, a resident bhikkhu who is possessed of five factors is reborn in niraya as if taken and placed there.

What are the five?

He is stingy as regards monastic dwelling.

He is stingy as regards kinsmen and followers.

He is stingy as regards his wealth.

He is stingy as regards his good looks and reputation.

He is stingy as regards his knowledge.

Bhikkhus, a resident bhikkhu who is possessed of five factors is reborn in niraya as if taken and placed there.

Bhikkhus, a resident bhikkhu who is possessed of five factors is reborn in the deva world as if he is taken and placed there.

What are the five?

He is not mean and stingy as regards monastic dwelling.

He is not mean and stingy as regards kinsmen and followers.

He is not mean and stingy as regards his wealth.

He is not mean and stingy as regards his good looks and reputation.

He is not mean and stingy as regards his knowledge.

Bhikkhus, a resident bhikkhu who is possessed of five factors is reborn in the deva world as if he is taken and placed there.

End of *Dutiya MacchAriya Sutta*,

the tenth in this *Vagga*.

End of *Āvāsika Vagga*, the fourth *Vagga*.

Namo tassa Bhagavato arahato sammāsambuddhassa .

(xxv). v. DUCCARITA VAGGA

1. Paṭhama Duccarita Sutta
2. Paṭhama Kāyaduccarita Sutta
3. Paṭhama Vacīduccarita Sutta
4. Paṭhama Manoduccarita Sutta
5. Dutiya Duccarita Sutta
6. Dutiya Kāyaduccarita Sutta
7. Dutiya Vacīduccarita Sutta
8. Dutiya Manoduccarita Sutta
9. Sivathika Sutta
10. Puggalappasāda Sutta

(xxv). v. DUCCARITA VAGGA

I. PAṬHAMA DUCCARITA SUTTA

First discourse on Committing Evil

241. Bhikkhus, these are the five faults of one who commits evil.

What are the five?

He reproaches himself.

With intelligent investigation, the wise dispraise him.

His ill-fame arises and spreads.

He dies deluded.

After death and dissolution of his body, he reappears in the wretched destinations, in miserable existences, states of ruin and realms of continuous suffering.

Bhikkhus, these are the five kinds of faults of one who commits evil.

Bhikkhus, these are the five benefits of one who does good.

What are the five?

He does not reproach himself.

With intelligent investigation, the wise praise him.

His good fame arises and spreads.

He dies undeluded.

After death and dissolution of his body he reappears in the realm of devas, a happy destination.

Bhikkhus, these are the five benefits of one who does good.

End of Paṭhama Duccarita Sutta.

the first In this Vagga.

2. PAṬHAMA KAYADUCCARITA SUTTA**First Discourse on Committing Evil Bodily**

242. Bhikkhus, these are the five kinds of fault of one who commits evil bodily ...p...

The benefits of one who does good bodily ...p...

End of Paṭhama Kayaduccarita Sutta,
the second in this Vagga.

3. PAṬHAMA VACIDUCCARITA SUTTA**First Discourse on Committing Evil Verbally**

243. Bhikkhus, these are the five kinds of fault of one who commits evil verbally ...p...

The benefits of one who does good verbally ...p...

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

4. PAṬHAMA MANODUCCARITA SUTTA**First Discourse on committing Evil Mentally**

244. Bhikkhus, these are the five kinds of fault of one who commits evil mentally ...p... the benefits of one who does good mentally.

What are the five?

He does reproach himself.

With intelligent investigation, the wise praise him.

His good fame arises and spreads.

He dies undeluded.

After death and dissolution of his body, he reappears in the realms of devas, a happy destination.

Bhikkhus, these are the five benefits of one who does good mentally.

End of Paṭhama Manoduccarita Sutta,
the fourth in this Vagga.

5. DUTIYA DUCCARITA SUTTA

Second Discourse on Committing Evil

245. Bhikkhus, these are the five kinds of fault of one who commits evil.

What are the five?

He reproaches himself.

With (intelligent) investigation, the wise dispraise him.

His ill-fame arises and spreads.

He is devoid of the righteous dhamma.

He is established in the unrighteous dhamma.

Bhikkhus, these are the five kinds of fault of one who commits evil.

Bhikkhus, these are the five kinds of benefit of one who does good.

What are the five?

He does not reproach himself.

With (intelligent) investigation, the wise praise him.

His good fame arises and spreads.

He is free from the unrighteous dhamma.

He is established in the righteous dhamma.

Bhikkhus, these are the five kinds of benefit of one who does good. (Said the Bhagavā).

End of *Dutiya Duccarita Sutta*,
the fifth in this *Vagga*.

6. DUTIYA KĀYADUCCARITA SUTTA

Second Discourse on Committing Evil Bodily

246. Bhikkhus, these are the five kinds of fault of one who commits evil bodily ...p...

The benefits of one who does good bodily ...p...

End of *dutiya Kāyaduccarita Sutta*,
the sixth in this *Vagga*.

7. DUTIYA VACĪDUCCARITA SUTTA

Second Discourse on Committing Evil Verbally

247. Bhikkhus, these are the five kinds of fault of one who commits evil verbally ...p...

The benefits of one who does good verbally ...p...

End of *Dutiya Vacīduccarita Sutta*,
the seventh in this *Vagga*.

8. DUTIYA MANODUCCARITA SUTTA

Second Discourse on Committing Evil Mentally

248. Bhikkhus, these are the five kinds of fault of one who is given to evil mental acts ...p...

The benefits of one who does good are these five kinds.

What are the five.

He does not reproach himself.

With (intelligent) investigation, the wise praise him.

His good fame arises and spreads.

He is free from the unrighteous dhamma.

He is established in the righteous dhamma

Bhikkhus, these are the five kinds of benefit of one who does good. (Said the Bhagavā).

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

9. SIVATHIKA SUTTA

Discourse on the Cemetery

249. Bhikkhus, these are the five kinds of fault of a cemetery.

What are the five?

It is unclean.

It has a foul smell.

It is dangerous.

It is where fierce ghosts live.

It is where a great many people lament.

These, bhikkhus, are the five kinds of fault of a cemetery.

Similarly, bhikkhus, these are the five kinds of fault of a person who is like a cemetery.

What are the five?

In this world, bhikkhus, certain persons are possessed of unclean bodily acts, unclean verbal acts and unclean mental acts. This I say, is the uncleanness of that person.

Bhikkhus, in the sense that the cemetery is unclean, I say that, that person is an example of the cemetery.

For that person who is possessed of unclean bodily acts, unclean verbal acts and unclean mental acts, his ill-fame arises and spreads. This I say is the foul smell of that person.

Bhikkhus, in the sense that the cemetery has a foul smell, I say that, that person is an example of the cemetery.

The person who is possessed of unclean bodily acts, unclean verbal acts and unclean mental acts, is given a wide berth by his companions in the Noble Practice, who cherish morality. This, I say is how that person is dangerous.

Bhikkhus, in the sense that the cemetery is dangerous, I say that, that person is an example of the cemetery.

Bhikkhus, the person who is possessed of unclean bodily acts, unclean verbal acts and unclean mental acts, lives with people like him. This I say is how that person is one who lives with fierce ghosts.

Bhikkhus, in the sense that the cemetery is where ghosts live, I say that, that person is an example of the cemetery.

Seeing the person who is possessed of unclean bodily acts, unclean verbal acts and unclean mental acts, his companions in the Noble Practice who cherish morality exclaim in dismay: We have to live with such persons. How miserable we are

(on that account)! This, I say is how that person is where people lament. Bhikkhus, in the sense that the cemetery is where many people lament, that person is an example of the cemetery.

Bhikkhus, these are the five kinds of fault of the person who is like the cemetery (Said the Bhagavā).

End of Sivathika Sutta,
the ninth in this Vagga.

10. PUGGALAPPASĀDA SUTTA

Discourse on Devotion to a Person

250. Bhikkhus, these are the five kinds of fault of being devoted to a person.

What are the five?

Bhikkhus, in case one to whom another is devoted is expelled (from the community of bhikkhus), on account of an 'expellable' offence under the Vinaya rules, his devotee is likely to be affected thus: "The Saṅgha has expelled the one to whom I am devoted and whom I cherish". And he will be greatly disaffected towards the bhikkhus .

Bhikkhus, when the devotee becomes greatly disaffected towards the community of bhikkhus, he does not approach any other bhikkhu; when he does not approach any other bhikkhu, he does not hear the righteous dhamma; and when he does not hear the righteous dhamma, there is for him a decline in the righteous dhamma.

Bhikkhus, this is the first fault of being devoted to a person.

And again, bhikkhus, in case one to whom another is devoted is made to stay, by Saṅgha, at end of the place

occupied by the bhikkhus, on account of an offence under the Vinaya rules requiring such assignment of place, his devotee is likely to be affected thus: “The one to whom I am devoted and whom I cherish is made to stay, by the Saṃgha, at end of the place occupied by the bhikkhus”. And he will be greatly disaffected towards the bhikkhus .

Bhikkhus, when the devotee becomes greatly disaffected towards the community of bhikkhus, he does not approach other bhikkhus; when he does not approach any other bhikkhu he does not hear the righteous dhamma; when he does not hear the righteous dhamma there is for him a decline in the righteous dhamma.

Bhikkhus, this is the second fault of being devoted to a person.

And again bhikkhus, in case the one to whom another is devoted leaves and departs for another place ...p...

In case the one to whom another is devoted forsakes the Saṃgha ...p...

In case the one to whom another is devoted dies, the devotee is likely to be affected thus: “The one to whom I am devoted and whom I cherish, is dead”. He does not approach any other bhikkhu; when he does not approach any other bhikkhu, he does not hear the righteous dhamma; when he does not hear the righteous dhamma there is for him a decline in the righteous dhamma.

Bhikkhus, this is the fifth fault of being devoted to a person.

Bhikkhus, these are the five kinds of faults of being devoted to a person. (Said the Bhagavā).

End of Puggalappasāda Sutta,
the tenth in this Vagga.

End of Duccarita Vagga, the fifth Vagga.

Namo tassa Bhagavato arahato sammāsambuddhassa

(xxvi). vi. UPASAMPADĀ VAGGA

1. Upasampādetabba Sutta
2. Nissaya Sutta
3. Sāmaṇera Sutta
4. Pañca Macchariya Sutta
5. Macchariyappahāna Sutta
6. Paṭhama Jhāna Sutta
- 7-13. Dutiya Jhāna Sutta
8. Asekha Sutta
9. Cātuddisa Sutta
10. Arañña Sutta

(xxvi). vi. UPASAMPADĀ VAGGA

1. UPASAMPĀDETABBA SUTTA

Discourse on One who is Qualified as a Preceptor

251. Bhikkhus, a bhikkhu who is possessed of five factors can (act as preceptor) and raise a novice to the state of a bhikkhu.

What are the five?

In this Teaching, bhikkhus, a bhikkhu is possessed of the groups of morality which is one of the mental properties of an Ariya, who has completed training himself (i.e. Arahat).

He is possessed of the group of concentration which is one of the mental properties of an Ariya who has completed training himself (i.e. Arahat).

He is possessed of the group of wisdom which is one of the mental properties of an Ariya who has completed training himself.

He is possessed of Emancipation from the defilements, which is one of the mental properties of an Ariya who has completed training himself.

He is possessed of the Reviewing Knowledge that can reflect on Arahatta/Fruition which is one of the mental properties of an Ariya who has completed training himself.

Bhikkhus, a bhikkhu who is possessed of these five factors can act as preceptor and raise a novice to the status of a bhikkhu. (Said the Bhagavā).

End of the Upasampādetabba Sutta,
the first in this Vagga.

2. NISSAYA SUTTA**Discourse on the Teacher who Provides Tutelage**

252. Bhikkhus, a bhikkhu who is possessed of five factors can act as teacher and provide tutelage.

What are the five?

In this Teaching, bhikkhus, a bhikkhu is possessed of morality which is one of the properties of an Ariya who has completed training himself ...p...

He is possessed of Reviewing Knowledge that can reflect on Arahatta-Fruition, which is one of the mental properties of an Ariya who has completed training himself

Bhikkhus, a bhikkhu who is possessed of these ...p... provide tutelage. (Said the Bhagavā).

End of Nissaya Sutta,
the second in this Vagga.

3. SĀMAṆERA SUTTA**Discourse Concerning Sāmaṇera**

253. Bhikkhus, a bhikkhu who is possessed of five factors is deserving of being attended on by a sāmaṇera (novice in the Order of bhikkhus).

What are the five?

In this Teaching, bhikkhus, a bhikkhu is possessed of the group of morality which is one of the mental properties of an Ariya who has completed training himself.

He is possessed of the group of concentration which is one of the mental properties of an Ariya who has completed training himself.

He is possessed of the group of wisdom which is one of the mental properties of an Ariya who has completed training himself.

He is possessed of emancipation from the defilements which is one of the mental properties of an Ariya who has completed training himself.

He is possessed of the Reviewing Knowledge that can reflect on Arahatta-Fruition and that is one of the mental properties of an Ariya who has completed training himself.

Bhikkhus, a bhikkhu who is possessed of these five factors is deserving of being attended on by a sāmaṇera.

End of Sāmaṇera Sutta,
the third in this Vagga.

4. PAÑCA MACCHARIYA SUTTA

Discourse on the Five Kinds of Stinginess

254. Bhikkhus, stinginess are of these five kinds.

What are the five?

Stinginess as to monastic dwelling.

Stinginess as to kinsmen and supporters.

Stinginess as to one's wealth.

Stinginess as to one's good looks and reputation.

Stinginess as to one's knowledge.

Bhikkhus, stinginess are of these five kinds.

Bhikkhus, of these five kinds of stinginess, the one relating to knowledge is detestable. (Said the Bhagavā).

End of Pañca Macchariya Sutta,
the fourth in this Vagga.

5. MACCHARIYAPPAHĀNA SUTTA**Discourse on Dispelling Stinginess**

255. Bhikkhus, in order to dispel the five kinds of stinginess without remainder, the Noble Practice of Purity should be taken up.

What are the five?

In order to dispel stinginess as to monastic dwelling without remainder, the Noble Practice of Purity should be taken up.

Stinginess as to kinsmen and supporters ...

Stinginess as to one's wealth ...

Stinginess as to one's good looks ...

In order to dispel stinginess as to one's knowledge without remainder, the Noble Practice of Purity should be taken up.

Bhikkhus, in order to dispel these five kinds of stinginess without remainder, the Noble Practice of Purity should be taken up. (Said the Bhagavā).

End of Macchariyappahāna Sutta,
the fifth in this Vagga.

6. PAṬHAMA JHĀNA SUTTA**Discourse on the First Jhāna**

256. Bhikkhus, without giving up these five factors one may not attain to and abide in the first jhāna.

What are the five?

Stinginess as to monastic dwelling.

Stinginess as to kinsmen and supporters.

Stinginess as to one's wealth.

Stinginess as to one's good looks and reputation.

Stinginess as to one's knowledge.

Bhikkhus, without giving up these five factors one may not attain to and abide in the first Jhāna.

Bhikkhus, by giving up these five factors one may attain to and abide in the first Jhāna.

What are the five?

Stinginess as to monastic dwelling.

Stinginess as to kinsmen and supporters.

Stinginess as to one's wealth.

Stinginess as to one's good looks and reputation.

Stinginess as to one's knowledge.

Bhikkhus, by giving up these five factors one may attain to and abide in the first jhāna. (Said the Bhagavā).

End of Paṭhama Jhāna Sutta,
the sixth in this Vagga.

7-13. SECOND DISCOURSE BEGINNING WITH DUTIYA JHĀNA SUTTA

Dutiya Jhāna Sutta and six Other Suttas

257-263. Bhikkhus, without giving up these five factors one may not attain to and abide in the second jhāna ...p...

May not attain to and abide in the third jhāna ...p...

May not attain to and abide in the fourth jhāna ...p...

May not realize Sotāpatti-fruit.

May not realize Sakadāgāmi-fruit.

May not realize Anāgāmi-fruit.

May not realize Arahatta-fruit.

What are the five?

Stinginess as to monastic dwelling.

Stinginess as to kinsmen and supporters.

Stinginess as to one's wealth.

Stinginess as to one's good looks and reputation.

Stinginess as to one's knowledge.

Bhikkhus, without giving up these five factors one may not realize Arahatta-fruit.

Bhikkhus, by giving up these five factors, one may attain to and abide in the second jhāna ...p... may attain to and abide in the third jhāna ... may attain to and abide in the fourth jhāna ... may realize Sotāpatti-fruit ... may realize Sakadāgāmi-fruit ... may realize Anāgāmi-fruit ... may realize Arahatta-fruit.

What are the five?

Stinginess as to monastic dwelling.

Stinginess as to kinsmen and supporters.

Stinginess as to one's wealth.

Stinginess as to one's good looks and reputation.

Stinginess as to one's knowledge.

Bhikkhus, by giving up these five factors one may attain to Arahatta-fruit.

End of seven suttas beginning with
the Second Jhāna Sutta, the thirteenth.

14. APARA PAṬHAMA JHĀNA SUTTA

The Next Discourse on the First Jhāna

264. Bhikkhus, without giving up these five factors one may not attain to and abide in the first Jhāna.

What are the five?

Stinginess as to monastic dwelling.

Stinginess as to kinsmen and supporters.

Stinginess as to one's wealth.

Stinginess as to one's good looks and reputation.

Lacking a sense of gratitude and failing to repay the debt of gratitude.

Bhikkhus, without giving up these five factors, one may not attain to and abide in the first Jhāna.

Bhikkhus, by giving up these five factors, one may attain to and abide in the first Jhāna.

What are the five?

Stinginess as to monastic dwelling.

Stinginess as to kinsmen and supporters.

Stinginess as to one's wealth.

Stinginess as to one's good looks and reputation.

Lacking in a sense of gratitude and failing to repay the debt of gratitude.

Bhikkhus, by giving up these five factors, one may attain to and abide in the first jhāna.

End of Aparā Paṭhama Jhāna Sutta.

the fourteenth.

15-21. Seven Discourses Beginning with Aparā
Dutiya Jhāna Sutta

265-271. Bhikkhus, without giving up these five dhammas, one may not attain to and abide in the second jhāna ...

The third jhāna ...

The fourth jhāna ...

Sotāpatti-fruit ...

Sakādāgami-fruit ...

Anāgāmi-fruit ...

Arahatta-fruit ...

What are the five?

Stinginess as to monastic dwelling.

Stinginess as to kinsmen and supporters.

Stinginess as to one's wealth.

Stinginess as to one's good looks and reputation.

Lacking a sense of gratitude and failing to repay the debt of gratitude.

Bhikkhus, without giving up these five factors one may not realize Arahatta-fruit.

Bhikkhus, by giving up these five factors one may attain to and abide in the second jhāna.

The third jhāna ...

The fourth jhāna ...

Sotāpatti-fruit ...

Sakādāgami-fruit ...

Anāgāmi-fruit ...

Arahatta-fruit ...

What are the five?

Stinginess as to monastic dwelling.

Stinginess as to kinsmen and supporters.

Stinginess as to one's wealth.

Stinginess as to one's good looks and reputation.

Lacking a sense of gratitude and failing to repay the debt of gratitude.

Bhikkhus by giving up these five factors, one may realize Arahatta-fruit.

End of Seven Discourses Beginning with Aparā Dutiya Jhāna, the twenty first.

End of *Upasampadā Vagga*,
the sixth *Vagga*.

Namo tassa Bhagavato arabato sammāsambuddhassa

i. SAMMUTI PEYYĀLA

1. Bhattuddesaka Sutta
- 2-14. Thirteen Discourses beginning with
Senāsanapaññāpaka Sutta

i. SAMMUTI PEYYĀLA

1. BHATTUDESĀKA SUTTA

Discourse on the One in Charge of Assigning Bhikkhus
for Meals

272. Bhikkhus, a bhikkhu who is possessed of these five factors should not be designated as director for assignment of bhikkhus for meals.

What are the five?

He is partial through his own desire.

He is partial through anger.

He is partial through ignorance.

He is partial through fear.

He does not know if he has assigned someone or not.

Bhikkhus, a bhikkhu who is possessed of five factors should not be designated as the director for assignment of bhikkhus for meals.

Bhikkhus, a bhikkhu who is possessed of the five factors should be designated as director for assignment of bhikkhus for meals.

What are the five?

He is not partial through his own desire.

He is not partial through anger.

He is not partial through ignorance.

He is not partial through fear.

He knows if he has assigned someone or not.

Bhikkhus, a bhikkhu who is possessed of these five factors should be designated as director for assignment of bhikkhus for meals.

Bhikkhus, a bhikkhu who is possessed of five factors though designated as the director for assignment of bhikkhus for meals, should not be asked to function ...p...

Designated, he should be asked to function.

He should be known as a foolish bhikkhu ...

He should be known as a wise bhikkhu ...

He goes about digging up and destroying himself ...

He does not go about digging up and destroying himself ...

He reappears in niraya as if he is taken and placed there.

He reappears in the deva world as if he is taken and placed there.

What are the five?

He is not partial through his own desire.

He is not partial through anger.

He is not partial through ignorance.

He is not partial through fear.

He knows if he has assigned someone.

Bhikkhus, a bhikkhu who is designated as the director for assignment of bhikkhus for meals and who is possessed of these five factors reappears in the deva world as if he is taken and placed there.

End of Bhattuddesaka Sutta,
the first in this Vagga.

**2-14. THIRTEEN DISCOURSES BEGINNING WITH
SENĀSANAPAÑÑĀPAKA SUTTA**

273-285. Bhikkhus, a bhikkhu who is possessed of five factors should not be designated as one in charge of preparing monastic living quarters ...p...

He does not know if monastic living quarters has been prepared or not ...p...

He should be designated as one in charge of preparing monastic living quarters ...p...

He knows if monastic living quarters has been prepared or not ...p...

He should not be designated as one in charge of allotting monastic living quarters ...p...

He does not know if monastic living quarters have been allotted or not.

He should be designated as one in charge of allotting monastic living quarters ...p...

He knows if monastic living quarters have been allotted or not ...p...

He does not know if the monastic property is secure or not ...p...

He should not be designated as one who is in charge of accepting robes ...p...

He does not know if the robes have been allotted or not ...p...

He should be designated as one in charge of accepting robes ...p...

He knows if the robes have been accepted or not.

He should not be designated as the distributor of robes ...p... he does not know if the robes have been distributed or not.

He should be designated as the distributor of robes ...p... he knows if the robes have been distributed or not.

He should not be designated as the distributor of rice gruel ...p... he should be designated as the distributor of rice gruel ...p...

He should not be designated as the distributor of fruits ...p... he should be designated as the distributor of fruits ...p...

He should not be designated as the distributor of eatables ...p... he does not know if the eatables have been distributed or not.

He should be designated as the director of eatables ...p... he knows if the eatables have been distributed or not.

He should not be designated as one in charge of throwing away small quantities of unusable things ...p... he does not know if the small quantities of unusable things should be thrown away or not.

He should be designated as one in charge of throwing away small quantities of unusable things ...p... he knows if the small quantities of unusable things have been thrown away or not.

He should not be designated as one in charge of allotting cloaks for use in the rainy season ...p... he does not know if the cloaks have been distributed or not.

He should be designated as one in charge of allotting cloaks for use in the rainy season ...p... he knows if cloaks have been allotted or not.

He should not be designated as one in charge of allotting alms-bowl ...p... he does not know if the alms-bowl has been allotted or not.

He should be designated as one in charge of allotting alms bowls. ...p... he knows if the alms bowls have been allotted or not.

He should not be designated as the supervisor of the monastic compound keeper ...p... He should be designated as the supervisor of the monastic compound keeper ...p...

He should not be designated as the supervisor of sāmaṇeras (novices in the Saṃgha) ...p... he should be designated as the supervisor of sāmaṇeras (novices in the Saṃgha) ...p...

The bhikkhu who has been designated as supervisor of samaneras should not be asked to function ...p... the bhikkhu who has been designated as supervisor of samaneras should be asked to function.

He should be known as a foolish supervisor of samaneras (novices in the Order) ...p...

He should be known as the wise supervisor of samaneras (novices in the Saṃgha) ...

He goes about digging up and destroying himself ...

He does not go about digging up and destroying himself ...

He reappears in niraya as if taken and placed there.

He reappears in the deva world as if taken and placed there.

What are the five?

He is not partial through his own desire.

He is not partial through anger.

He is not partial through ignorance.

He is not partial through fear.

He knows if he has assigned samaneras or not.

Bhikkhus, a bhikkhu who is designated as supervisor of the samaneras and who is possessed of these five factors reappears in the deva world as if taken and placed there.

End of thirteen discourses beginning with
Senāsakapaññāpaka Sutta
End of Sammuti Peyyāla

Namo tassa Bhagavato arahato sammāsambuddhassa

ii. SIKKHĀPADA PEYYĀLA

1. Bhikkhu Sutta
- 2-7. Discourses beginning with the Bhikkhunī Sutta
8. Ājīvaka Sutta
- 9-17. Discourses beginning with the Nigaṇṭha Sutta

SIKKHĀPADA PEYYALA

1. BHIKKHU SUTTA

Discourse on the Bhikkhu

286. Bhikkhus, a bhikkhu who is possessed of five factors reappears in niraya as if taken and placed there.

What are the five?

He is given to taking the life of living beings.

He is given to taking what is not given.

He is given to indulging in sex.

He is given to speaking what is not true.

He is given to taking fermented beverages which cause heedlessness.

Bhikkhus, a bhikkhu who is possessed of these five factors reappears in niraya as if taken and placed there.

Bhikkhus, a bhikkhu who is possessed of these five factors is reborn in the deva world as if taken and placed there.

What are the five?

He abstains from taking the life of living beings.

He abstains from taking what is not given.

He abstains from indulging in sex.

He abstains from speaking what is not true.

He abstains from taking fermented beverages which cause heedlessness.

Bhikkhus, a bhikkhu who is possessed of these five factors reappears in the deva world as if taken and placed there.

End of Bhikkhu Sutta.

the first in this Vagga.

2-7. DISCOURSES BEGINNING WITH THE BHIKKHUNĪ SUTTA

287-292. Bhikkhus, a bhikkhunī ...p... a probationer bhikkhunī ...p... a male novice ...p... a female novice ...p... a male lay devotee...p... a female lay devotee who is possessed of five factors reappears in niraya as if taken and placed there.

What are the five?

She is given to taking the life of living beings.

She is given to taking what is not given.

She is given to committing sexual misconduct.

She is given to speaking what is not true.

She is given to taking fermented beverages, which cause heedlessness.

Bhikkhus, the female lay devotee who is possessed of five factors reappears in niraya as if taken and placed there.

Bhikkhus, a female lay devotee who is possessed of five factors reappears in the deva world as if taken and placed there.

What are the five?

She abstains from taking the life of living beings.

She abstains from taking what is not given.

She abstains from committing sexual misconduct.

She abstains from speaking what is not true.

She abstains from taking fermented beverages which cause heedlessness.

Bhikkhus, a female lay devotee who is possessed of these five factors reappears in the deva world as if taken and placed there.

End of six discourses beginning with the Bhikkhunī Sutta.

8. ĀJĪVAKA SUTTA

Discourse on a Naked Ascetic

293. Bhikkhus, a naked ascetic who is possessed of five factors reappears in niraya as if taken and placed there.

What are the five?

He is given to taking the life of living beings

He is given to taking what is not given.

He is given to committing sexual misconduct.

He is given to speaking what is not true.

He is given to taking fermented beverages which cause heedlessness.

Bhikkhus, a naked ascetic who is possessed of these five factors reappears in niraya as if taken and placed there.

End of Ājīvaka Sutta,
the eighth in this Vagga.

9-17. DISCOURSES BEGINNING WITH THE NIGAṄṬHA SUTTA

294-302. Bhikkhus, a Nigaṅṭha who is possessed of five factors, a Munda, a disciple of Nigaṅṭha, a wandering ascetic partially wearing clothes, and believers in other faiths, namely, Jaṭila, Paṛibbājaka, Māgaṇḍika, Tedaṇḍika, Aruddhaka, Gotamaka, Devadhammika, reappears in niraya as if taken and placed there.

What are the five?

He is given to taking the life of living beings.

He is given to taking what is not given.

He is given to committing sexual misconduct.

He is given to speaking what is not true.

He is given to taking fermented beverages which cause heedlessness,

Bhikkhus, a Devadhaminika who is possessed of these five factors reappears in niraya as if taken and placed there.

End of nine discourses beginning with
the Nigaṇṭha Sutta.

Namo tassa Bhagavato arahato sammāsambuddhassa

iii. RĀGA PEYYĀLA

iii. RĀGAPEYYĀLA SUTTA

303. Bhikkhus, in order to comprehend attachment (rāga) with insight, the five factors should be developed.

What are the five?

The perception of foulness.

The perception of death.

The perception of fault.

The perception of loathsomeness of nutriment.

The perception of weariness of all the world.

Bhikkhus, in order to comprehend attachment with insight, these five factors should be developed (it is said). (1)

304. Bhikkhus, in order to comprehend attachment with insight, the five factors should be developed.

What are the five?

The perception of impermanence.

The perception of non-self.

The perception of death.

The perception of loathsomeness of nutriment.

The perception of weariness of all the worlds.

Bhikkhus, in order to comprehend attachment with insight, these five factors should be developed (it is said). (2)

305. Bhikkhus, in order to comprehend attachment with insight, the five factors should be developed.

What are the five?

The perception of impermanence.

The perception of dukkha in impermanence.

The perception of non-self in dukkha.

The perception of abandoning.

The perception of non-attachment.

Bhikkhus, in order to comprehend attachment with insight, these five factors should be developed (it is said). (3)

306. Bhikkhus, in order to comprehend attachment with insight, the five factors should be developed.

What are the five?

The faculty of Conviction, the faculty of Endeavour, the faculty of Mindfulness, the faculty of Concentration, the faculty of Wisdom.

Bhikkhus, in order to comprehend attachment with insight the five factors should be developed (it is said). (4)

307. Bhikkhus, in order to comprehend attachment with insight, the five factors should be developed.

What are the five?

The power of Conviction, the power of Endeavour, the power of Mindfulness, the power of Concentration, the power of Wisdom.

Bhikkhus, in order to comprehend attachment with insight, these five factors should be developed (it is said). (5)

308-1151. Bhikkhus, in order to comprehend attachment with discrimination, to put an end to it entirely, to abandon it, to exhaust it, to destroy it, to be free from attachment, to make it extinct, to be relinquished, to discard it entirely, five factors should be developed.

In order to comprehend accurately hatred... bewilderment ... anger ... grudge ... denigrating others ... improper rivalry ... envy ... stinginess ... deception... hypocrisy ... disparaging others ... conceit ... arrogance ... vanity ... and heedlessness, to comprehend them with insight, to comprehend them accurately, to put an end to them, to abandon them, to exhaust them, to destroy them, to be free from attachment, to

make them extinct, to renounce them and to renounce them entirely five factors should be developed. (6-849)

What are the five?

The power of Conviction.

The power of Endeavour.

The power of Mindfulness.

The power of Concentration.

The power of Wisdom.

Bhikkhus, in order to renounce heedlessness entirely, these five factors should be developed (it is said). (6-850).

∴End of Rāgapeyyāla

END OF THE PAÑCAKA NIPĀTA

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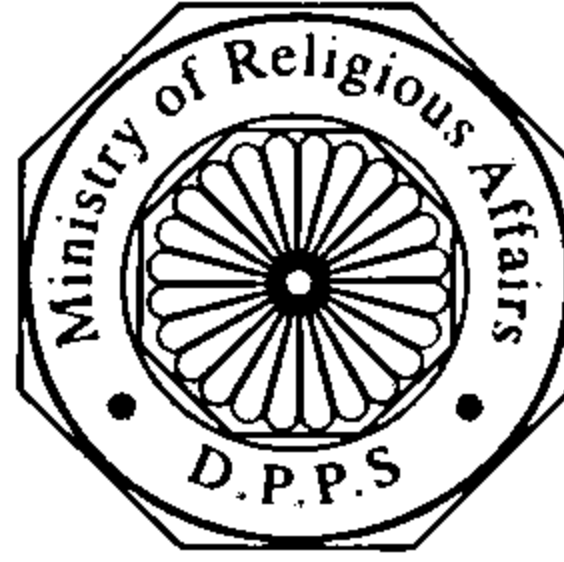
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Suttanta Piṭaka
AṄGUTTARA NIKĀYA
Collection of Numerically Graduated Discourses
TRANSLATION OF
CHAKKA & SATTAKA NIPĀTA PĀḶI
(DIVISION OF SIX-FACTOR
&
SEVEN-FACTOR DISCOURSES)

Translated by
U NYI NYI
U KHIN MAUNG LATT
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Sāsanā
YANGON MYANMAR

Department for the Promotion and
Propagation of the Sāsanā

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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 brahmas venerate the Buddha because the Buddha is the Supreme One who has extinguished all defilements, who has become perfectly self-enlightened through realization of the Four Ariyas 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 a matter of great satisfaction and delight for us in introducing a Collection or Nikāya of the Piṭaka, that is the Aṅguttara Nikāya, to our reader. Out of the five Nikāyas of the Paḷi Texts, only four have so far been published. The present Nikāya, the Aṅguattara, comprises eleven sections called Nipātas; we are glad to present two of those eleven Nipātas, called the Chakka & Sattaka Nipāta, so named because it is a book of the Buddha's discourses all arranged in six and seven factors.

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

U KHINE AUNG

Director-General

Department for the Promotin and

Propagation of the Sāsanā

Kaba-Aye, Yangon

Dated: 2010

INTRODUCTION

According to Piṭaka Classification the Suttanta Piṭaka consists of five Nikāyas or Collections. These are Dīgha Nikāya, the collection of long discourses of the Buddha; Majjhima Nikāya, the collection of middle length discourses; Saṃyutta Nikāya, the collection of connected discourses; Aṅguttara Nikāya, the collection of numerically graduated discourses and Khuddaka Nikāya, the collection of miscellaneous discourses.

Aṅguttara Nikāya

The Aṅguttara Nikāya comprises eleven Nipātas or collections ranging from the first collection, consisting of one factor discourses, going up to eleven factor discourses. These eleven collections are known as Ekaka Nipāta, Duka Nipāta, Tika Nipāta, Catukka Nipāta, Pañcaka Nipāta, Chakka Nipāta, Sattaka Nipāta, Aṭṭhaka Nipāta, Navaka Nipāta, Dasaka Nipāta and Ekadasaka Nipāta.

The Department for the Promotion and Propagation of the Sāsanā (D.P.P.S) has already published four books from Aṅguttara Nikāya. The first book containing the English translation of Ekaka Nipāta and Duka Nipāta Pāli was published in December 2000. This was followed by Tika Nipāta translation published in 2001 and by Catukka Nipāta in 2003. Pañcaka Nipāta has pulished in 2005.

Chakka Nipāta and Sattaka Nipāta

The present book contains Chakka Nipāta, the collection of six factor discourses and Sattaka Nipāta, the collection of seven factor discourses. Chakka Nipāta contains twelve vaggas and Sattaka Nipāta contains nine vaggas or divisions. Most of the vaggas contain ten suttas, some have eleven and some have twelve. The last vagga in both Nipātas also contain some omissions or blanks (peyyālas) of discourses.

Some Examples of Discourses from Chakka Nipāta

(i) Pathama Āhuneyya Sutta from Āhuneyya Vagga (s.no.1) gives the description of a bhikkhu who is worthy of receiving offerings brought even from afar; offerings specially set aside for guests; offerings donated for well being in the next existence. He is worthy of receiving obeisance by means of joined palms raised to the forehead and he is the incomparable fertile field for all to sow the seeds of merit. On coming into contact with sense objects (viz., visible objects, sound, smell, taste, tangible object) or on cognizing a mind object, such a bhikkhu is neither pleased nor displeased but abides with equanimity, possessed of mindfulness and clear comprehension. Thus a person who is endowed with mindfulness and clear comprehension is one who is worthy of receiving offerings.

(ii) Dutiya Āhuneyya Sutta (s.no.2) gives the description of the second type of person who is worthy of receiving offerings. He is a person who is endowed with many supernatural powers; from being one he becomes many; from being many he becomes one ... he passes unhindered through walls ... he gains mastery over his body (to reach) even up to the world of brāhmas. That bhikkhu also realizes Magga Insight and attains Arahatta samāddhi and Arahattapaññā.

That bhikkhu who possesses the above supernormal powers is worthy of receiving offerings brought even from afar ...p... he is the incomparable fertile field for all to sow the seeds of merit.

(iii) Nissāraṇīya sutta (s.no.13) This sutta gives us the list of six elements which are the means of escape from their opposite elements.

Loving-kindness is the means of escape from ill will.

Compassion is the means of escape from cruelty.

Sympathetic joy is the means of escape from discontent.

Equanimity is the means of escape from attachment.

Signlessness is the means of escape from all signs.

Conceit (as 'This is I') is the means of escape from the thorn of doubt which cannot decide.

These are the six elements (dhātus) which are the means of escape (from their opposite elements).

(iv) Bhaddaka sutta (s.no.14) This discourse is on 'A Good Death'. There are two types of persons in this world; those who can have a good death and those who cannot have a good death. Who are the two? A person who finds delight in worldly activities, in talking, in sleeping, in having company, and having contact with others has not renounced the five aggregates and therefore has not made an end of dukkha. This person cannot have a good death, a good passing away.

The person who can have a good death, a good passing away is the opposite of the above person. He has no interest and does not take delight in worldly matters. He does not talk much, sleeps little is wakeful and does not mix too much with others. He has abandoned the five aggregates and has therefore made an end of dukkha. This person can have a good death, a good passing away.

(v) and (vi) Paṭhama Maraṇassati sutta (s.no. 19) and Dutīya Maraṇassati sutta (s.no.20). It may be pointed out here that the Bhagavā has given two discourses on Mindfulness of death. In both of these discourses the Buddha spoke thus: “Bhikkhus if maraṇassati, mindfulness of death is cultivated and practised repeatedly, it will be immensely fruitful and greatly advantageous. Such contemplation will plunge (the meditator) into the Deathless Nibbāna. The Bhagavā also asked the bhikkhus; “How do you cultivate mindfulness of death?” All these bhikkhus wished to bear in mind the Buddha’s admonition and to perform many of the duties of a bhikkhu. To attain these goals they needed time to cultivate mindfulness. The first bhikkhu wished to be alive for one day and one night; the second bhikkhu wishes to be alive for one day; the third bhikkhu wishes to be alive for the duration of partaking of one alms meal; the fourth bhikkhu wished to be alive for the duration of chewing and swallowing four or five mouthfuls of alms-food. Regarding these bhikkhus, the Bhagavā said thus: “All these bhikkhus should be said to be remaining in unmindfulness and are too tardy in cultivating mindfulness of death resulting in slow exhaustion of moral intoxicants (āsavas).

Then there is the bhikkhu who cultivates mindfulness of death, wishing to be alive for the duration of chewing and swallowing a mouthful of alms-food. Another bhikkhu wishes to be alive for the duration of breathing in and breathing out or for the duration of breathing out and breathing in. These two bhikkhus should be said to be remaining in mindfulness and are cultivating mindfulness of death resulting in quick exhaustion of the moral intoxicants (āsava)” said the Bhagavā.

In Dutīya Maraṇassati sutta, the bhikkhu reflects on the many causes that may bring about one’s death. One may be bitten by a snake or by a scorpion or a centipede, or one may trip and fall, or one may have food poison, or one may be struck down by a stroke.

Knowing thus, one who may die any day or night should make the utmost exertion to cultivate mindfulness and comprehension, to renounce the vile, demeritorious dhammas and practise meritorious dhammas day and night.

Examples of Discourses from Sattaka Nipāta

(i) Udakupamā sutta (s.no15) This sutta gives seven examples of men in water. The first person sinks in water and is drowned once and for all. He is a person who is possessed of evil, demeritorious dhammas.

The second person surfaces from the water and is drowned. This person has strong conviction, strong sense of shame and strong sense of fear to do evil ...p... has a good knowledge of meritorious dhamma. Thus he surfaces from the water but his knowledge does not remain firm, does not progress, but represses. Thus this person surfaces from the water but is drowned later.

The third person surfaces from the water and stays afloat. This person also has strong conviction etc., and good knowledge. He does not regress, does not progress, but stands still. Thus this person is likened to a person who surfaces from the water and stays afloat.

The fourth person surfaces from the water and looks here and there. He also has strong conviction etc., has good knowledge. That person is a Sotāpanna who cannot fall into miserable existences (apāya) and is surely destined to attain the Ariya Path (Magga). Thus, this person surfaces from the water and looks here and there, he is a Sotāpanna.

The fifth person surfaces from the water and swims. He also is good in his knowledge of the meritorious dhammas. This person is a Sakadāgāmi who will return only once to the human world, making an end of dukkha, owing to the extinction of the three lower fetters and attenuation of attach-

ment, hatred and bewilderment. Thus, does this person surface from the water and swims. He is a Sakadāgāmi.

The sixth person surfaces from the water and reaches where he can stand up in the water. He is an Ānāgāmi who will have spontaneous rebirth in the Brahma realm and will realize Parinibbāna from that realm without returning to any other realm. Thus does this person surface from the water and stand up in the water. He is an Anāgāmi.

The seventh person surfaces from the water and swims safely reaching the other shore and rests on firm ground, which is Nibbāna. He is an Arahāt, who has abandoned all demeritoriousness, he has realized Nibbāna through Magga Insight.

Thus, there truly exist, in this world, seven types of persons who are like men in water. (Thus said the Bhagavā.)

Other Examples of Discourse from Sattaka Nipāta

The Buddha has given quite a number of discourses on the Dhamma of Non-decline; e.g. Sārandada sutta(s.no.21), Vassakara sutta (s.no. 22), Paṭhama Sattaka Sutta (s.no.23); Dhammas on Non-decline briefly are as follows: (1) Assembling frequently and having meetings; (2) Assembling and dispersing in harmony and unity and carrying out the affairs of the country; (3) Refraining from ordaining what has not been ordained before and act in conformity with the ancient practices, customs, etc., (4) Treating the elders with respect, esteem, veneration, etc., (5) Restraining from forcibly abducting women and maidens and detaining them; (6) Showing respect, esteem, veneration and reverence towards their shrines, within and without the city and giving appropriate offerings; (7) and taking appropriate care and giving protection and security to the Arahats.

The Bhagavā then concluded these suttas with this assurance: “So long as these seven dhammas of non-decline are established (in the Vajjī princes or in the bhikkhus or anyone else) and so long as they observe these dhammas the furtherance of their (spiritual) progress is to be expected, not their decline”.

Thus, the Bhagavā has taken great pains in admonishing and advising the bhikkhus and laymen, princes as well as ordinary people. He shows them how to live so that they succeed and prosper in their lives. He has also taught the people, particularly the bhikkhus, how to conduct themselves so that they are worthy of receiving offerings.

We hope the reader finds these discourses interesting as well as inspiring and also quite beneficial.

May the Buddha's Teaching,
Shine forth like the radiant sun!

Dated 12-2-2006

* s.no.means Sutta Number

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Namo tassa bhagavato arahato sammāsambuddhassa

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CHAKKA NIPĀTA

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The First Fifty Suttas

i. ĀHUNEYYA VAGGA

1. Paṭhama Āhuneyya Sutta
2. Dutiya Āhuneyya Sutta
3. Indriya Sutta
4. Bala Sutta
5. Paṭhama Ājāṇīya Sutta
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7. Tatiya Ajāṇīya Sutta
8. Anuttariya Sutta
9. Anussatiṭṭhāna Sutta
10. Mahānāma Sutta

i. ĀHUNEYYA VAGGA

1. PAṬHAMA ĀHUNEYYA SUTTA

First Discourse on Offerings

1. Thus have I heard: Once the Bhagavā was staying at the Jetavana monastery of Anāthapiṇḍika in Sāvattī. On that occasion the Bhagavā addressed the bhikkhus, saying, 'Bhikkhus,' and the bhikkhus responded, saying, 'Venerable Sir'.

The Bhagavā then said: Bhikkhus, a bhikkhu who is even possessed of six factors is worthy of receiving offerings brought even from afar; he is worthy of receiving offerings specially set aside for guests, he is worthy of receiving offerings donated for well-being in the next existence, he is worthy of receiving obeisance by means of joined palms raised to the forehead and he is the incomparable fertile field for all to sow the seeds of merit.

What are the six?

In this Teaching bhikkhus, a bhikkhu on seeing visible objects with the eye, is neither pleased nor displeased but abides with equanimity, possessed of mindfulness and comprehension.

On hearing sounds with the ear ...

On sensing smell with the nose ...

On sensing taste with the tongue ...

On experiencing touch with the body ...

On cognizing mind object with the mind, (a bhikkhu) is neither pleased nor displeased but abides with equanimity, possessed of mindfulness and comprehension.

Bhikkhus, a bhikkhu who is possessed of these six factors is worthy of receiving offerings brought even from afar; he is worthy of receiving offerings specially set aside for

guests; he is worthy of receiving offerings donated for well being in the next existence; he is worthy of receiving obeisance by means of joined palms raised to the forehead and he is the incomparable fertile field for all to sow the seeds of merit.

The Bhagavā delivered this discourse. Delighted the bhikkhus rejoiced at the words of the Bhagavā.

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

* * * * *

2. DUTIYA ĀHUNEYYA SUTTA

Second Discourse on Offerings

2. Bhikkhus, a bhikkhu who is possessed of six factors is worthy of receiving offerings brought even from afar ...p... (he is) the incomparable fertile field for all to sow the seeds of merit.

What are the six?

In this Teaching bhikkhus, a bhikkhu is possessed of various kinds of supernormal powers; from being one he becomes many; and from being many, he becomes one, he makes himself visible or invisible, he passes unhindered through walls, enclosures and mountains as though going through space; he plunges into or out of the earth, as though plunging into or out of the water; he walks on water as though walking on earth; he travels in space cross-legged as if he were a winged bird; he touches and strokes the moon and the sun which are so mighty and powerful; and he gains mastery over his body (to reach) even up to the world of brahmās.
(1).

With his divine hearing power which is extremely clear and which surpasses that of humans, he can hear both kinds of sounds of devas or humans, sounds whether far or near. (2)

He knows with discriminating mind, the mind of other beings or individuals. He knows the mind that is lustful as lustful mind and the mind free from lust as mind free from lust. He knows the angry mind as angry mind and the mind free from anger as mind free from anger. He knows the bewildered mind as bewildered mind and the mind free from bewilderment as mind free from bewilderment. He knows the contracted (concentrated) mind as contracted mind and the distracted mind as distracted mind. He knows the lofty mind as the lofty mind and the mind that has not reached the lofty stage as the mind that has not reached the lofty stage. He knows the mind that has surpassing dhamma (sa-uttara), having something higher or above as mind that has surpassing dhamma and the supramundane mind that has no surpassing dhamma as supramundane mind that has no surpassing dhamma. He knows the steadfast (concentrated) mind as steadfast mind and the mind that is not steadfast as mind that is not steadfast. He knows the mind that is liberated (from the defilements) as liberated mind and the mind that is not (so) liberated as mind that is not liberated. (3)

He can recollect the many existences (of his) of the past ...p...

What does he so recollect?

He can recollect one existence, two existences ...p... in this way he recollects and varied past existences with their characteristics and related facts. (4)

With his divine power of sight which is extremely clear and which surpasses that of humans, (the bhikkhu) sees

beings in the process of passing away and also in the process of arising, inferior beings and superior beings, beautiful beings and ugly beings, beings with good destinations and beings with bad destinations. He knows beings arising in accordance with their own kammic actions.

“Friends, these beings were possessed of demeritorious bodily actions, demeritorious verbal actions and demeritorious mental actions. They maligned the Ariyas. They hold wrong views and perform kammic actions in accordance with these wrong views. Those beings, after death and dissolution of their bodies, reappear in wretched destinations (*duggati*), in miserable existences (*apāya*), states of ruin (*vinipāta*), realms of continuous suffering (*niraya*).”

Friends, these beings were possessed of meritorious bodily actions, meritorious verbal actions and meritorious mental actions. They did not malign the Ariyas. They hold right views and performed kammic actions in accordance with these right views. Those beings, on death and dissolution of their bodies reappeared in the realms of devas, the happy destinations.

Thus, with his divine power of sight, which is extremely clear and which surpasses that of humans, (the bhikkhu) sees beings in the process of passing away and also in the process of arising, inferior beings and superior beings, beautiful beings and ugly beings, beings with good destinations and beings with bad destinations. He knows beings arising in accordance with their own kammic actions. (5)

(The bhikkhu), in this very life knows by himself through Magga Insight realizes, attains to and remains in the Emancipation of the Mind (*Arahatta phala samādhi*) and in the Emancipation by Insight (*Arahatta phala paññā*), which are free of āsavas because of their extinction. (6)

Bhikkhus, the bhikkhu who is possessed of these six factors is worthy of receiving offerings brought even from afar ...p... he is the incomparable fertile field for all to sow the seeds of merit.

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

3. INDRIYA SUTTA

Discourse on Faculties

3. Bhikkhus, a bhikkhu who is possessed of six factors is worthy of offerings brought even from afar ...p... he is the incomparable fertile field for all to sow the seeds of merit.

उत्त

What are the six?

(The bhikkhu) is possessed of the faculty of Conviction, of Endeavour, of Mindfulness, of Concentration, of Wisdom.

(The bhikkhu), in this very life, knows by himself through Magga Insight, realizes, attains to and remains in the Emancipation of the Mind (arahatta phala samādhi) and in the Emancipation by Insight (arahatta phala paññā) which are free from āsavas because of their extinction.

Bhikkhus, a bhikkhu who is possessed of these six factors is worthy of receiving offerings brought even from afar; they are worthy of receiving offerings set aside for guests; they are worthy of receiving offerings donated for well being in the next existence; they are worthy of receiving

obeisance with joined palms raised to the forehead and they are the incomparable fertile field for all to sow the seeds of merit.

End of the Indriya Sutta,
the third in this Vagga.

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4. BALA SUTTA

Discourse on Powers

4. Bhikkhus, a bhikkhu who is possessed of six factors is worthy of receiving offerings brought even from afar ...p... he is the incomparable fertile field for all to sow the seeds of merit.

What are the six?

(The bhikkhu) is possessed of the Power of Conviction, of Endeavour, of Mindfulness, of Concentration, of Wisdom.

(The bhikkhu) in this very life, knows by himself through Magga Insight, realizes, attains to and remains in the Emancipation of the mind (arahatta phala samādhi) and the Emancipation by Insight (arahatta phala paññā) which are free from āsavas because of their extinction.

Bhikkhus, a bhikkhu who is possessed of these six factors is worthy of receiving offerings brought even from afar ...p... he is the incomparable fertile field for all to sow the seeds of merit.

End of the Bala Sutta,
the fourth in this Vagga.

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5. PAṬHAMA ĀJĀNIYA SUTTA

First Discourse on the King's Thoroughbred Steed

5. Bhikkhus, the King's thoroughbred steed that is possessed of six qualities is worthy of the king, is an asset to the king and is reckoned an attribute of kingship.

What are the six?

In this world, bhikkhus, the King's thoroughbred steed can withstand

Visible objects of attention

Sounds objects of attention

Smells objects of attention

Tastes objects of attention

Tangible objects of attention

(And) also is of good appearance.

Bhikkhus, the King's thoroughbred steed that is possessed of these six qualities is worthy of the king, is an asset to the king and is reckoned an attribute of kingship.

Similarly, bhikkhus, a bhikkhu who is possessed of six factors is worthy of receiving offerings brought even from afar ...p... he is the incomparable fertile field for all to sow the seeds of merit.

What are the six?

In this Teaching bhikkhus, a bhikkhu can withstand

Visible objects of attention

Sounds objects of attention

Smells objects of attention

Tastes objects of attention

Tangible objects of attention

Mind objects of attention

Bhikkhus, a bhikkhu who is possessed of these six factors is worthy of receiving offerings brought even from afar ...p... he is the incomparable fertile field for all to sow the seeds of merit.

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

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6. DUTIYA ĀJĀNĪYA SUTTA

Second discourse on the King's Thoroughbred Steed

6. Bhikkhus, the king's thoroughbred steed that is possessed of the six qualities is worthy of the king, is an asset to the king and is reckoned an attribute of kingship.

What are the six?

In this world bhikkhus, the king's thoroughbred steed can withstand

Visible objects of attention

Sounds objects of attention

Smells objects of attention

Tastes objects of attention

Tangible objects of attention

And is also possessed of strength.

Bhikkhus, the king's thoroughbred steed that is possessed of these six qualities is worthy of the king, is an asset to the king and is reckoned an attribute of kingship.

Similarly, bhikkhus, a bhikkhu who is possessed of six factors is worthy of receiving offerings brought even from

afar ...p... is an incomparable fertile field for all to sow the seeds of merit.

What are the six?

In this Teaching bhikkhus, a bhikkhu can withstand:

Visible objects of attention

Sounds objects of attention

Smells objects of attention

Tastes objects of attention

Tangible objects of attention

Mind objects of attention

Bhikkhus, a bhikkhu who is possessed of these six factors is worthy of receiving offerings brought even from afar ...p...is an incomparable fertile field for all to sow the seeds of merit.

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

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7. TATIYA ĀJĀNIYA SUTTA

Third Discourse on the King's Thoroughbred Steed

7. Bhikkhus, the king's thoroughbred steed that is possessed of six qualities is worthy of the king, is an asset to the king and is reckoned an attribute of kingship.

What are the six?

In this world, bhikkhus, the king's thoroughbred steed can withstand;

Visible objects of attention
 Sounds objects of attention
 Smells objects of attention
 Tastes objects of attention
 Tangible objects of attention
 And is also possessed of speed.

Bhikkhus, the king's thoroughbred steed that is possessed of these six qualities is worthy of the king, is an asset to the king and is reckoned an attribute of kingship.

Similarly, bhikkhus, a bhikkhu who is possessed of six factors is worthy of receiving offerings even from afar ...p... is an incomparable fertile field for all to sow the seeds of merit.

What are the six?

In this Teaching, bhikkhus, a bhikkhu can withstand;
 Visible objects of attention
 Sounds objects of attention
 Smells objects of attention
 Tastes objects of attention
 Tangible objects of attention
 Mind objects of attention

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

End of the Tatiya Ājāṇīya Sutta,
 the seventh in this Vagga.

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8. ANUTTARIYA SUTTA

Discourse on the Most Excellent Things

8. Bhikkhus, these six factors are the most excellent of all.

What are the six?

The most excellent of sights.

The most excellent of sounds.

The most excellent of gains.

The most excellent of trainings.

The most excellent of services.

The most excellent of mindfulness.

Bhikkhus, these are the six most excellent factors.

End of the AnuttAriya Sutta,

the eighth in this Vagga.

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9. ANUSSATITTHANA SUTTA

Discourse on the Subjects of Repeated Mindfulness

9. Bhikkhus, these are the six subjects of repeated mindfulness (anussati).

What are the six?

Repeated mindfulness of virtues of the Buddha.

Repeated mindfulness of virtues of the Dhamma.

Repeated mindfulness of virtues of the Saṃgha.

Repeated mindfulness of virtues of morality.

Repeated mindfulness of virtues of charitable giving.

Repeated mindfulness of virtues of one's own virtues of Conviction that are modelled on those devas.

Bhikkhus, these are the six subjects of repeated mindfulness.

End of the Anussatiṭṭhāna Sutta,
the ninth in this Vagga.

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10. MAHĀNĀMA SUTTA

Discourse to Mahānāma

10. At one time the Bhagavā was staying at Nighodārāma monastery at Kapilavatthu in the province of Sakka. On that occasion the Sakkyan ruler Mahānāma approached the Bhagavā, made his obeisance, seated in a suitable place and respectfully said to the Bhagavā thus:

“Venerable Sir, how does the Ariya disciple who has won Fruition of the Ariyan Path and who has known the three disciplines of the Teaching, abide mostly?”

Mahānāma, the Ariya disciple who has won Fruition of the Ariya Path and who has known the three disciplines of the Teaching mostly abides thus:

In this Teaching, Mahānāma, the Ariya disciple is repeatedly mindful of the Tathāgata. “That Buddha who is worthy of special veneration is called Arahant. He is also called sammāsambuddha because he knows truly all dhammas by himself. He is also called Vijjācaraṇa-sampanna because he is possessed of wisdom and conduct. He is also called Sugata because he utters excellent speech. He is also called

Lokavidhū because he knows the three lokas. He is also called Anuttaro-purisa-dhammasārathi because he tames all that needs to be tamed. He is also called Sathhādevamanussānaṃ because he is the teacher of all humans and devas. He is also called the Buddha because he knows the Four Noble Truths. He is also called Bhagavā because he is the Most Exalted”.

Mahānāma, when the Ariya disciple is mindful of the Tathāgata, his mind is not overcome by attachments, it is not overcome by hatred, it is not overcome by bewilderment. For that person then, mindful of the Tathāgata, there arises only uprightedness of consciousness.

Mahānāma, the Ariya disciple who has uprightedness of consciousness enjoys gladness. He understands the significance of the Dhamma, understands the text; he enjoys gladness derived from the Dhamma; for the one who is gladdened, delightful satisfaction arises; for the one who has delightful satisfaction calmness arises; for the one whose body is calm, his mind experiences bliss; for the one who enjoys bliss his mind becomes concentrated.

Mahānāma, this Ariya disciple is called one who has attained and abides in tranquillity among those who lack tranquillity; is one who dwells without trouble among those who are with trouble; and should be said to be one who has entered the stream of the dhamma (insight knowledge) and as one who constantly cultivates mindfulness of the virtues of the Buddha.(1)

And again, Mahānāma, the Ariya disciple is repeatedly mindful of the virtues of the Dhamma.

“The Dhamma taught by the Bhagavā is dhamma well taught, is dhamma that may be known and seen by oneself, the dhamma that can confer immediate benefit, is dhamma that invites attention and investigation, is dhamma that should be known in one’s person and mind, and is dhamma that

may be known and experienced individually by the (Ariya) wise”.

Mahānāma, when the Ariya disciple is mindful of the virtues of the Dhamma there is no agitation of attachment in him, no agitation of anger and no agitation of bewilderment. For that person then, mindful of the Dhamma's virtues, there arises only uprightedness of consciousness.

Mahānāma, the Ariya disciple who has uprightedness of consciousness, understands the significance (of the dhamma), understand the text, he enjoys gladness derived from the dhamma; for the one who is gladdened, delightful satisfaction arises; for the one who has delightful satisfaction, calmness of body arises; one whose body is calm, he experiences bliss; with bliss his mind becomes concentrated.

Mahānāma, this Ariya disciple is called one who had attained to and abides in tranquillity among those who lack tranquillity; is one who is without trouble among those who are with trouble; and should be said to be one who has entered the stream of the dhamma (insight knowledge), and as one who constantly cultivates mindfulness of the virtues of his own morality.(2)

And again, Mahānāma, the Ariya disciple is repeatedly mindful of the Saṃgha's virtues.

(The Saṃgha disciple of the Bhagavā has good conduct, upright conduct, right conduct, proper conduct.) The Saṃgha disciples of the Bhagavā, who are four as pairs and eight as individuals are worthy of receiving offerings specially brought even from afar; they are worthy of receiving offerings set aside for guests; they are worthy of receiving offerings donated for wellbeing in the next existence; they are worthy of receiving obeisance by means of joined palms raised to the forehead and they are the incomparable fertile field for all to sow the seeds of merit.

Mahānāma, when the Ariya disciple is mindful of the virtues of the Saṃgha, his mind is not overcome by attachment; it is not overcome by hatred; it is not overcome by bewilderment. For that person then, mindful of the virtues of the Saṃgha there arises only uprightedness of consciousness.

Mahānāma, the Ariya disciple who has uprightedness of consciousness (mind), gains joy or delight based on the spirit and letter (of the dhamma). He gains joy or delight associated with the dhamma. For the one who is joyous, pleasure arises. The person of the one whose mind is pleased, is serene. The one with serene person, experiences happiness. The mind of the person who is happy is steadfast.

Mahānāma, this Ariya disciple is one who has attained to tranquillity among those who are not tranquil; is one without suffering among those who are with suffering; and should be said to be one who reached the vehicle of the dhamma (vipassanā insight-knowledge) and who is a practiser of Saṃghānussati-kammaṭṭhāna by being repeatedly mindful of the Saṃgha's virtues. (3)

And again Mahānāma, the Ariya disciple is repeatedly mindful of the virtues of his own morality that is unbroken, undamaged, spotless, unblemished, which leads to liberation from slavery to craving (taṇhā), which is untarnished (by craving and wrong view) and which is conducive to concentration of the mind.

Mahānāma, when the Ariya disciple is mindful of his own morality, his mind is not overcome by attachment; it is not overcome by hatred; it is not overcome by bewilderment. For that person then, mindful of the virtues of his own morality, there arises only uprightedness of consciousness.

Mahānāma, the Ariya disciple who has uprightedness of consciousness gains joy or delight based on the spirit and letter (of the dhamma). He gains joy or delight associated

with the dhamma. For the one who is joyous, pleasure arises. The person whose mind is pleased, is serene. The one with serene person, experiences happiness. The mind of the one who is happy is steadfast.

Mahānāma, this Ariya disciple is called one who has attained to and abides in tranquillity among those who lack tranquillity; is one who dwells without trouble among those who are with trouble; and should be said to be one who has entered the stream of the dhamma (insight knowledge) and as one who constantly cultivates mindfulness of the virtues of the Saṃgha.(4)

And again Mahānāma, the Ariya disciple is repeatedly mindful of his own generosity: "How fortunate I am. I have indeed gained much by being born as a human being. Among those who are overcome by the impurity of niggardliness, I remain as head of my household with mind free from the impurity of niggardliness. I give away freely. My hands are washed (of niggardliness). I delight in generosity. I am ready to give when asked. I delight in charitable giving and distribution (of alms)." Thus he reflects.

Mahānāma, when the Ariya disciple is mindful of his own generosity, his mind is not overcome by attachment, it is not overcome by hatred, it is not overcome by bewilderment. For that person then, mindful of the virtues of his own generosity, there arises only uprightedness of consciousness.

Mahānāma, the Ariya disciple who has uprightedness of consciousness, he understands the significance (of the dhamma), understands the text, he enjoys gladness derived from the dhamma, for the one who is gladdened delightful satisfaction arises; for the one who has delightful satisfaction calmness of the body arises; one whose body is calm, experiences bliss; with bliss his mind becomes concentrated.

Mahānāma, this Ariya disciple is called one who has attained to and abides in tranquillity among those who lack

tranquillity; is one who is without trouble among those who are with trouble; and should be said to be one who has entered the stream of the dhamma (insight knowledge) and as one who constantly cultivates mindfulness of the virtues of generosity. (5)

And again Mahānāma, an Ariya disciple is repeatedly mindful of his own virtues such as conviction etc, that are modelled on those of the devas.

“There are Cātumahārājika devas, Tāvatisā devas, Yāmā devas, Tusitā devas, Nimmānarati devas, Paranimmita vasavatti devas, brahmās and higher brahmās. Those who were possessed of conviction, died as humans and were reborn in the deva realms. I too am possessed of such conviction. Those devas who possess of learning, died as humans and were reborn in the deva realms. I too am possessed of such learning. Those devas who were possessed of generosity died as humans and were reborn in the deva realms. I too am possessed of generosity. Those devas who were possessed of wisdom died as humans and were reborn in the deva realms. I too am possessed of such wisdom”. (Thus he reflects).

Mahānāma, when the Ariya disciple is mindful of his own conviction as well as that of the devas, of his own morality as well as that of the devas; of his own learning as well as that of the devas; of his own generosity as well as that of the devas; of his own wisdom as well as that of the devas, his mind is overcome by attachment, it is not overcome by hatred, it is not overcome by bewilderment. For that person then, mindful of the virtues of the devas, there arises only uprightedness of consciousness.

Mahānāma, the Ariya disciple who has uprightedness of consciousness understands the significance (of the dhamma), understands the text; he enjoys gladness derived from the dhamma; for the one who is gladdened, delightful satisfaction

arises; for the one who has delightful satisfaction, calmness of the body arises; one whose body is calm he experiences bliss; with bliss his mind becomes concentrated.

Mahānāma, this Ariya disciple is called one who has attained to and abides in tranquillity among those who lack tranquillity; is one without trouble among those who are with trouble; and should be said to be one who has entered the stream of the dhamma (insight knowledge) and as one who constantly cultivates mindfulness of the virtues of the devas. (6)

Mahānāma, the Ariya disciple who has won fruition of the Ariya Path and who has known (the Three Disciplines of) the Teaching mostly abides thus.

End of the Mahānāma Sutta,

the tenth in this Vagga.

End of Āhuneyya Vagga, the first Vagga.

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Namo tassa bhagavato arahato sammāsambuddhassa

I. PAṬHAMA PAÑÑĀSAKA

The First Fifty Suttas

ii. SĀRAṆĪYA VAGGA

- 1. Paṭhama Sāraṇīya Sutta**
- 2. Dutīya Sāraṇīya Sutta**
- 3. Nissāraṇīya Sutta**
- 4. Bhaddaka Sutta**
- 5. Anutappiya Sutta**
- 6. Nakulapitu Sutta**
- 7. Soppa Sutta**
- 8. Macchabandha Sutta**
- 9. Paṭhama Maraṇassati Sutta**
- 10. Dutīya Maraṇassati Sutta**

ii. SĀRAṆĪYA VAGGA

1. PAṬHAMA SĀRAṆĪYA SUTTA

First Discourse on Factors which should be Constantly Remembered

11. Bhikkhus, these are the six (sāraṇīya) factors which should be constantly remembered.

What are the six?

In this Teaching, bhikkhus, loving kindness expressed through bodily actions by a bhikkhu towards his companions in the Noble Practice, whether in their presence or in their absence is kāyakamma mettā.

And again, bhikkhus, a bhikkhu's loving kindness expressed through verbal actions, is whether in their presence or in their absence, towards his companions in the Noble Practice is vacīkamma mettā.

And again, bhikkhus, a bhikkhu's loving kindness expressed through mental actions, is whether in their presence or in their absence, towards his companions in the Noble Practice is manokamma mettā.

And again, bhikkhus, a bhikkhu is used to enjoying his legitimate gain legitimately acquired, even the alms food in his alms bowl, without discrimination as to thing or person. He is used to enjoying it in the company of his companions in the Noble Practice, who are endowed with morality. This factor should also be constantly remembered.

And again, bhikkhus, a bhikkhu observes morality which is unbroken, spotless, unblemished, which leads to liberation from slaving to craving, which is praised by the wise, which is untarnished (by craving and wrong view), and which is conducive to concentration of the mind. He abides

observing the same morality as that of his companions in the Noble Practice. This factor should also be constantly remembered.

And again bhikkhus, a bhikkhu gains liberation from the rounds of existence, through holding the pure view which leads one, who practises according to utter destruction of dukkha (niyyānika Ariya diṭṭhi). He abides holding the same view as that of his companions in the Noble Practice, whether in their presence or in their absence. This factor should also be constantly remembered.

Bhikkhus, these are six (sāraṇīya) factors which should be constantly remembered.

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

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2. DUTIYA SĀRAṆĪYA SUTTA

Second Discourse on the Factors which
should be Constantly Remembered

12. Bhikkhus, these are the six (sāraṇīya) factors that are conducive to affection and respect (on the part of the companions in the Noble Practice) and that make for friendly support, absence of contention, unity and togetherness.

What are the six?

In this Teaching, bhikkhus, loving kindness expressed through bodily actions by the bhikkhu towards his companions in the Noble Practice, whether in their presence or in their absence, is conducive to affection and respect (on the part of the companions in the Noble Practice) and makes for

friendly support, absence of contention, unity and togetherness.

And again, bhikkhus, verbal loving kindness (expressed through verbal actions) by the bhikkhu towards (his companions in the Noble Practice) ...p... This loving kindness expressed through verbal actions towards his companions in the Noble Practice, whether in their presence or in their absence, is conducive to affection and respect (on the part of the companions in the Noble Practice.) and makes for friendly support, absence of contention, unity and togetherness.

And again, bhikkhus, the loving-kindness (expressed through mental actions) by a bhikkhu towards his fellow bhikkhus, whether in their presence or in their absence is conducive to affection and respect (on the part of the companions in the Noble Practice) and makes for friendly support, absence of contention, unity and togetherness.

And again bhikkhus, a bhikkhu is used to enjoying his legitimate gain legitimately acquired, even the alms food in his alms bowl, without discrimination as to thing or person. He is used to enjoying it in the company of his companions in the Noble Practice, who are endowed with morality. This factor is conducive to affection and respect (on the part of his companions in the Noble Practice) and makes for friendly affection, absence of contention, unity and togetherness.

And again bhikkhus, a bhikkhu observes morality which is not broken, undamaged, spotless and unblemished, which leads to liberation from slavery to craving, which is praised by the wise, which is untarnished (by craving and wrong view) and is conducive to concentration of the mind. He abides observing the same morality as that of his companions in the Noble Practice, whether in their presence or in their absence. That practice is conducive to affection and respect (on the part of his companions in the Noble practice)

and makes for friendly support, absence of contention, unity and togetherness.

And again bhikkhus, a bhikkhu gains liberation from the round of existences through holding the pure view, which leads one who practises according to utter destruction of dukkha. He abides holding the same view as that of his companions in the Noble Practice, whether in their presence or in their absence. That practice is conducive to affection and respect (on the part of his companions in the Noble Practice) and makes for friendly support, absence of contention, unity and togetherness.

Bhikkhus, these six are the factors which are conducive to affection and respect (on the part of his companions in the Noble Practice) which make for friendly support, absence of contention, unity and togetherness.

End of the *Dutiya Sāraṇīya Sutta*,
the second in this *Vagga*.

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3. NISSĀRAṆĪYA SUTTA

Discourse on the Means of Escape

13. Bhikkhus, these are the six elements (dhātus) which are the means of escape (from the opposite elements).

What are the six?

In this Teaching bhikkhus, a bhikkhu were to say: "I shall cultivate loving-kindness, which is the emancipation of the mind from ill will. I shall do so, repeatedly practise it, use it as a means (lit., a vehicle), base myself on it, maintain it,

master it, and develop it to perfection. In spite of that, ill will overwhelms my mind”.

That bhikkhu should be told not to say so. “The revered one should not say so. Do not accuse the Bhagavā. To accuse the Bhagavā is not proper. The Bhagavā does not teach so. Friend, there is no reason, there is no chance for one to say: ‘In spite of cultivation of loving-kindness which is the emancipation of the mind from ill will, repeatedly practising it, using it as a means (lit., a vehicle), basing on it, maintaining on it, mastering it and developing it to perfection, ill will overwhelms one’s mind’. Such a thing is not possible. Friend, loving-kindness which is the emancipation of the mind is the means of escape from ill-will”.

In this Teaching bhikkhus, a bhikkhu were to say: “I shall cultivate compassion, which is the emancipation of the mind from cruelty. I shall do so, repeatedly practise it, use it as a means (lit., a vehicle), base myself on it, maintain it, master it, and develop it to perfection. In spite of that cruelty overwhelms my mind”.

That bhikkhu should be told not to say so. “The revered one should not say so. Do not accuse the Bhagavā. To accuse the Bhagavā is not proper. The Bhagavā does not teach so”.

“Friend, there is no reason, there is no chance for me to say. In spite of cultivation of compassion which is the emancipation of the mind from cruelty, repeatedly practising it, using it as a means (lit., a vehicle), basing oneself on it, maintaining it, mastering it, and developing it to perfection, cruelty overwhelms one’s mind”. Such a thing is not possible.

Friend, compassion which is the emancipation of the mind, is indeed the means of escape from cruelty.

In this Teaching, bhikkhus, if a bhikkhu were to say: "I shall cultivate sympathetic joy, repeatedly practise it, use it as a means (lit., a vehicle), base myself on it, maintain it, master it, and develop it to perfection." In spite of that, discontent overwhelms my mind.

That bhikkhu should be told not to say so. "The revered one should not say so. Do not accuse the Bhagavā. To accuse the Bhagavā is not proper. The Bhagavā does not teach so."

"Friend, there is no reason, there is no chance for one to say, 'in spite of cultivation of sympathetic joy which is the emancipation of the mind from discontent, repeatedly practising it, using it as a means (lit., a vehicle), basing oneself on it, maintaining it, mastering it, and developing it to perfection, discontent overwhelms one's mind. Such a thing is not possible. Friend, sympathetic joy which is the emancipation of the mind from discontent is indeed the means of escape from discontent'.

In this Teaching bhikkhus, if a bhikkhu were to say: "I shall cultivate equanimity, repeatedly practise it, use it as a means (lit., a vehicle), base myself on it, maintain it, master it, and develop it to perfection. In spite of that attachment overwhelms my mind".

That bhikkhu should be told not to say so. "The revered one should not say so. Do not accuse the Bhagavā. To accuse the Bhagavā is not proper. The Bhagavā does not teach so?"

There is no reason, there is no chance, for one to say "In spite of cultivating equanimity. Which is the emancipation of the mind from attachment, repeatedly practising it, using it as a means (lit., a vehicle), basing oneself on it, maintaining

it, mastering it, and developing it to perfection, attachment overwhelms one's mind". Such a thing is not possible. Friend, equanimity which is the emancipation of the mind, is indeed the means of escape from attachment.

In this Teaching, bhikkhus, if a bhikkhu were to say: "I shall cultivate signlessness which is the emancipation of the mind from signs (i.e., attributes of sense objects such as permanent etc.) repeatedly practise it, use it as a means (lit., a vehicle) base myself on it, maintain it, master it, and develop it to perfection". That bhikkhu should be told not to say so. "The revered one should not say so. Do not accuse the Bhagavā. To accuse the Bhagavā is not proper. The Bhagavā does not teach so".

"Friend, there is no reason, there is no chance, for one to say, "In spite of cultivating signlessness which is the emancipation of the mind from signs (i.e., attributes of sense-objects such as permanence etc.) repeatedly practising it, using it as a means (lit., a vehicle), basing one self on it, maintaining it, mastering it, and developing it to perfection, my mind keeps following those very signs. Such a thing is not possible. Friend, signlessness which is the emancipation of the mind is indeed the escape from all signs".

In this Teaching, bhikkhus, if a bhikkhu were to say: "Being free from such conceit as 'This is I, I do not contemplate this khandā (aggregates) as myself'. In spite of that the thorn of doubt that cannot decide, overwhelms my mind". That bhikkhu should be told not to say so. "The revered one should not say so. Do not accuse the Bhagavā. To accuse the Bhagavā is not proper. The Bhagavā does not teach so?"

"Friend, there is no reason, there is no chance for one to say, 'in spite of my being free from such conceit as: This

is I, and not contemplating this khanda (aggregates) as myself, the thorn of doubt which cannot decide overwhelms my mind'. Such a thing is not possible". Friend, the removal of such conceit (as 'This is I') is indeed the escape from the thorn of doubt which cannot decide".

Bhikkhus, these are the six elements (dhātu) which are the means of escape (from the opposite elements).

End of the Nissāraṇīya Sutta,
the third in this Vagga.

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4. BHADDAKA SUTTA

Discourse on a Good Death

14. At that time Venerable Sāriputta addressed the bhikkhus who responded "Friend". The Venerable Sāriputta then said: Friend, for a bhikkhu who lives in such and such a manner, there can be no good death, no good passing away.

Friend, in what manner does a bhikkhu live so that he cannot have a good death, a good passing away?

In this Teaching, friends, a bhikkhu delights in worldly activities, finds pleasure in them, and repeatedly finds pleasure in them, finds pleasure in talking and repeatedly finds pleasure in talking. He delights in sleeping, finds pleasure in sleeping and repeatedly finds pleasure in sleeping. He delights in company, finds pleasure in company and repeatedly finds pleasure in company. He delights in contact (with other

persons), finds pleasure in contact and repeatedly finds pleasure in contact. He delights in prolongation (of saṃsāra) finds pleasure in prolongation, and repeatedly finds pleasure in prolongation. Friends, in this manner does a bhikkhu live, so that he cannot have a good death, a good passing away. Friends, this bhikkhu has not renounced the five aggregates and thereby has not made an end of dukkha, and is called one who delights in the five aggregates. Friends, for a bhikkhu who lives in such and such a manner, there can be a good death, a good passing away.

“Friends, in what manner does a bhikkhu live so that he can have a good death, a good passing away?”

In this Teaching, friends, a bhikkhu does not delight in worldly activities, does not find pleasure in them, and does not repeatedly find pleasure in them. He does not delight in talking, does not find pleasure in talking and does not repeatedly find pleasure in talking. He does not delight in company, does not find pleasure in company and does not repeatedly find pleasure in company. He does not delight in contact (with other persons), does not find pleasure in contact and does not repeatedly find pleasure in contact. He does not delight in prolongation (of saṃsāra), does not find pleasure in prolongation and does not repeatedly find pleasure in prolongation. Friends, in this manner does a bhikkhu live so that he can have a good death, a good passing away.

Friends, the bhikkhu has removed the five aggregates and has thereby made an end of dukkha and is called one who delights in Nibbāna.

Friends, one who repeatedly finds pleasure in prolongation (of saṃsāra) and who delights in it, misses the incomparable Nibbāna that is End of the four yokes.

One who renounces prolongation (of saṃsāra) and who delights in Nibbāna is one who realizes Nibbāna that is End of the the four yokes.

End of the Bhaddaka Sutta,
the fourth in this Vagga.

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5. ANUTAPPIYA SUTTA

Discourse on Remorse

15. At that time, the Venerable Sāriputta said to the bhikkhus: Friends, a bhikkhu who lives in such and such a manner is overtaken by remorse when he dies.

Friends, in what manner does a bhikkhu live so that he is overtaken by remorse when he dies?

In this Teaching, friends, a bhikkhu delights in worldly activities, finds pleasure in them, and repeatedly finds pleasure in them. He delights in company ... he delights in talking ... he delights in sleeping ... he delights in contact (with other persons) ... he delights in prolongation (of saṃsāra), finds pleasure in prolongation, and repeatedly delights in prolongation.

Friends, this bhikkhu has not renounced the five aggregates and thereby has not made an end of dukkha, and is called one who delights in the five aggregates.

Friends, a bhikkhu who lives in such and such a manner is not overtaken by remorse when he dies.

Friends, in what manner does a bhikkhu live so that he is not overtaken by remorse when he dies?

In this Teaching friends, a bhikkhu does not delight in worldly activities, does not find pleasure in them and does not repeatedly find pleasure in them. He does not delight in talking ... he does not delight in sleeping ... he does not delight in company ... he does not delight in contact (with other persons) ... he does not delight in prolongation (of saṃsāra), does not find pleasure in prolongation and does not repeatedly find pleasure in prolongation.

Friends, in this manner does a bhikkhu live so that he is not overtaken by remorse when he dies.

Friends, this bhikkhu has removed the five aggregates (sakkāya) and has thereby made an end of dukkha and is called one who delights in Nibbāna.

Friends, one who, like a deer, repeatedly finds pleasure in prolongation (of saṃsāra) and who delights in it, misses the incomparable Nibbāna that is End of four yokes (yoga).

One who renounces prolongation (of saṃsāra) and who delights in Nibbāna, is one who realizes Nibbāna that is End of the the four yokes.

End of the Anutappiya Sutta,
the fifth in this Vagga.

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6. NAKULAPITU SUTTA

Discourse to Nakulapitu

16. At one time the Bhagavā was staying in the deer sanctuary in the Bhesakaḷa grove near Susumāragira in the

country of Bhagga. At that time Nakulapitu householder was stricken with disease, in suffering and seriously ill. At that time Nakulamātā, the housewife said:

“Householder, do not die with concern for anybody or anything. To die with concern is distressing. The Bhagavā deprecates such dying”.

Householder, it may occur to you thus: ‘When I die, Nakulamātā the housewife may not be able to bring up (my) young sons and daughters, may not be able to maintain the household well’.

Householder do not think so. I am skilled in spinning and disentangling snarled skeins of yarn.

Householder, when you pass away, I will be able to bring up the young sons and daughters and to maintain the household well.

Therefore, householder, do not die with concern for anybody or anything. To die with concern is distressing. The Bhagavā deprecates such dying.(1)

Householder, it may occur to you thus; ‘Nakulamātā the housewife may, when I have pass away, enter into another marriage’.

Householder, do not think so.

Householder, for sixteen years I have practised well the lay celebacy (gahaṭṭhakabrahmācariya sīla). You know this as well as I do. Therefore householder, do not die with concern for anybody or anything. To die with concern is distressing. The Bhagavā deprecates such dying. (2)

Householder, it may occur to you thus: ‘When I have passed away, Nakulamātā the housewife may not reverence the Bhagavā and the bhikkhus any more’.

Householder, do not think so. Householder, when you have passed away, I would even have more reverence for the Bhagavā as well as for the bhikkhus.

Therefore, Householder, do not die with concern for anybody or anything. To die with concern is distressing. The Bhagavā deprecates such dying. (3)

Householder, it may occur to you thus: ‘When I have passed away, Nakulamātā the housewife may not observe the moral precepts anymore’.

Householder, do not think so.

Householder, I am one among the white-clad female lay disciples of the Bhagavā who observe the moral precepts. If you have any doubt or perplexity, you may approach the Bhagavā and ask him respectfully, the Bhagavā who is worthy of special veneration and who knows truly by himself all dhammas, and who is staying in the deer sanctuary in the Bhesakaḷa grove near Susumāragira, in the country of Bhagga.

Therefore, householder, do not die with concern for anybody or anything. To die with concern is distressing. The Bhagavā deprecates such dying. (4)

Householder, it may occur to you thus: “Nakulamātā the housewife is one who has not attained inner peace of mind (samādhi kammaṭṭhāna)”

Householder, do not think so.

Householder, I am one among white clad lay disciples of the Bhagavā who have attained inner peace of mind (samādhi kammaṭṭhāna). If you have any doubt or perplexity you may approach the Bhagavā and ask him respectfully, the Bhagavā who is worthy of special veneration and who knows truly by himself all dhammas, and who is staying in

the deer sanctuary in the Bhesakaḷa grove near Susumāragira, in the country of Bhagga.

Therefore householder, do not die with concern for anybody or anything. To die with concern is distressing. The Bhagavā deprecates such dying. (5)

Householder, it may occur to you thus: “Nakulamātā the housewife may not be one who abides in the Teaching (Dhamma-Vinaya). Having faith, having gained a foothold in it, and having found comfort therein, having overcome doubt, having become free of vacillation, having gained the courage of conviction, and not having faith in any other (except the Buddha)”.

Householder, do not think so.

Householder, I am one among the white-clad female lay disciples of the Bhagavā who abides in the Teaching (Dhamma-Vinaya), having faith, having gained a foothold in it, having found comfort therein, having overcome doubt, having become free of vacillations, having gained the courage of conviction and not having faith in any other (except the Buddha). If you have any doubt, you may approach the Bhagavā and ask him respectfully, the Bhagavā who is worthy of special veneration and who knows truly by himself all dhammas, and who is staying in the animal sanctuary of Bhesakala grove of Susumaragira town in the Bhagga country.

Therefore householder, do not die with concern for anybody or anything. To die with concern is distressing. The Bhagavā deprecates such dying. (6)

When Nakulamātā the housewife had admonished the householder Nakulapitu thus, his illness was instantly healed.

Nakulapitu recovered from it; his illness was in this manner dispelled.

Then, soon afterwards, Nakulapitu who had recovered and been healed of his illness, supporting himself with a staff, approached the Bhagavā, made his obeisance and sat at a suitable place. To Nakulapitu who was thus seated the Bhagavā said:

Householder, you are fortunate! Householder, you have gained greatly. Nakulamātā always looks after you well and desires your welfare. She admonishes you and exhorts you.

Householder, Nakulamātā the housewife is one among my white clad female lay disciples who observe the moral precepts.

Householder, Nakulamātā the housewife is one among my white-clad female lay disciples who have attained inner peace of mind (*samādhi kammaṭṭhāna*).

Householder, Nakulamātā the housewife is one among the white-clad female lay disciples of mine who abide in the Teaching (*Dhamma-Vinaya*), having faith, having gained a foothold in it, and found comfort therein, having overcome doubt, having become free of vacillation, having gained the courage of conviction, and not having faith in any other (except the Buddha).

Householder, you are fortunate! Householder, you have gained greatly! Nakulamātā the housewife always looks after you well and desires your welfare. She admonishes you and exhorts you.

End of the Nakulapitu Sutta,
the sixth in this Vagga.

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7. SOPPA SUTTA

Discourse on Sleeping

17. At one time the Bhagavā was staying at the Jetavana monastery of Anāthapiṇḍika in Sāvattī. On that occasion, the Bhagavā, rising from his meditation in seclusion in the evening, approached the assembly hall and sat at a prepared seat.

The Venerable Sāriputta also rose from his meditation in seclusion in the evening, approached the assembly hall, made his obeisance to the Bhagavā and sat in a suitable place.

The Venerable Mahā Mogallāna also... The Venerable Mahā Kassapa also ... The Venerable Mahā Kaccāna also... The Venerable Mahā Koṭṭhika also ... The Venerable Mahā Cunda also ... The Venerable Mahā Kappina also ... The Venerable Anuruddhā also... the Venerable Revata also ... The Venerable Ānanda also ... rose from his meditation in seclusion in the evening, approached the assembly hall, made their obeisance to the Bhagavā and sat in a suitable place.

The Bhagavā then spent the greater part of the night in sitting (in meditation), rose from his seat and went into the monastery. Soon after the Bhagavā had left, the Revered Ones also rose from their seats and repaired to their (respective) monasteries.

In that assembly hall, some new bhikkhus who had not been long in their bhikkhuhood and who had just come under the Teaching (Dhamma-Vinaya), went on sleeping till sunrise, loudly snoring.

The Bhagavā, with the Divine Power of sight, which is extremely clear, surpassing the sight of men, saw the

bhikkhus sleeping till sunrise, loudly snoring, approached the assembly hall, sat at the prepared seat and asked the bhikkhus:

Bhikkhus, where is Sāriputta? Where is Mahā Moggallāna? Where is Kassapa? Where is Mahā Kaccāna? Where is Mahā Koṭṭhika? Where is Mahā Cunda? Where is Mahā Kappina? Where is Anuruddha? Where is Revata? Where is Ānanda? Where have these elder disciples gone?

Venerable Sir, those elder disciples returned to their own monasteries soon after the Bhagavā left. (Answered the bhikkhus).

Bhikkhus, why have you, (thinking that the elder disciples would not come back again) been sleeping till sunrise, snoring loudly?

Bhikkhus, what do you think of this?

Have you ever seen or heard of “an anointed ruler of the land who, for the whole of his life has been repeatedly seeking pleasure at will of reclining, of lying down, of falling asleep, being loved and cherished by the subjects of his realm?”

Venerable Sir, we have not.

Well, bhikkhus, I myself have never seen or heard of “an anointed ruler of the land who, for the whole of his life, has repeatedly seeking pleasure at will of reclining, of lying down and of falling asleep, being loved and cherished by the subjects of his realm”.

Bhikkhus, what do you think of this?

Have you ever seen or heard of a local chieftain ...p... Of an hereditary ruler of a town ... a military commander ... a village headman ... and of the head of an association who, for the whole of his life, has been seeking pleasure at will of reclining, of lying down, and of falling asleep, being loved and cherished by the members of his association?

Venerable Sir, we have not.

Well, bhikkhus, I myself have never seen or heard of the head of an association who, for the whole of his life, has been seeking pleasure at will of reclining, of lying down, and of falling asleep, being loved and cherished by the members of the association.

Bhikkhus, what do you think of this?

Have you ever seen or heard of a samaṇa or a brāhmaṇa who has repeatedly been seeking pleasure at will of reclining, of lying down and of falling asleep who, without guarding the doors of sense-faculties and not knowing his "measure" in eating, makes no effort at wakefulness, does not contemplate the meritorious dhammas, who makes no effort either in the early or later part of the night, at developing the Bodhipakkhiya dhammas (associates of Enlightenment), and who in this very life, knows by himself through Magga Insight, realizes, attains to, and remains in the Emancipation of the mind and Emancipation by insight, which are free from the āsavas because of their extinction.

Venerable Sir, we have not.

Well, bhikkhus, I myself have never seen or heard of a samaṇa or brāhmaṇa who has repeatedly been pleasure at will of reclining, of lying down, and of falling asleep, who, without guarding the doors of his sense-faculties and not knowing his "measure" in eating, makes no effort at wakefulness, does not contemplate the meritorious dhammas, who makes no effort either in the early or later part of the night at developing the Bodhipakkhiya dhammas (associates of Enlightenment) and who in this very life knows by himself through Magga Insight, realizes, attains to, and remains in the Emancipation of the mind and Emancipation by insight, which are free from āsavas, because of their extinction.

Therefore, bhikkhus, you should practise thus (with this in mind): “we shall be those with the doors of our sense-faculties guarded; we shall be those who know our “measure” in eating; we shall be those who make effort at wakefulness. Contemplating the meritorious dhammas, we shall abide, either in the early or later part of the night, making effort to develop the Bodhipakkhiya dhammas (associates of Enlightenment)”. Bhikkhus, you should practise thus.

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

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8. MACCHABANDHA SUTTA

Discourse on the Fisherman

18. Once the Bhagavā was travelling around in the Kosala country, in the company of many bhikkhus. In the course of his long journey the Bhagavā saw at a certain place a fisherman catching fish; and killing and selling. Leaving the road, the Bhagavā sat at a prepared seat, at the foot of a tree and asked the bhikkhus:

“Bhikkhus, do you see this fisherman catching fish and, killing and selling them?”

Venerable Sir, we do.

Bhikkhus, what do you think of this? “Have you ever seen or heard of a fisherman who catches fish, kills and sells them, prospering with that work, with that livelihood, as one who can go about-riding his own horse, or riding his own carriage, or riding his own vehicle or as one who enjoys wealth, or as one who commands much wealth, a collection of wealth?”

Venerable Sir we have not.

Well, bhikkhus, I (myself) have never seen or heard of a fisherman who catches fish, kills and sells them, prospering with that work, with that livelihood as one who can go about riding his own elephant, or riding his own horse, or riding his own carriage, or riding his own vehicle, or as one who enjoys wealth, or as one who commands much wealth, a collection of wealth.

Why is this so?

Bhikkhus, (that) fisherman looks repeatedly with an evil mind, intent on killing, at the fish that he has brought to be killed. For that reason, that fisherman is one who can not go about riding his own elephant, or riding his own horse, or riding his own carriage, or riding his own vehicle, or as one who does not enjoy wealth, or as one who does not command much wealth, a collection of wealth.

Bhikkhus, what do you think of this?

“Have you ever seen or heard of a cattle slaughterer who kills cattle and sells them, prospering with that work, with that livelihood as one who can go about riding his own elephant, or riding his own horse, or riding his own carriage, or riding his own vehicle, or as one who enjoys wealth, or as one who commands much wealth, a collection of wealth?”

Venerable Sir we have not.

Well, bhikkhus, I (myself) have never seen or heard of a cattle slaughterer who kills and sells cattle, prospering with that work, with that livelihood as one who can go about riding his own elephant, his own horse or riding his own carriage or riding his own vehicle or as one who enjoys wealth or as one who commands much wealth, a collection of wealth.

Why is this so?

Bhikkhus, the cattle slaughterer looks repeatedly with an evil mind intent on killing; at the cattle he has brought to be killed. For that reason that cattle slaughterer is one who cannot go about riding his own elephant, riding his own horse, riding his own carriage or riding his own horse or riding his own carriage or riding his own vehicle or is one who does not enjoy wealth, is one who does not command much wealth, a collection of wealth.

Bhikkhus what do you think of this?

“Have you ever seen or heard of a slaughterer of goats ...p... of pigs ...p... of birds ...p... a slaughterer of deer, prospering with that work, with that livelihood, as one who can go about riding his own elephant, or riding his own horse, or riding his own carriage, or riding his own vehicle, or as one who enjoys wealth, is one who commands much wealth, a collection of wealth?”

Venerable Sir we have not.

Well, Bhikkhus, I myself have never seen or heard of a slaughterer of deer prospering with that work, with that livelihood as one who can go about riding his own elephant, horse, or riding his own carriage, or riding his own vehicle, or riding his own, or as one who enjoys wealth, is one who commands much wealth, a collection of wealth.

Why is this so?

Bhikkhus, the slaughterer of deer looks repeatedly with an evil mind, intent on killing, at the deer he has brought for slaughter. For that reason, that slaughterer of deer is one who cannot go about riding his own elephant, or riding his own horse, or riding his own carriage, or riding his own vehicle, or is one who does not enjoys wealth, is one who does not commands much wealth, a collection of wealth.

Bhikkhus, because the slaughterer of animals repeatedly looks with an evil mind intent on killing, even at the animals he has brought for slaughter, he is one who cannot go about riding his own elephant, or riding a horse, or riding carriage, is riding vehicle, or is one who does not enjoys wealth, is one who does not commands much wealth, a collection of wealth.

What can be said of the one who looks with an evil mind intent on killing, at a human being he has brought to kill?

Bhikkhus, this indeed is true. The one who looks with an evil mind intent on killing at a human being, is bound to meet with disadvantage and suffering for long. After death and dissolution of his body he reappears in the wretched destinations, in miserable existences, states of ruin and realms of continuous suffering.

End of the Macchabandha Sutta,
the eighth in this Vagga.

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9. PAṬHAMA MARAṄASSATI SUTTA

First Discourse on Mindfulness of Death

19. Once the Bhagavā was staying at the brick monastery at Nātika village. On that occasion the Bhagavā addressed the bhikkhus saying: "Bhikkhus" and those bhikkhus responded by saying "Venerable Sir". The Bhagavā spoke thus:

Bhikkhus, if maraṅassati, mindfulness of death, is cultivated and practised repeatedly, it will be immensely fruitful

and greatly advantageous. Such contemplation will plunge one into the Deathless and culminate in Nibbāna.

Bhikkhus, you should cultivate this mindfulness of death.

On this being said, a bhikkhu respectfully said to the Bhagavā: “Venerable Sir, I do cultivate mindfulness of death”. Bhikkhu how do you cultivate mindfulness of death? (Asked the Bhagavā).

Regarding this, Venerable Sir, it occurs to me thus: “It would be well if I were alive for a day and a night. I would then be able to bear in mind, the Bhagavā’s admonition. I would indeed be able to perform many of the duties of a bhikkhu”.

Venerable Sir, in this manner do I cultivate mindfulness of death.

Another bhikkhu also said to the Bhagavā thus: “Venerable Sir, I too cultivate mindfulness of death”.

Bhikkhu how do you cultivate mindfulness of death? (Asked the Bhagavā).

Regarding this, Venerable Sir, it occurs to me thus: “It would be well if I were alive for a day. I would then be able to bear the Bhagavā’s admonition in mind. I would indeed be able to perform many of the duties of a bhikkhu”. Venerable Sir, in this manner do I cultivate mindfulness of death.

Another bhikkhu also said to the Bhagavā thus: “Venerable Sir, I too cultivate mindfulness of death”.

Bhikkhu, how do you cultivate mindfulness of death? (Asked the Bhagavā).

Regarding this, Venerable Sir, it occurs to me thus: “It would be well if I were alive for the duration of partaking of one alms meal. I would then be able to bear in mind the Bhagavā’s admonition. I would indeed be able to perform many of the duties of a bhikkhu”. Venerable Sir, in this

manner do I cultivate mindfulness of death. (Respectfully said the Bhikkhus)

Another bhikkhu also respectfully said to the Bhagavā thus: “Venerable Sir, I too cultivate mindfulness of death”.

Bhikkhu, how do you cultivate mindfulness of death? (Asked the Bhagavā.)

Regarding this, Venerable Sir, it occurs to me thus: “It would be well if I were alive for the duration of chewing and swallowing four or five mouthfuls of alms-food. I would then be able to bear in mind the Bhagavā’s admonition. I would indeed be able to perform many of duties of a bhikkhu”. Venerable Sir, in this manner do I cultivate mindfulness of death.

Another bhikkhu also said to the Bhagavā thus: “Venerable Sir, I too cultivate mindfulness of death”.

Bhikkhu, how do you cultivate mindfulness of death? (Asked the Bhagavā.)

Regarding this Venerable Sir, it occurs to me thus: “It would be well if I were alive for the duration of chewing and swallowing a mouthful of alms-food. I would then be able to bear in mind the Bhagavā’s admonition. I would indeed be able to perform many of the duties of a bhikkhu”. Venerable Sir, in this manner do I cultivate mindfulness of death.

Another bhikkhu also said to the Bhagavā thus: “Venerable sir, I too cultivate mindfulness of death”.

Bhikkhu, how do you cultivate mindfulness of death? (Asked the Bhagavā.)

Regarding this, Venerable Sir, it occurs to me thus: “It would be well if I were alive for the duration of breathing in and breathing out or for the duration of breathing out and breathing in. I would then be able to bear in mind the Bhagavā’s admonition. I would indeed be able to perform

many of the duties of a bhikkhu". Venerable Sir, in this manner do I cultivate mindfulness of death.

When this had been said, the Bhagavā said to the bhikkhus thus: "Bhikkhus, the bhikkhu who cultivates mindfulness of death (by wishing):

'It would be well if I were alive for a day and a night, I would then be able to bear in mind the Bhagavā's admonition. I would indeed be able to perform many of the duties of a bhikkhu'; the bhikkhu who cultivates mindfulness of death (by wishing): 'It would be well if I were alive for a day. I would then be able to bear in mind the Bhagavā's admonition. I would indeed be able to perform many of the duties of a bhikkhu'; the bhikkhu who cultivates mindfulness of death (by wishing): 'It would be well if I were alive for the duration of partaking of one alms meal. I would then be able to bear in mind the Bhagavā's admonition. I would indeed be able to perform many of the duties of a bhikkhu; the bhikkhu who cultivates mindfulness of death (by wishing): 'It would be well if I were alive for the duration of chewing and swallowing four or five mouthfuls of alms food. I would then be able to bear in mind the Bhagavā's admonition. I would indeed be able to perform many of the duties of a bhikkhu'. All these bhikkhus should be said to be remaining in unmindfulness and are too tardy in cultivating mindfulness of death resulting in slow exhaustion of āsavas.

Bhikkhus, the bhikkhu who cultivates mindfulness of death (by wishing): 'It would be well if I were alive for the duration of chewing and swallowing a mouthful of alms food. I would then be able to bear in mind the Bhagavā's admonition. I would indeed be able to perform many of the duties of a bhikkhu'; the bhikkhu who cultivates mindfulness of death (by wishing): 'It would be well if I were alive for the duration of breathing in and breathing out or for the duration of breathing out and breathing in. I would then be able to

bear in mind the Bhagavā's admonition. I would indeed be able to perform many of the duties of a bhikkhu. These bhikkhus should be said to be remaining in mindfulness and are cultivating mindfulness of death resulting in quick exhaustion of the āsavas.

Bhikkhus, you should therefore practise thus: "We shall remain in mindfulness and shall cultivate mindfulness of death which would result in quick exhaustion of āsavas".

Bhikkhus, thus should you practise.

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

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10. DUTIYA MARAṆASSATI SUTTA

Second Discourse on Mindfulness of Death

20. Once the Bhagavā was staying at the brick monastery at Nātika village. On that occasion the Bhagavā addressed the bhikkhus saying: "Bhikkhus!" if Mindfulness of Death (maraṇassati) is cultivated and practised repeatedly, it will be immensely fruitful and greatly advantageous. Such contemplation will plunge into the deathless, culminating in Nibbāna.

In this Teaching, bhikkhus, a bhikkhu reflects thus when the day is past and night falls;

"There are many causes that may bring about my death. I may be bitten by a snake or by a scorpion or by a centipede. I may die thereby. Being bitten by a snake and so on is a peril that may befall me. I may trip and fall; or the food I have taken may go bad through indigestion; or my bile or my phlegm may become impaired; or I may be struck

down by a stroke. I may die thereby. This tripping and falling etc., are perils that may befall me”.

Bhikkhus, that bhikkhu should reflect thus: “In me who may die at night on account of those perils, are there still vile demeritorious dhammas which I have not given up?”

Bhikkhus, if the bhikkhu on reflection knows thus: “In me who may die at night on account of those perils, there are still vile demeritorious dhammas”, he should act (to acquire) a strong desire, striving, pains taking zeal, utmost exertion, relentlessness, mindfulness and comprehension to renounce these vile demeritorious dhammas.

For example bhikkhus, just as one whose sarong is on fire, or whose head is on fire, would act with a strong desire, striving, painstaking zeal, utmost exertion, relentlessness, mindfulness and comprehension to extinguish the fire, so also the bhikkhu should similarly act (to acquire) strong desire, striving, painstaking zeal, utmost exertion, relentlessness, mindfulness and comprehension to renounce those vile, demeritorious dhammas.

Bhikkhus, if the bhikkhu on reflection knows thus; “In me there are no vile demeritorious dhammas which I have not renounced, and which would imperil me when I die in the night”, that bhikkhu would rejoice and abiding in delightful satisfaction and gladness, would repeatedly practise the meritorious dhammas day and night.

In this Teaching, bhikkhus, a bhikkhu reflects thus when the night is past and day breaks: “There are many causes that may bring about my death. I may be bitten by a snake, or by a scorpion, or by a centipede. I may die thereby. Being bitten by a snake and so on is a peril that may befall me. I may trip and fall; or the food I have taken may go bad through indigestion; or my bile or my phlegm may become impaired; or I may be struck down by a stroke. I may die

thereby. This tripping and falling etc., are perils that may befall me”.

Bhikkhus, that bhikkhu should reflect thus: “In me who may die by day, are there still vile demeritorious dhammas which I have not given up and which may imperil me?”

Bhikkhus, if the bhikkhu on reflection knows thus: “In me who may die by day, I still have vile demeritorious dhammas that will imperil me, the bhikkhu should act (to acquire) a strong desire, the effort, the striving, the painstaking zeal, utmost exertion, relentlessness, mindfulness, and comprehension, to renounce the vile demeritorious dhammas.

Bhikkhus, just as one whose sarong is on fire, whose head is on fire, would act (to acquire) a strong desire, striving, painstaking zeal, utmost exertion, relentlessness, mindfulness and comprehension, the bhikkhu should similarly act (to acquire) a strong desire, striving, painstaking zeal, utmost exertion, relentlessness, mindfulness and comprehension to renounce the vile, demeritorious dhammas.

Bhikkhus, if the bhikkhu on reflection knows thus: “There are no vile, demeritorious dhammas (in me) which I have not renounced, and which would imperil me when I die by day”, that bhikkhu would rejoice repeatedly and abiding in delightful satisfaction and gladness, would practise the meritorious dhammas day and night.

Bhikkhus, if Mindfulness of Death, is thus cultivated and practised repeatedly it will be immensely fruitful and greatly advantageous. Such meditation will plunge into the Deathless, culminating in Nibbāna.

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

End of the Saraṇīya Vagga, the second Vagga.

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Namo tassa bhagavato arahato sammāsambuddhassa

I. PAṬHAMA PAṆṆĀSAKA

The First Fifty Suttas

iii. ANUTTARIYA VAGGA

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iii. ANUTTARIYA VAGGA

1. SĀMAKA SUTTA

Discourse Delivered at Sāma village

21. At one time the Bhagavā was staying at Pokkharāṇiya monastery in Sāma village of the Sakka country.

At that time, about the middle of the night, a deva of very delightful appearance, illuminating the entire Pokkharāṇiya monastery with his radiance, approached the Bhagavā, made his obeisance, and standing in a suitable place, respectfully addressed the Bhagavā thus:

Venerable sir, the three dhammas act to the detriment of the bhikkhu. These three dhammas are:

Delighting in worldly activities.

Delighting in talking.

Delighting in sleeping.

Venerable Sir, these three dhammas act to the detriment of the bhikkhu.

That deva said thus.

The Bhagavā gladly approved what the deva said. The deva then, knowing that the Bhagavā gladly approved what he had said, respectfully made his obeisance and vanished from the place.

The Bhagavā at about the middle of the night said to the bhikkhus:

Bhikkhus, about the middle of the night, tonight, a deva of very delightful appearance, illuminating the whole of Pokkharāṇiya monastery with his radiance, approached me, made his obeisance, and standing in a suitable place, respectfully said to me:

Venerable sir, these three dhammas act to the detriment of the bhikkhus.

What are the three?

Delighting in worldly activities.

Delighting in talking.

Delighting in sleeping.

Venerable Sir, these three dhammas act to the detriment of the bhikkhu.

Bhikkhus, after saying these words and making obeisance to me, that deva vanished from the place.

Bhikkhus, even the devas know that the bhikkhus in question are remiss in meritorious dhammas. What a discredit, what a loss, for those bhikkhus!

Bhikkhus, I shall discourse on the other three detrimental (*parihāniya*) dhammas. Listen and bear in mind well.

The bhikkhus respectfully replied, "Very well, Venerable Sir".

The Bhagavā then delivered this discourse:

These are the three dhammas that act to the detriment (of the bhikkhus).

Delighting in company.

Being not amenable to admonition.

Having evil companionship.

Bhikkhus, these are the three dhammas that act to the detriment of the bhikkhus.

Bhikkhus, in the olden days all the bhikkhus who were remiss in meritorious dhammas were so, owing to these six dhammas.

Bhikkhus in time to come (too) the bhikkhus who will be remiss in meritorious dhammas will be so, owing to these six dhammas.

Bhikkhus, at the present time also the bhikkhus who are remiss in meritorious dhammas are so, owing to those six dhammas.

End of the Sāmaka Sutta,
the first in this Vagga.

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2. APARIHĀNIYA SUTTA

Discourse on the Dhammas not Detrimental to Bhikkhus

22. Bhikkhus, I shall discourse on the six dhammas that do not act to the detriment of the bhikkhus. Listen and bear in mind well.

These are the six dhammas that do not act to the detriment (of the bhikkhus):

Not delighting in worldly activities.

Not delighting in talking.

Not delighting in sleeping.

Not delighting in company.

Being amenable to admonition.

Having good companionship.

Bhikkhus, these are the six dhammas that do not act to the detriment of the bhikkhus.

Bhikkhus, in the olden days all the bhikkhus who were not remiss in meritorious dhammas were so, owing to these six dhammas.

Bhikkhus, in time to come (too) the bhikkhus who will not be remiss in meritorious dhammas will be so, owing to these six dhammas.

Bhikkhus, at the present time also, all the bhikkhus who are not remiss in the meritorious dhammas are so, owing to these six dhammas. (Said the Bhagavā.)

End of the Aparihāniya Sutta,
the second in this Vagga.

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3. BHAYA SUTTA

Discourse on Danger

23. Bhikkhus, "Danger" (bhaya) is the name of the sense pleasures. Bhikkhus, "Ill, Suffering, unsatisfactoriness" (dukkha) is the name of the sense-pleasures. Bhikkhu, "illness" (roga) is the name of the sense-pleasures. Bhikkhus, "Abscess" (gaṇḍha) is the name of the sense-pleasures. "Clinging" (saṅga) is the name of the sense-pleasures. "Mire" (paṅka) is the name of the sense-pleasures.

Bhikkhus, why is Danger (bhaya) the name of the sense-pleasures?

Bhikkhus, the being who is attracted by sensual passion and who is confined by the passion of desire, is not free from danger in this life and from peril in the after-life. That is why "danger" is the name of the sense-pleasures.

Bhikkhus, why is "Dukkha" ...p...

Bhikkhus, why is "Dukkha" ...p... gaṇḍha, saṅga, paṅka. Why are (these) the names of the sense-pleasures?

Bhikkhus, the being who is attracted by sensual attachment and who is confined by the attachment of desire, is not free from peril in this life or in the after-life. That is why "mire" is the name of the sense-pleasures.

“Danger”, “Dukkha”, “Disease”, “Abscess”, “Clinging” and “Mire” are said to be sense-pleasures. The worldling is attached to these sense-pleasures.

Seeing the danger of clinging that is the cause of birth and death, the Arahāt does not cling (with craving and wrong view) and is free from the defilements in Nibbāna that is End of the birth and death.

That Arahāt attaining to Nibbāna that is free from danger, and, being happy and tranquil in this life and transcending all dangers, is emancipated from all suffering.

End of the Bhaya Sutta,
the third in this Vagga.

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4. HIMAVANTA SUTTA

Discourse concerning Himavanta

24. Bhikkhus, the bhikkhu who is possessed of the six dhamma is capable of breaking open the Himavanta, king of mountains of evil ignorance (avijjā)?

What are the six?

In this Teaching, bhikkhus, a bhikkhu is-

Skilled in entering into samādhi (concentrative calm).

Skilled in establishing samādhi.

Skilled in rising from samādhi.

Skilled in preparedness for going into samādhi.

Skilled in the contemplation of the domain of samādhi.

Skilled in directing his attention to samādhi.

Bhikkhus, the bhikkhu who is possessed of these six factors is capable of breaking open the Himavanta, king of mountains. What can be said of evil ignorance (avijjā)?

End of the Himavanta Sutta,
the fourth in this Vagga.

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5. ANUSSATĪTTHĀNA SUTTA

Discourse on the Subjects for Repeated Contemplation

25. Bhikkhus, there are six subjects which should be repeated contemplated.

What are the six?

In this Teaching, bhikkhus, a bhikkhu repeatedly contemplates the attributes of the Bhagavā.

“Thus indeed is the Bhagavā ...p... he is the teacher of devas and men; he is the Enlightened One, knowing and teaching the Four Ariya Truths; and he is the Most Exalted”.

Bhikkhus, when an Ariya disciple repeatedly contemplates the attributes of the Buddha, his mind is not overcome by attachment; it is not overcome by hatred; it is not overcome by bewilderment. For that person then, there arises only uprightedness of consciousness; is emancipated from greed, is free of greed, and has arisen above greed.

Bhikkhus, this greed (gedha) is the name of the five sense pleasures.

Thus, bhikkhus, owing to this contemplation of the attributes of the Buddha (Buddhānussati kammaṭṭhāna), some beings in this world are cleansed of the defilements.

And again, bhikkhus, an Ariya disciple repeatedly contemplates the attributes of the dhamma. "The Teaching of the Bhagavā is well expounded ...p... it can be realized by the Ariyas individually".

Bhikkhus, when an Ariya disciple repeatedly contemplates the attributes of the Dhamma, his mind is not overcome by attachment, it is not overcome by hatred; it is not overcome by bewilderment. For that person then, there arises only uprightedness of consciousness; his mind is emancipated from greed, is free of greed, and has arisen above greed.

Bhikkhus, this greed (gedha) is the name of the five sense pleasures.

Thus bhikkhus, owing to this contemplation of the attributes of the Dhamma (Dhammānussati kammaṭṭhāna), some beings in this world are cleansed of defilements.

And again bhikkhus, an Ariya disciple repeatedly contemplates the attributes of the Saṃgha, "The disciples of the Bhagavā are endowed with right practice ...p... they are the incomparable fertile field for all to sow the seeds of merit".

Bhikkhus, when an Ariya disciple repeatedly contemplates the attributes of the Saṃgha, his mind is not overcome by attachment; it is not overcome by hatred; it is not overcome by bewilderment. For (that person) then, there arises only uprightedness of consciousness; his mind is emancipated from greed. Is free of greed and has arisen above greed.

Bhikkhus, this greed (gedha) is the name of the five sense pleasures.

Thus bhikkhus, owing to this contemplation of the attributes of the Saṃgha (Saṃghānussati kammaṭṭhāna), some beings in this world are cleansed of defilements.

And again bhikkhus, an Ariya disciple repeatedly contemplates his morality (sīla) that is not broken ...p... and that is conducive to concentration of the mind.

Bhikkhus, when an Ariya disciple repeatedly contemplates his morality (sīla) his mind is not overcome by attachment; it is not overcome by hatred; it is not overcome by bewilderment. For that person then, there arises only uprightedness of consciousness, his mind is emancipated from greed, is free of greed, and has arisen above greed.

Bhikkhus, this greed (gedha) is the name of the five sense-pleasures.

Thus bhikkhus, owing to this contemplation of morality (sīlānussati kammaṭṭhāna), some beings in this world are cleansed of the defilements.

And again, bhikkhus, an Ariya disciple repeatedly contemplates his own generosity (cāga): “How fortunate I am. I have indeed gained much by being born as a human being ...p... I am ready to give when asked. I take delight in giving away and distribution” ...p...

Thus some beings in this world are cleansed of the defilements.

And again, bhikkhus, an Ariya disciple is repeatedly mindful of his own virtues such as conviction etc., that are modelled on those of the devas.

“There are Cātumahārajikā devas, Tāvatisā devas, Yāmā devas, Tusitā devas, Nimmānarati devas, Paranimitavasavattī devas, brahmās and higher brahmās. Those devas who were possessed of Conviction died as humans and were reborn in the deva-realm. I too am possessed of such conviction”.

He reflects: “Devas who were possessed of morality ... learning ... generosity ... and wisdom died as humans and were reborn in the deva-realms. I too am possessed of such wisdom”.

Bhikkhus, when an Ariya disciple is mindful of his own Conviction, morality, generosity, learning, and wisdom

and of those of the devas, his mind is not overcome by attachment; it is not overcome by hatred, it is not overcome by bewilderment. For that person there arises only uprightedness of consciousness, his mind is emancipated from greed, is free of greed, and has arisen above greed.

Bhikkhus, this greed (*gedha*) is the name of the five sense pleasures. Thus, bhikkhus, owing to this contemplation (*devatānussati kammaṭṭhāna*), some beings in this world are cleansed of defilements.

Bhikkhus, there are these six subjects which should be repeatedly contemplated.

End of the Anussati Sutta,
the fifth in this Vagga.

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6. MAHĀKACCĀNA SUTTA

Discourse by the Venerable Mahākaccāna

26. On that occasion the Venerable Mahākaccāna addressed the bhikkhus, saying, "Friend Bhikkhus!" and the bhikkhus respectfully responded, saying "Friend!" The Reverend Mahākaccāna then said:

Friends, how wonderful it is! and, indeed, how marvellous. What has never happened before has happened! The Bhagavā who knows and sees and who is worthy of special veneration, who knows truly all dhammas by himself, comprehends with great penetration, has great advantage open to human beings living a life constricted (by the five sense pleasures). This advantage is the means of purification of (the minds of) beings, of overcoming grief and lamentation, of the

complete destruction of (physical) pain and (mental) distress, of attaining the Ariya Magga and the realization of Nibbāna.

What are the six?

In this Teaching, friends, an Ariya disciple repeatedly contemplates the attributes of the Buddha: Thus indeed is the Bhagavā ...p... 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 One.

Friends, when an Ariya disciple repeatedly contemplates the attributes of the Buddha, his mind is not overcome by attachment, it is not overcome by hatred; it is not overcome by bewilderment. For that person there arises only uprightedness of consciousness; his mind is emancipated from greed (gedha), is free of greed and has risen above greed. Friends, this greed (gedha) is the name of the five sense-pleasures.

Friends, that Ariya disciple abides with mind that is like the sky in all respects, is extensive, lofty, measureless, peaceable and without malice. Thus, friends, owing to this mind, some beings in this world are cleansed of the defilements. And again, friends, an Ariya disciple repeatedly contemplates the attributes of the Dhamma.

“The teaching of the Bhagavā is well expounded ...p... it can be realized by the Ariyas individually”.

Friends, when an Ariya disciple repeatedly contemplates the attributes of the Dhamma, his mind is not overcome by attachment; it is not overcome by hatred; it is not overcome by bewilderment. For that person there arises only uprightedness of consciousness; his mind is emancipated from greed, is free of greed, and has risen above greed. Friends, this greed is the name of the five sense-pleasures.

Friends, that Ariya disciple abides with mind that is like the sky in all respects, that is extensive, lofty, measureless, peaceable and without malice.

Thus, friends, owing to this mind, some beings in this world are cleansed of the defilements.

And again, friends, an Ariya disciple repeatedly contemplates the attributes of the Saṃgha.

“The disciples of the Bhagavā are endowed with right practise ...p... they are the incomparable fertile field for all to sow the seeds of merit.

Friends, when an Ariya disciple repeatedly contemplates the attributes of the Saṃgha, his mind is not overcome by attachment; it is not overcome by hatred; it is not overcome by bewilderment. For that person there arises only uprightedness of consciousness, his mind is emancipated from greed, is free of greed and has risen above greed. Friends, this greed is the name of the five sense-pleasures.

Friends, that Ariya disciple abides with mind that is like the sky in all respects, that is extensive, lofty, measureless, peaceable, without malice.

Thus friends, owing to this mind, some beings in this world are cleansed of the defilements.

And again, friends, an Ariya disciple repeatedly contemplates his morality (sīla) that is not broken ...p... and that is conducive to concentration of mind (samādhi).

Friends, when an Ariya disciple repeatedly contemplates his morality (sīla), his mind is not overcome by attachment, it is not overcome by hatred; it is not overcome by bewilderment. For that person there arises only uprightedness of consciousness; his mind is emancipated from greed, is free

of greed and has risen above greed. Friends, this greed is the name of the five sense-pleasures.

Friends, that Ariya disciple abides with mind that is like the sky in all respects, that is extensive, measureless, peaceable, without malice.

Thus, friends, owing to this mind, some beings in this world are cleansed of the defilements.

And again, friends, an Ariya disciple repeatedly contemplates his own generosity (*cāga*) thus: “How fortunate I am. I have indeed gained much by being born as a human being ...p... I am ready to give when asked. I take delight in giving away and distribution”.

Friends, when an Ariya disciple repeatedly contemplates the virtue of his own generosity, his mind is not overcome by attachment; it is not overcome by hatred; it is not overcome by bewilderment. For that person there arises only uprightedness of consciousness, his mind is emancipated from greed, is free of greed, and has risen above greed. Friends, greed is the name of the five sense-pleasures.

Friends, that Ariya disciple abides with mind that is like the sky in all aspects, that is extensive, lofty, measureless, peaceable, without malice.

Thus, friends, owing to this mind, some beings in this world are cleansed of the defilements.

And again, friends, an Ariya disciple is repeatedly mindful of his own virtues such as Conviction, etc., that are modelled on those of the devas. “There are Cātumahārājikā devas, ...p... higher brahmās. Those devas who were possessed of Conviction died as humans and were reborn in the deva- realms. I too am possessed of such Conviction. Devas and brahmās who were possessed of morality ... learning ...

generosity ... and wisdom died as humans and were reborn in the deva-realms. I too am possessed of such wisdom”.

Friends, when an Ariya disciple is repeatedly mindful of his own Conviction, morality, learning generosity and wisdom of those of the devas, his mind is not overcome by attachment, it is not overcome by hatred, it is not overcome by bewilderment. For that person there arises only uprightedness of Consciousness, his mind is emancipated from greed, is free of greed and has risen above greed. Friends, this greed (gedha) is the name of the five sense-pleasures.

Friends, that Ariya disciple abides with mind that is like the sky in all aspects, that is extensive, lofty, measureless, peaceable and without malice.

Thus, friends, owing to this mind, some beings in this world are cleansed of the defilements.

Friends, how wonderful it is! and, indeed, how marvellous, my friends! What has never happened before has happened! The Bhagavā who knows and sees and who is worthy of special veneration, who knows truly all dhammas by himself and comprehends with great penetration the great advantage open to human beings living a life constricted by (five sense pleasures). This advantage is the means of purification (the minds of) beings, of overcoming grief and lamentation, of the complete destruction of (physical) pain and (mental) distress, of attaining the Ariya Path and the realization of Nibbāna.

That (means) is the contemplation of the six subjects.

End of the Mahākaccāna Sutta,
the sixth in this Vagga.

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7. PAṬHAMA SAMAYA SUTTA

First Discourse on Occasions

27. At that time a bhikkhu approached the Bhagavā, made his obeisance, sat in a suitable place, and having thus seated, he respectfully said to the Bhagavā.

Venerable Sir, how many occasions are there for approaching and reverencing an inspiring bhikkhu?

Bhikkhu, these are the six occasions for approaching and reverencing an inspiring bhikkhu.

What are the six?

In this Teaching, bhikkhu, when a bhikkhu is overcome by sensual attachment, when he abides with mind obsessed by sensual attachment, and when he does not know the way of freedom from sensual attachment that has arisen, he should approach an inspiring bhikkhu, and say to him thus:

“Friend, being overcome by sensual attachment, I have to abide with mind obsessed by sensual attachment. I do not know truly the way of freedom from sensual attachment that has arisen. I beg of you, may the revered one discourse to me on the dhamma for the abandoning of sensual attachment”.

The inspiring bhikkhu would then discourse to that bhikkhu on the abandoning of sensual attachment.

Bhikkhu, this is the first occasion for approaching and reverencing an inspiring bhikkhu.

And again, bhikkhu, when a bhikkhu is overcome by ill will and abides with mind obsessed with by ill will, and when he does not know truly the way of freedom from ill will, he should approach an inspiring bhikkhu and say to him thus:

“Friend, being overcome by ill will, I have to abide with mind obsessed by ill will. I do not know truly the way of freedom from ill will that has arisen. I beg of you, may the revered one discourse to me on the dhamma for the abandoning of ill will”.

The inspiring bhikkhu would then discourse to that bhikkhu on the abandoning of ill will.

Bhikkhu, this is the second occasion for approaching and reverencing an inspiring bhikkhu.

And again, bhikkhu, when a bhikkhu is overcome by sloth and torpor and abides with mind obsessed by sloth and torpor, and when he does not know truly the way of freedom from sloth and torpor that has arisen, he should approach an inspiring bhikkhu and say to him thus:

“Friend, being overcome by sloth and torpor, I have to abide with mind obsessed by sloth and torpor. I do not know truly the way of freedom from sloth and torpor that has arisen. I beg of you, may the revered one discourse to me on the dhamma for the abandoning of sloth and torpor.”

The inspiring bhikkhu would then discourse to that bhikkhu on the abandoning of sloth and torpor.

Bhikkhu, this is the third occasion for approaching and reverencing an inspiring bhikkhu.

And again, bhikkhu, when a bhikkhu is overcome by restlessness and worry and abides with mind obsessed by restlessness and worry, and when he does not know truly the way of freedom from restlessness and worry, he should approach an inspiring bhikkhu and say to him thus:

“Friend, being overcome by restlessness and worry, I have to abide with mind obsessed by restlessness and worry. I do not know truly the way of freedom from restlessness and worry that has arisen. I beg of you, may the revered one

discourse to me on the dhamma for the abandoning of restlessness and worry”.

The inspiring bhikkhu would then discourse to that bhikkhu on the abandoning of restlessness and worry.

Bhikkhu, this is the fourth occasion for approaching and reverencing an inspiring bhikkhu.

And again, bhikkhu, when a bhikkhu is overcome by doubt and abides with mind obsessed by doubt, and when he does not know truly the way of freedom from doubt, he should approach an inspiring bhikkhu and say to him thus:

“Friend, being overcome by doubt, I have to abide with mind obsessed by doubt. I do not know truly the way of freedom from doubt that has arisen. I beg of you, may the revered one discourse to me on the dhamma for the abandoning of doubt”.

The inspiring bhikkhu would then discourse to that bhikkhu on the abandoning of doubt.

Bhikkhu, this is the fifth occasion for approaching and reverencing an inspiring bhikkhu.

And again, bhikkhu, when a bhikkhu does not know the object of insight meditation (nimitta), by depending on which and by bearing which in mind, the āsavas in that bhikkhu are immediately exhausted, he should approach an inspiring bhikkhu and say to him thus:

“Friend, I do not know the object of insight meditation (nimitta) depending on which and by bearing which in mind, the āsavas are immediately exhausted. I beg of you, may the revered one discourse to me for the exhaustion of the āsavas.”

The inspiring bhikkhu would then discourse to that bhikkhu on the exhaustion of the āsavas.

Bhikkhu, this is the sixth occasion for approaching and reverencing an inspiring bhikkhu.

Bhikkhu, these are the six occasions for approaching and reverencing an inspiring bhikkhu.

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

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8. DUTIYA SAMAYA SUTTA

Second Discourse on Occasions

28. At one time, many elder bhikkhus were staying at the Isipatana deer park near Bārāṇasī. On that occasion, after having had their meal and having left the place of alms collection, these elder bhikkhus assembled and sat in the pavilion, when the following conversation took place casually among them.

“Friend, when should a bhikkhu approach and reverence an inspiring bhikkhu?”

On this being said, a bhikkhu said to the elder bhikkhus thus:

“Friends, when an inspiring bhikkhu has had his meal and has left the place of alms-collection and has washed his feet, has sat cross-legged with his body erect, and when he is mindfully directing his attention to the object of meditation, that is the time for a bhikkhu to approach and reverence him.

On this being said, another bhikkhu said thus to the bhikkhu who has spoken first.

“Friend, that is not the time for approaching and reverencing an inspiring bhikkhu. Friends, when an inspiring bhikkhu who has had his meal and has left the place of alms collection and has washed his feet, has sat cross legged with his body erect, and when he is mindfully directing his attention to the object of meditation, That is not be the time for a bhikkhu to approach and reverence him. For he would still be tired after his alms-round and after partaking of his meal.”

Friend, when an inspiring bhikkhu who has risen from his solitary retreat in the evening, has sat cross-legged in the shade of the monastery, and with body erect, mindfully is directing his attention to the object of meditation, that is the time for a bhikkhu to approach and reverence the bhikkhu.

On this being said another bhikkhu said thus to the second bhikkhu who has spoken:

“Friend, that is not the time for approaching and reverencing an inspiring bhikkhu”.

Friend, when an inspiring bhikkhu has risen from his solitary retreat in the evening, has sat cross-legged in the shade of the monastery and with body erect, mindfully is directing his attention to the object of meditation, that is not the time for a bhikkhu to approach and reverence him. For the object of concentration (samādhi-nimitta) which he has borne in mind during the day is apt to appear often.

“Friend, when an inspiring bhikkhu has risen (from bed) in the last watch of the night, has sat cross-legged, and with body erect, is mindfully directing his attention to the object of meditation, that is the time for a bhikkhu to approach and reverence him”.

On this being said, another bhikkhu said thus to the third bhikkhu who has spoken:

“Friend, that is not the time for approaching and reverencing an inspiring bhikkhu”.

Friend, when an inspiring bhikkhu has risen (from bed) in the last watch of the night, has sat cross-legged, and with body erect, is mindfully directing his attention to the object of meditation, that is not the time for a bhikkhu to approach and reverence him. For his person is imbued with nutritive essence and he finds comfort in bearing the teaching of the Buddha.

On this being said, the Venerable Mahākaccāna said thus to the elder bhikkhus:

Friends, I have heard this from the Bhagavā himself and have received this from the Bhagavā himself.

“Bhikkhu, these are the six occasions for approaching and reverencing an inspiring bhikkhu”.

What are the six?

In this Teaching, bhikkhus, when a bhikkhu is overcome by sensual attachment, when he abides with mind obsessed by sensual attachment; and when he does not know truly the way of freedom from sensual attachment that has arisen, he should approach and reverence an inspiring bhikkhu and say this:

Friend, being overcome by sensual attachment, I have to abide with mind obsessed by sensual attachment. I do not know truly the way of freedom from sensual attachment that has arisen. I beg of you, may the revered one discourse to me the dhamma for the abandoning of sensual attachment”.

The inspiring bhikkhu would then discourse to that bhikkhu on the dhamma for abandoning sensual attachment.

Bhikkhu, this is the first occasion for a bhikkhu to approach and reverence an inspiring bhikkhu.

And again bhikkhus, when one abides with mind overcome by ill-will ...p...

When one abides with mind overcome by sloth and torpor ...

When one abides with mind overcome by restlessness and worry ...

When one abides with mind overcome by doubt ...

When a bhikkhu does not know the object of insight meditation (nimitta) by depending on which, and by bearing which in mind, the āsavas in that bhikkhu are immediately exhausted, he should approach an inspiring bhikkhu and say that:

“Friend, I do not know the object of insight meditation (nimitta) by depending on which and by bearing which in mind, the āsavas are immediately exhausted. I beg of you, may the revered one discourse to me on the dhamma for exhaustion of the āsavas.”

The inspiring bhikkhu would then discourse to that bhikkhu on the dhamma for exhaustion of the āsavas.

Bhikkhu, this is the sixth occasion for a bhikkhu to approach and reverence an inspiring bhikkhu.

Friends, I have heard this from the Bhagavā himself and received this from the Bhagavā himself.

Bhikkhus, these are the six occasions for a bhikkhu to approach and reverence an inspiring bhikkhu.

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

9. UDĀYĪ SUTTA**Discourse to Udāyī**

29. At that time the Bhagavā asked the Venerable Udāyī: “Udāyī how many subjects are there that should repeatedly be contemplated?”

When so asked, the Venerable Udāyī remained silent. For a second time the Bhagavā asked: “Udāyī, how many subjects are there that should be repeatedly contemplated?” For a second time did the Venerable Udāyī remain silent.

For a third time the Bhagavā asked: “Udāyī, how many subjects are there that should be repeatedly contemplated?” For a third time did the Venerable Udāyī remain silent.

Thereupon, the Venerable Ānanda said to the Venerable Udāyī:

“My revered Udāyī, the Bhagavā is asking you”.

“My revered Ānanda, I did hear the Bhagavā’s words”.

In this Teaching Venerable Sir, a bhikkhu repeatedly contemplates past existences.

How does he do so?

He recollects one past existence, two past existences ...p... thus does the bhikkhu recollect many and varied past existences, together with their characteristics and related facts (such as names, clans, etc.,) Venerable Sir, this is the subject that should be repeatedly contemplated. (Revered Udāyī said).

Thereupon the Bhagavā said to the Venerable Ānanda: “Ānanda, I know that this foolish man (devoid of the path and its fruition) Udāyī is one who does not cultivate the higher consciousness (that is associated with concentration (samadhi) wisdom and (vipassanā) insight)”.

Ānanda, how many subjects are there that should be repeatedly contemplated?

Venerable Sir, there are five subjects that should be contemplated.

What are the five?

In this Teaching, Venerable Sir, a bhikkhu detached from sensual-pleasures ...p... attains to and abides in the third jhana. Venerable Sir, this is a subject that should be repeatedly contemplated. When this subject is contemplated and repeatedly practised thus, one is enabled to live with happiness in this very life.

And again Venerable Sir, a bhikkhu bears in mind the perception of light. He establishes his mind on the perception of day. Night becomes as if it were day. Day becomes as if it were night. Thus with his mind open and unhindered, he develops a mind that is radiant.

Venerable Sir, this is a subject that should be repeatedly contemplated. When this subject is contemplated and repeatedly practised thus, one acquires the Divine Power of sight.

And again, Venerable Sir, a bhikkhu concentrates and reflects closely on this very body, from the soles of the feet up and from the tips of the hair down, enclosed by the skin, and full of various impurities. He contemplates thus: "In this corporeal there are in this body hair of the head, hairs of the body, nails, teeth, skin; flesh, sinews, bone, marrow, kidneys, heart, liver, membranes, spleen, lungs, large intestines, small intestines, excrement; brain, bile, phlegm, pus, blood, sweat, solid fat, tears, undigested food, liquid fat, spittle, nasal mucus, synovial fluid of the joints, urine.

Venerable sir, this is a subject that should be repeatedly contemplated. When this subject is repeatedly contem-

plated and practised thus, one is enabled to abandon sensual attachment.

And again Venerable Sir, just as a bhikkhu on seeing an abandoned corpse at the cemetery, a corpse that is one day, two or three days old, that is swollen, bluish and festering, applies (this perception) to his own body thus: "This body of mine has this nature; it will become like that; it cannot escape such a fate".

Another example is this. A bhikkhu as if on seeing an abandoned corpse at the cemetery that is being devoured by crows, being devoured by hawks, being devoured by vultures, being devoured by dogs, being devoured by jackals, and being by devoured kinds of worms, applies (this perception) to his own body thus: "This body of mine has this nature; it will become like that; it cannot escape such a fate".

Another example is this. A bhikkhu as if on seeing at the cemetery a skeleton held together by the tendons, with some flesh and blood, still adhering to it ...p... a skeleton held together by the tendon, blood-smearred, fleshless ... a skeleton still held together by the tendons without flesh and blood ... loose bones scattered in all directions-- at one place bones of hand, at another place bones of a foot, at another place in all shawder-bones, at another place thigh-bones, at another place hip-bones, at another place rib-bones, at another place shoulder-bones, at another place spinal-bone, at another place the neck bone, at another place the jaw bone; at another place the teeth, at another place the skull bone; as if on seeing a collection of white bones of conch-like colour; as if on seeing a heap of bones more than a year old; as if on seeing rotted bones crumbling to dust applies (this perception) to his own body thus: "This body of mine has this nature; will become like that; it cannot escape such a fate".

Venerable Sir, this is a subject that should be repeatedly contemplated. When this subject is contemplated and repeatedly practised. It will lead to the abandoning of the concept of 'I am'.

And again Venerable Sir, because a bhikkhu gives up pleasurable feeling ...p... attains to and remains in ... the fourth jhāna. Venerable Sir, this is a subject that should be contemplated and repeatedly practised. When contemplated and repeatedly practised thus, various elements will be known with penetration. Venerable Sir, these are the five subjects which should be repeatedly contemplated. (Said the Venerable Ānanda).

Ānanda, well said, well said. Ānanda, this being so, make a note of this sixth subject that should also be repeatedly contemplated.

In this Teaching, Ānanda, a bhikkhu in moving forward does so with entire mindfulness. In moving back he does so with entire mindfulness. When standing he does so with entire mindfulness. When sitting, he does so with entire mindfulness. When lying down, he does so with entire mindfulness. When doing something with resolve he does so with entire mindfulness. Ānanda, when this subject is contemplated and repeatedly practised thus, it will lead to mindfulness and comprehension.

End of the Udāyī Sutta,
the ninth in this Vagga.

10. ANUTTARIYA SUTTA

Discourse on the Most Excellent Things

30. Bhikkhus, these are six most excellent factors.

What are the six?

The most excellent of sights.

The most excellent of sounds.

The most excellent of gains.

The most excellent of trainings.

The most excellent of services.

The most excellent among types of mindfulness.

Bhikkhus, what is the most excellent of sights?

In this world, bhikkhus, some persons go to see the Elephant Treasure, also the Horse Treasure, also the Gem Treasure, as a matter of fact they go to see what is superior or what is inferior; they go to see a samaṇa or a brāhmaṇa with wrong views and wrong practices. Bhikkhus, there are indeed are such sights. I do not say that there is no such sight. Bhikkhus, such sights (of the elephant Treasure, etc.) are inferior, they are of village folks (common people), that of worldlings, that of those who are not Ariyas. Such sights are not associated with profit, not conducive to disillusionment (with the five khandhas), the abandonment of attachment, to the cessation of dukkha, to the achievement of calm through extinction of defilements, to the attainment of special apperception (abhiññā i.e. Magga Insight), to the realization of the four Ariya Truths and to the realization of Nibbāna.

Bhikkhus, a certain person with established conviction, established affection, unshakeable confidence and deep reverence, goes to see the Bhagavā or the Bhagavā's disciple. Such seeing of bhikkhus, is excellent seeing, because it is the

means of purification of (the minds of) beings, overcoming grief and lamentation, of the complete destruction of physical pain and (mental) distress, and of attaining Ariya Magga and the realization of Nibbāna. One goes to see the Bhagavā or the Bhagavā's disciple with established conviction, established affection unshakeable confidence and deep reverence. Bhikkhus, such seeing should be said to be the most excellent of sights. Thus it is the most excellent of sights.

How does excellent hearing arise?

In this world, bhikkhus, some persons go to listen to the sound of the big drum, the sound of the harp, and the sound of singing; as a matter of fact they go to listen to superior sounds or inferior sounds; to listen to the discourse on the dhamma of a samaṇa or a brāhmaṇa who has wrong views and wrong practices. Bhikkhus there are such sounds. I do not say that there are no such sounds. Bhikkhus, such sounds are inferior sounds, that of the village folks (common people), that of worldlings, that of those who are not Ariyas. Such sounds are not associated with profit, not conducive to disillusionment (with the five khandhas), to the abandonment of attachment ... to the cessation of dukkha, to the achievement of calm through extinction of defilements, to the attainment of special apperception (abhiññā) i.e., Magga Insight, to the realization of the Four Ariya Truths and to the realization of Nibbāna.

Bhikkhus, a certain person, with and established conviction and established affection, unshakeable confidence deep reverence, goes to listen to the discourses on the dhamma given by the Bhagavā or of the Bhagavā's disciple. Such hearing of this person is the means of purification (of the mind of) beings, of overcoming, of grief and lamentation, of the complete destruction of (physical) pain and (mental) distress and of attaining Ariya Magga and the realization of

Nibbāna. One goes to hear the discourses on the dhamma given by the Bhagavā or the Bhagavā's disciple with established conviction, established affection, unshakeable confidence and deep reverence.

Bhikkhus, this should be said to be the most excellent sounds. Thus it is the most excellent of sights and the most excellent of sounds.

How does excellent gains arise?

In this world, bhikkhus, some persons obtain gain by way of children, by way of wife, of possessions; as a matter of fact, they obtain superior gains or inferior gains also by way of conviction in a samaṇa or a brāhmaṇa who has wrong view and wrong practices. Bhikkhus, there are such gains. I do not say that there are no such gains. Bhikkhus, such gain is inferior gain, that of village folks, that of worldlings, that of those who are not Ariyas. Such gains are not associated with profit, not conducive to disillusionment (with the five khandhas), to the abandonment of attachment, to the cessation of dukkhas, to the achievement of calm through extinction of defilements, to the attainment of special apperception (*abhiññā* i.e., Magga-Insight) to the realization of the Four Ariya Truths and the realization of Nibbāna.

Bhikkhus, a certain person, with established conviction and established affection, with unshakeable confidence and deep reverence, gains confidence in the Bhagavā or the Bhagavā's disciple. Bhikkhus, such gain of that person is excellent gain because it is the means of purification (of the mind) of beings, of overcoming grief and lamentation, of the complete destruction of (physical) pain and (mental) distress, and of attaining Ariya Magga, and the realization of Nibbāna. Bhikkhus, a certain person, with established conviction and established affection, with unshakable confidence and deep

reverence, gains confidence in the Bhagavā or the Bhagavā's disciple.

Bhikkhus, this should be said to be the most excellent of gains.

Thus there are the most excellent of sounds and the most excellent of gains.

How does the most excellent of trainings arise?

In this world bhikkhus, some persons learn elephant riding, also learn horse riding, also learn charioteering, also learn the use of a sword; as a matter of fact, they learn the training of a samaṇa or a brāhmaṇa with wrong views and wrong practices.

Bhikkhus, there are such trainings. I do not say that there are no such trainings. Bhikkhus, such training is inferior training, that of village folks, that of worldlings, that of those who are not Ariyas. Such trainings are not associated with profit, not conducive to disillusionment (with the five khandhas), to the abandonment of attachment, to the cessation of dukkha, to the achievement of calm through extinction of defilements, to the attainment of special apperception, (abhiññā i.e., Magga-Insight) to the realization of the four Ariya Truth and the realization of Nibbāna.

Bhikkhus, a certain person with established conviction and established affection, with unshakable confidence and deep reverence, learns the doctrine and the Discipline, trains himself in the Higher Morality (adhisīla), Higher Concentration (adhicitta) and Higher Wisdom (adhipaññā) according to the doctrine and the Discipline as taught by the Bhagavā. Such training of that person is excellent training, because it is the means of purification of (the mind) of beings, overcoming of grief and lamentation, of complete destruction of (physical) pain and (mental) distress, and of attaining Ariya Magga and realization of Nibbāna. One serves the Bhagavā or the Bhagavā's

disciple with established conviction and established affection, unshakable confidence and deep reverence.

Bhikkhus, this should be said to be the most excellent of trainings. Thus it is the most excellent of sights, the most excellent of sounds, the most excellent of gains and the most excellent of trainings.

How does the' most excellent of services arise?

In this world, bhikkhus, some people serve the ruler, also serve the brāhmin, also serve a householder; as a matter of fact they serve the superior person and the inferior person; they serve a samaṇa or a brāhmaṇa with wrong views and wrong practices. Bhikkhus, there are such kinds of service. I do not say that there are no such kinds of service.

Bhikkhus, such kinds of service are inferior kinds of service, those of village folks, those of worldlings and those of non-Ariyas. They are not associated with profit and are not conducive to disillusionment ...p... the realization of Nibbāna.

Bhikkhus, a certain person, with established conviction and established affection, with unshakable confidence and deep reverence, serves the Bhagavā or the Bhagavā's disciple.

Bhikkhus, a certain person with established conviction and established affection, with unshakable confidence and deep reverence, serves the Bhagavā or the Bhagavā's disciple. Such service of that person is the most excellent service because it is the means of purification of (the mind), of beings for the overcoming of grief and lamentation, of the complete destruction of (physical) pain and (mental) distress and of attaining Ariya Magga and the realization of Nibbāna.

Bhikkhus, this should be said to be the most excellent of services.

Thus these are the excellent of sights, the most excellent of sounds, the most excellent of gains, the most excellent of training, the most excellent of services.

How does the most excellent of types of mindfulness arise?

In this world bhikkhus, some persons are mindful of getting children, also mindful of getting a wife, also are mindful of acquiring possessions, as a matter of fact they are mindful of obtaining superior gain or inferior gain; and they are mindful of samaṇas or brāhmaṇas with wrong views and wrong practices.

Bhikkhus, there are such types of mindfulness. I do not say that there are no such types of mindfulness. Such types of mindfulness are inferior, those of village folks, those of worldlings, and those of non-Ariyas. They are not associated with profit and are not conducive to disillusionment (with the five aggregates), to the abandonment of attachment, to the cessation of dukkha, to the achievement of calm through extinction of defilements, to the attainment of special apperception (*abhiññā* i.e., Magga-Insight) to the realization of the Four Ariya Truths and to the realization of Nibbāna.

Bhikkhus, a certain person, with established conviction and established affection, with unshakable confidence, deep reverence is repeatedly mindful of the Bhagavā or of the Bhagavā's disciple.

That person's mindfulness is excellent mindfulness, because it is the means of purification of (the minds), of overcoming grief and lamentation, of the complete destruction of (physical) pain and (mental) distress, of attaining Ariya Magga and for, realization of Nibbāna. One is mindful of the Bhagavā or the Bhagavā's disciple with established conviction and established affection, unshakeable confidence and deep reverence.

Bhikkhus, this should be said to be the most excellent among types of mindfulness.

Bhikkhus, these are the six most excellent factors.

Certain persons obtain the most excellent of sights, and also the most excellent of sounds. They obtain the most excellent of gains, they delight in the most excellent of trainings. They are established in the most excellent of services. They develop the most excellent among types of mindfulness that is associated with detachment and that leads to realization of Nibbāna, which is free from peril and death.

Those persons, joyous with mindfulness, possessed of mature knowledge, guarding one's morality, certainly realizes in due course Nibbāna that is End of the suffering.

End of the Anuttariya Sutta,

the tenth in this Vagga.

End of the Anuttariya Vagga, the third Vagga.

Namo tassa bhagavato arahato sammāsambuddhassa

I. PAṬHAMA PAṆṆĀSAKA

The First Fifty Suttas

iv. DEVATĀ VAGGA

1. Sekha Sutta
2. Paṭhama Aparihāna Sutta
3. Dutiya Aparihāna Sutta
4. Mahā Moggallāna Sutta
5. Vijjābhāgiya Sutta
6. Vivādamūla Sutta
7. Chaḷaṅgadāna Sutta
8. Attakāri Sutta
9. Nidāna Sutta
10. Kimila Sutta
11. Dārukhandha Sutta
12. Nāgita Sutta

iv. DEVATĀ VAGGA

1. SEKHA SUTTA

Discourse on an Ariya Still Training Himself

31. Bhikkhus, these six factors tend to deter an Ariya still training himself (for Arahatsip) (sekha).

What are the six?

Delighting in new (worldly) activities.

Delighting in talking.

Delighting in sleep.

Delighting in company.

Not guarding the door of sense-faculties.

Not knowing moderation in food-taking (i.e. the measure in food taking).

Bhikkhus, these six factors tend to deter an Ariya still training himself (for Arahatsip).

Bhikkhus, these six factors do not tend to deter an Ariya still training himself (for Arahatsip) (sekha).

What are the six?

Not delighting in new (worldly) activities.

Not delighting in talking.

Not delighting in sleep.

Not delighting in company.

Guarding the doors of sense faculties.

Knowing moderation in food taking.

Bhikkhus, these six factors do not tend to deter an Ariya still training himself for Arahatsip.

End of the Sekha Sutta,
the first in this Vagga.

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2. PAṬHAMA APARIHĀNA SUTTA**First Discourse on Factors of Non-decline**

32. At that time, about the middle of the night, a deva of very delightful appearance illuminating the entire Jetavana monastery with his radiance, approached the Bhagavā, made his obeisance and standing at a suitable place, respectfully addressed the Bhagavā thus:

Venerable Sir, these six factors do not tend to deter a bhikkhu:

What are the six?

Reverencing the Buddha.

Reverencing the Dhamma.

Reverencing the Saṃgha.

Having respect for the training.

Having respect for mindfulness.

Having respect for courteous welcome.

Venerable Sir, these six factors do not tend to deter a bhikkhu.

The Bhagavā approved of these words spoken by the deva.

Then, knowing that “The Bhagavā approved of my words” the deva respectfully made his obeisance to the Bhagavā and vanished from that place.

When the night had passed, the Bhagavā said to the bhikkhus:

“Bhikkhus, during this night, about the middle of the night, a deva of very delightful appearance illuminating the

entire Jetavana monastery with his radiance, approached me, made his obeisance and standing in a suitable place, respectfully addressed me thus:

Venerable Sir, these six factors do not tend to deter a bhikkhu:

What are the six?

Reverencing the Buddha.

Reverencing the Dhamma.

Reverencing the Saṃgha.

Having respect for the Training.

Having respect for mindfulness.

Having respect for courteous welcome.

Venerable Sir, these six factors do not tend to deter a bhikkhu.

Bhikkhus, that deva addressed me in those words, made his respectful obeisance to me and vanished from that place.

The bhikkhu who reverences the Buddha and the Dhamma and who is very devout towards the Saṃgha and who has respect for the Training, respect for mindfulness, respect for courteous welcome does not deserve to be deterred; he is close to Nibbāna.

End of the Paṭhama Aparihāna Sutta,
the second in this Vagga.

3. DUTIYA APARIHĀNA SUTTA**Second Discourse on Factors of Non-decline**

33. Bhikkhus, tonight, about the middle of the night, a deva, illuminating the entire Jetavana monastery with his radiance, approached me, made his obeisance, and standing in a suitable place, respectfully addressed thus:

Venerable Sir, these six factors do not tend to deter a bhikkhu.

What are the six?

Reverencing the Buddha.

Reverencing the Dhamma.

Reverencing the Saṃgha.

Having respect for the Training.

Having respect for moral shame.

Having respect for moral dread.

Venerable Sir, these six factors do not tend to deter a bhikkhu.

Bhikkhus, that deva respectfully addressed these words to me. Having addressed me in these words, he made his respectful obeisance to me and vanished from that place.

The bhikkhu who reverences the Buddha and the Dhamma, and who is very devout towards the Saṃgha, who has respect for the Training, who is possessed of moral shame and moral dread, does not deserve to be deterred; he is close to Nibbāna.

End of the Dutiya Aparihāna Sutta,

the third in this Vagga.

4. MAHĀ MOGGALLĀNA SUTTA

Discourse by Mahā Moggallāna

34. At one time the Bhagavā was staying at the Jetavana monastery of Anāthapiṇḍika in Sāvattī. During that time it occurred thus to the Venerable Mahā Moggallāna who was dwelling by himself in a secluded place:

“Sotāpannas are not liable to fall into realms of misery and suffering; they are assured of a good destination; and of attaining (the three higher levels of Insight, culminating in) Enlightenment. In which deva does this kind of knowledge arise?”.

The bhikkhu Tissa had died just now and was reborn in a brahmā realm. The brahmās in that brahmā realm knew that “Tissa Brahmā is of great power and psychic potency”.

Just then the Venerable Mahā Moggallāna, in the instant of a strong man folding his stretched arm or stretching out his folded arm, vanished from the Jetavana monastery and manifested himself in the brahmā realm of Brahmā Tissa. Seeing the Venerable Mahā Moggallāna coming from a distance, Tissa Brahmā respectfully addressed the Venerable Mahā Moggallāna in these words:

“Do come Revered Moggallāna. The coming of the Revered Moggallāna is good coming. It has been a long time since the Venerable Moggallāna occasion to visit the brahmā realm. Please be seated. This seat is prepared for the Revered Moggallāna”.

The Venerable Mahā Moggallāna seated himself at the appointed place.

Making his obeisance to the Venerable Mahā Moggallāna, Tissa Brahmā seated himself at a suitable place. The Venerable Mahā Moggallāna then asked Tissa Brahmā

who was seated in a suitable place. "Tissa, Sotāpannas are not liable to fall into realms of misery and suffering; they are assured of a good destination and of attaining to (the three higher levels of Insight culminating) Enlightenment". In which deva does this kind of knowledge arise?

Revered Moggallāna, this kind of knowledge that, "Sotāpannas are not liable to fall into realms of misery and suffering; they are assured of a good destination and of their attaining to the three higher levels of Insight in culminating in Enlightenment", arises in the Cātumahārājika devas.

Tissa, does this kind of knowledge that "Sotāpannas are not liable to fall into realms of misery and suffering; they are assured of a good destination, and of attaining to the three higher levels of Insight arising culminating in Enlightenment" arise in all the Cātumahārājika devas? (Asked Revered Moggallāna.)

Revered Moggallāna the kind of knowledge that "Sotāpannas are not liable to fall into realms of misery and suffering; they are assured of a good destination and attaining to (the three higher levels of Insight culminating in) Enlightenment", does not arise in all the Cātumahārājika devas.

Revered Moggallāna, the kind of knowledge that "Sotāpannas are not liable to fall into realms of misery and suffering; they are assured of good destinations, and attaining to (the three higher levels of Insight culminating in) Enlightenment" does not arise in those Cātumahārājika devas who are not possessed of unshakable confidence in the Buddha, unshakable confidence in the Dhamma and unshakable confidence in the Saṃgha and who are not possessed of morality (sīla) cherished by the Ariyas.

Revered Moggallāna, the kind of knowledge that "Sotāpannas are not liable to fall into realms of misery and suffering; they are assured of a good destination, and attaining

to (the three higher levels of Insight culminating in) Enlightenment” arises in those Cātumahārājikas devas who are possessed of unshakable confidence in the Buddha, unshakable confidence in the Dhamma, and unshakable confidence in the Saṅgha and who are not possessed of morality (sīla) cherished by the Ariyas. (Respectfully said Brahmā Tissa.)

Tissa, does the kind of knowledge that “Sotāpannas are not liable to fall into realms of misery and suffering; they are assured of a good destination and of attaining (the three higher levels of Insight culminating in) Enlightenment”, arise only in the Cātumahārājika devas? Or does it arise also in the Tāvatisā devas ...p... Also in the Yāmā devas? ...p... also in the Tusitā devas? ...p... Also in the Nimmānarati devas? ...p... does the kind of knowledge that “Sotāpannas are not liable to fall into the realms of misery and suffering; they are assured of a good destination and of attaining to (the higher levels of Insight culminating in) Enlightenment,” also arise in the Paranimittavassavati devas?

Revered Moggallāna, the kind of knowledge that “Sotāpannas are not liable to fall into the realms of misery and suffering; they are assured of a good destination and attaining to (higher levels of Insight culminating in) Enlightenment”, also arises in the Paranimittavassavati devas. (Replied Tissa Brahmā.)

Tissa, does the kind of knowledge that “Sotāpannas are not liable to fall into realms of misery and suffering; they are assured of a good destination and of attaining to (the three higher levels of Insight culminating in) Enlightenment”, arise in all the Paranimittavassavati devas? (Asked Revered Moggallāna).

Revered Moggallāna, the kind of knowledge that “Sotāpannas are not liable to fall into realms of misery and

suffering; they are assured of a good destination and of attaining to (the three higher levels of Insight culminating in) Enlightenment”, does not arise in all the Paranimittavassavati devas.

Revered Moggallāna, the kind of knowledge that “Sotāpannas are not liable to fall into realms of misery and suffering; they are assured of a good destination and of attaining to (the three higher levels of Insight culminating in) Enlightenment”, does not arise in the Paranimittavassavati devas who are not possessed of unshakable confidence in the Buddha, unshakable confidence in the Dhamma and unshakable confidence in the Saṅgha and who are not possessed of morality, cherished by the Ariyas.

Revered Moggallāna, the kind of knowledge that “Sotāpannas are not liable to fall into the realms of misery and suffering; they are assured of good destinations and of attaining to (the three higher levels of Insight culminating in) Enlightenment”, arises only in those Paranimittavassavati devas who are possessed of unshakable conviction in the Buddha, unshakable conviction in the Dhamma and unshakable conviction in the Saṅgha, and who are possessed of the morality cherished by the Ariyas. (Replied Tissa Brahmā)

Thereupon, the Venerable Mahā Moggallāna, being delighted with the words of Tissa Brahmā vanished from the brahmā realm, in the instant of a strong man folding his stretched arm, or stretching out his folded arm, and manifested himself in the Jetavana monastery.

End of the Mahā Moggallāna Sutta,
the fourth in this Vagga.

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5. VIJJĀBHĀGIYA SUTTA

Discourse on Associates of Wisdom

35. Bhikkhus, these are the six factors that are associates of wisdom (vijjā).

What are the six?

They are: the perception of impermanence (anicca), the perception of suffering (dukkha) in impermanence, the perception of non-self (anatta) in dukkha, the perception of abandonment associated with Insight (pahāna), the perception of freedom from attachment (virāga), and the perception of cessation associated with Insight (nirodha).

Bhikkhus, these are the six factors that are associates of wisdom.

End of the Vijjābhāgiya Sutta,
the fifth in this Vagga.

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6. VIVĀDAMŪLA SUTTA

Discourse on the Causes of Contention

36. Bhikkhus, these are the six causes (lit., roots) of contention.

What are the six?

In this Teaching bhikkhus, a bhikkhu is prone to have anger and grudge. The bhikkhu who is prone to having anger and grudge abides without respect for and submission to the Buddha, and also without respect for and submission to the

Dhamma, and also without respect for and submission to the Saṃgha, and is not apt to fulfil the training.

Bhikkhus, a bhikkhu who abides without respect for and submission to the Buddha, and also without respect for and submission to the Dhamma, and also without respect for and submission to the Saṃgha and is not apt to fulfil the training, causes contention among the Saṃgha. Such contention causes detriment to the welfare, happiness and benefit of the people and the adversity and unhappiness of devas and humans.

Bhikkhus, in case you see such cause of contention either in yourselves or in other bhikkhus, you should try to repel such cause of evil contention. Bhikkhus, in case you do not see such cause of contention either in yourselves or in other bhikkhus, you should practise so as not to give rise to such evil contention in the future.

Practising thus means repelling the cause of evil contention. Repelling the cause of contention means preventing the rise of such evil contention in the future.

And again bhikkhus, a bhikkhu is apt to denigrate others; ... and is prone to improper rivalry ...p... is apt to be envious and stingy; ... hypocritical and deceitful; ... has demeritorious desire and wrong view; ... misapprehendingly holds to his own view; is tenacious in holding on to it, and is unable to relinquish it.

Bhikkhus, the bhikkhu who misapprehendingly holds to his own view, is tenacious in holding on to it, and is unable to relinquish it, abides without respect for submission to the Buddha, and also without respect for and submission to the Dhamma, and also without respect for and submission to the Saṃgha and is not apt to fulfil the training.

Bhikkhus, the bhikkhu who has no respect for and submission to the Buddha, the Dhamma, the Saṃgha and who is not apt to fulfil the training causes contention among

the Saṃgha. Such contention causes detriment to the welfare and happiness and benefit of the people and the adversity and unhappiness of devas and humans.

Bhikkhus, in case you see such cause of contention either in yourselves or in others, bhikkhus, you should try to repel such cause of evil contention.

Bhikkhus, in case you do not see such cause of contention either in yourselves or in other bhikkhus, you should practise so as not to give rise to such evil contention in the future. Practising thus, means repelling the cause of evil contention. Repelling the cause of contention means preventing the rise of such evil contention in the future. Bhikkhus, these are the six causes (lit., roots) of contention.

End of the Vivādamūla Sutta,
the sixth in this Vagga.

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7. CHAḶAṄGADĀNA SUTTA

Discourse on Offering Conforming to Six Conditions

37. At one time, the Bhagavā was staying at the Jetavana monastery of Anāthapiṇḍika in Sāvattihī. During that time the female devotee Nandamātā of Veḷukaṇḍakī town made an offering that conforms with the six conditions, to the Saṃgha headed by the Venerable Sāriputta and the Venerable Moggallāna.

The Bhagavā, on seeing with his Divine Power of Sight, surpassing the sight of the humans, the female devotee Nandamātā of Veḷukaṇḍakī town making an offering, that conforms to the six conditions, to the Saṃgha headed by the Venerable Sāriputta and the Venerable Moggallāna, said to the Bhikkhus:

“Bhikkhus, the female devotee Nandamātā of Veḷukaṇḍakī town has made an offering that conforms to the six conditions to the Saṅgha headed by the Venerable Sāriputta and the Venerable Moggallāna”.

Bhikkhus, in what manner is an offering that conforms to the six conditions made?

In this Teaching, bhikkhus, there are three conditions of an offering on the part of the donor and three conditions on the part of the donee.

What are the three conditions of an offering on the part of the donor?

In this Teaching, bhikkhus, a donor is glad before the offering is made, keeps his mind clear when making the offering, and is delighted after the offering has been made.

These are the three conditions of an offering on the part of the donor.

What are the three conditions of an offering on the part of the donee?

In this Teaching bhikkhus, a donee is free from attachment or practises to rid himself of attachment.

He is free from hatred, or practises so as to rid himself of hatred.

He is free from bewilderment or practises so as to rid himself of bewilderment.

These are the three conditions of an offering on the part of the donee.

Thus there are the three conditions of an offering on the part of the donor and the three conditions of an offering on the part of the donee.

Bhikkhus, thus is the offering conforming to six conditions.

Bhikkhus, it is not easy to determine the magnitude of the meritoriousness of an offering conforming thus to the six conditions (in such terms as): “The mass of meritoriousness, the stream of meritoriousness of this magnitude conduces to rebirth in the deva realm, has happiness as a result, provides superior sense objects, and makes for desirableness, delightfulness, pleasantness, welfare and happiness”.

Bhikkhus, it is not easy to measure the quantity of water in the great ocean as one āḷhaka (a certain measure of capacity), as a hundred āḷhakas, as a thousand āḷhakas, as a one hundred thousand āḷhakas, as a matter of fact, it can only be spoken of as a great mass of water that is, immeasurable and incomparable. Similarly, bhikkhus, it is not easy to determine the magnitude of the meritoriousness of an offering conforming thus to the six conditions (in such terms as): “The mass of meritoriousness, the stream of meritoriousness of this magnitude, carries happiness, conduces to rebirth in the deva realm, has happiness as a result, provides superior sense objects, and makes for desirableness, delightfulness, pleasantness, welfare and happiness”. As a matter of fact, it can only be spoken of as a great mass of meritoriousness that is immeasurable and incomparable.

(A donor) is glad before the offering is made, keeps his mind clear when making the offering, and is delighted after the offering has been made. This is the meritoriousness of an offering. A donee who is free from attachment, who takes up the Noble Practice for extinction of attachment, hatred and bewilderment, who is free of āsavas, who is restrained of bodily, verbal and mental actions, is a perfect field (of merit) for the making of offering.

The offering made by oneself after washing (one's hands, feet and mouth) and with one's own hands, bears great benefit in the after life.

The wise one who with keen intellect and possessed of conviction makes offering with mind free (from such as expectation of gain, niggardliness), is free from suffering and is destined to rebirth in the happy deva realm.

End of the Chalaṅgadāna Sutta,

the seventh in this Vagga.

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8. ATTAKĀRI SUTTA

Discourse on Action Done by Oneself

38. Then a certain brāhmin approached the Bhagavā and exchanged greetings with the latter. After exchanging glad and courteous greetings, he (the brāhmin) sat at a suitable place and respectfully said to the Bhagavā:

“Revered Gotama, I say and believe that ‘there is no such thing as action done by oneself, nor action done by another’”.

Brāhmin, I have never met or heard of one who says so and believes so. You yourself step forward and you yourself step backwards. That being so, why should you say and believe ‘there is no such thing as action done by oneself, nor action done by another’?

Brāhmin, what do you think of this?

Is there the element of initial effort (ārabhadhātu).

Venerable Sir, there is.

If there is this element of initial effort, are there not obviously beings possessed of the element of initial effort?

Venerable Sir, there are.

Brāhmin, if there is the element of initial effort, there are obviously beings possessed of the element of initial effort. Herein, for beings, is what is done by oneself, what is done by another.

Brāhmin, what do you think of this? Is there the element of exertion that is the release from indolence (nikkama dhātu) ...p...

Is there the element of exerting harder and harder (parakkama dhātu)?

Is there the element of steadfastness (thāma dhātu)?

Is there the element of resoluteness (thiti dhātu)?

Is there the element of strenuous effort (upakkama dhātu)?

Venerable Sir there is.

Brāhmin, there is strenuous effort, are there not obviously beings who are possessed of strenuous effort?

Venerable Sir, there are.

Brāhmin, if there is the element of strenuous effort, there are obviously beings possessed of the element of strenuous effort. Herein, for beings, is what is done by oneself, what is done by another.

Brāhmin, I have never met nor heard of one who says so and believe so. You yourself step forward and you yourself step backwards. That being so, should you say and believe 'there is no such thing as action done by oneself, nor action done by another'?

Revered Gotama, excellent (is the dhamma) ...p... from today till End of the my life, may I be accepted as a lay disciple who takes refuge in the Three Gems.

End of the Attakāri Sutta,
the eighth in this Vagga.

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9. NIDĀNA SUTTA

Discourse on the Arising of Actions

39. Bhikkhus, there are these three causes of arising of actions.

What are the three?

Greed (lobha) is a cause of arising of action.

Hatred (dosa) is a cause of arising of action.

Bewilderment (moha) is a cause of arising of action.

Bhikkhus, greed does not give rise to non-greed. As a matter of fact, bhikkhus, greed gives rise only to greed.

Bhikkhus, hatred does not give rise to non-hatred. As a matter of fact, bhikkhus, hatred gives rise only to hatred.

Bhikkhus, bewilderment does not give rise to non-bewilderment. As a matter of fact, Bhikkhus, bewilderment gives rise only to bewilderment.

Bhikkhus, following actions arising from greed, actions arising from hatred, and actions arising from bewilderment; beings do not arise as humans, also do not arise as devas, or in any other happy realms.

As a matter of fact, bhikkhus, following actions arising from greed, actions arising from hatred, and actions

arising from bewilderment, beings arise in niraya; beings arise as animals; beings arise as ever hungry (petas); beings also arise in any other unhappy realm.

Bhikkhus, there are three causes of arising of actions.

What are the three?

Non-greed is a cause of arising of action.

Non-hatred is a cause of arising of action.

Non-bewilderment is a cause of arising of action.

Bhikkhus, non-greed does not give rise to greed. As a matter of fact, bhikkhus, non-greed gives rise only to non-greed.

Bhikkhus, non-hatred does not give rise to hatred, as a matter of fact, bhikkhus, non-hatred gives rise only to non-hatred.

Bhikkhus, non-bewilderment does not give rise to bewilderment, as a matter of fact, bhikkhus, non-bewilderment gives rise only to non-bewilderment.

Bhikkhus, following actions arising from non-greed, actions arising from non-hatred, and actions arising from non-bewilderment, beings do not arise in niraya; beings do not arise as animals; do not arise ever hungry petas; beings also do not arise in any other unhappy realm.

As a matter of fact, bhikkhus, following actions arising from non-greed, actions arising from non-hatred, actions arising from non-bewilderment, devas arise, humans arise. They also arise in any other happy realm.

Bhikkhus, these are the three causes of arising of actions.

End of the Nidāna Sutta,

the ninth in this Vagga.

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10. KIMILA SUTTA

Discourse to Kimila

40. Thus have I heard:

At one time the Bhagavā was staying in the Nicula grove near Kimila town.

During that time the Venerable Kimila Thera approached the Bhagavā, made his obeisance, and having seated himself in a suitable place, said thus to the Bhagavā:

“Venerable Sir, what is the reason, what is the cause, for the Teaching of the Tathāgata not lasting long after the Tathāgata’s realization of Parinibbāna?”

In this Teaching Kimila, after the Tathāgata’s entry into Parinibbāna, the bhikkhus, the bhikkhunis, the male disciples, the female disciples will be living--

Without respect for and submission to the Buddha;
 Without respect for and submission to the Dhamma;
 Without respect for and submission to the Saṅgha;
 Without respect for and submission to the Training;
 Without respect for and submission to Mindfulness;
 Without respect for and submission to Courteous Welcome.

Kimila, this is the reason, this is the cause, for the Dhamma of the Virtuous not lasting long after the Tathāgata’s realization of Parinibbāna.

“Venerable Sir, what is the reason, what is the cause, for the dhamma of the Virtuous lasting long after the Tathāgata’s realization of Parinibbāna?”

In this Teaching Kimila, after the Tathāgata’s realization of Parinibbāna, the bhikkhus, the bhikkhuni’s, the male disciples, and the female disciples will be living--

With respect for and submission to the Buddha;
With respect for and submission to the Dhamma;
With respect for and submission to the Saṅgha;
With respect for and submission to the Training;
With respect for and submission to Mindfulness;
With respect for and submission to Courteous Wel-
come.

Kimila, this is the reason, this is the cause, for the Dhamma of the Virtuous lasting long after the Tathāgata's realization of Parinibbāna.

End of the Kimila Sutta,
the tenth in this Vagga.

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11. DĀRUKKHANDHA SUTTA

Discourse on the Log

41. Thus have I heard:

At one time the Venerable Sāriputta was staying on the Gijjhakūṭa Hill near Rājagaha.

During that time, one morning, the Venerable Sāriputta rerobed himself, took his great robe and alms-bowl, and was coming down Gijjhakūṭa Hill in the company of many bhikkhus when he saw a big log lying at one place, whereupon he said to the bhikkhus:

“Friends, do you see this big log?” “Venerable Sir, we do” replied the bhikkhus. “Friends, the bhikkhu who has attained to psychic power as mastery of the mind may, if he wishes, view the big log just as earth. Why does he view it so?”

“Friends, that element of extension is in this log. The bhikkhu who has attained to psychic power as mastery of the mind may view this log as just earth.’

“Friends, the bhikkhu who has attained to psychic power as mastery of the mind may, if he wishes, view this log as just water ...p...

may view it as just fire,
 may view it as just air,
 may view it as simply pleasing,
 may view it as simply disgusting;
 Why does he view it so?

Friends, that element of disgust is in this log. The bhikkhu who has attained to psychic power as mastery of the mind, views it as simply disgusting.

End of the Dārukkhandha Sutta,
 the eleventh in this Vagga.

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12. NĀGITA SUTTA

Discourse to Nāgita

42. Thus have I heard:

At one time the Bhagavā, while journeying through Kosala country with many bhikkhus, arrived at Icchānaṅgala a brāhmin village of the Kosalan princes.

The Bhagavā was staying in the Icchānaṅgala grove near Icchānaṅgala village. The Brāhmin of Icchānaṅgala village came to hear about this (thus).

“Friends, the Samaṇa Gotama, a sakyā prince of the

sakyan clan, has become a bhikkhu, has come to Icchānaṅgala village and is staying in the Icchānaṅgala grove. The good fame of that revered Samaṇa Gotama has spread thus:

“That Bhagavā is worthy of special veneration; he truly comprehends all the dhammas by his own intellect and insight; he possesses penetrative knowledge and perfect course of practice; ...p... he is the Enlightened One knowing and teaching the Four Ariya Truths; and he is the Most Exalted”....p... he is also called the Buddha because he causes the four noble truths to be known. He is also called Bhagavā because he is full of glory. He (expounds on) this world with its devas, ...p... (it is indeed good) to behold reverently such Arahats”.

At that time, when the night had advanced, the brāhmin householders of Icchānaṅgala village took plenty of victuals, approached the Icchānaṅgala grove and stood outside the gate, making loud and vociferous noises. Thereupon, the Bhagavā asked the Venerable Nāgita who was at the time the Bhagavā’s personal attendant: “Nāgita, who are those people (that are) making such loud noises like fisherfolk fighting for fish?”

“Venerable sir, they are the brāhmin householders of Icchānaṅgala. They have brought plenty of victuals and are waiting outside the gate, expecting to see the Bhagavā and the bhikkhus”.

Nāgita, I have no wish to be associated with followers. Let no followers be associated with me.

Nāgita, the one who cannot have at will, without difficulty and trouble the happiness of renunciation(of sense pleasures), the happiness of solitude, the happiness of calm and the happiness of enlightenment, is bound to experience happiness that is impure, happiness that is torpid, and happiness that is derived from gains, offerings and fame.

For me, who can have at will, without difficulty and trouble the happiness of renunciation (of sense-pleasures), the happiness of solitude, the happiness of calm, and the happiness of enlightenment, how can I cherish happiness that is impure, happiness that is torpid and happiness that is obtained from gains, offerings and fame?

May the Bhagavā bear with them at this time. May the Sugata bear with them. Venerable Sir, now is the time for the Bhagavā to bear with them. Venerable Sir, the men and women of the market-town, the men and women of the countryside, the brāhmin householders will have their minds inclined towards wherever the Bhagavā may proceed. For example Venerable Sir, when there is a downpour, water will flow down slopes. Similarly, the men and women of the market-town, the men and women of the countryside, the brāhmin householders will have their minds inclined towards wherever the Bhagavā may proceed and will follow the Bhagavā. Why is this so?

Venerable sir, it is because of the Bhagavā's morality and wisdom.

Nāgita, I have no wish to be associated with followers. Let no followers be associated with me. Nāgita, the one who cannot have at will, without difficulty and trouble, the happiness of renunciation (of sense-pleasures), the happiness of solitude, the happiness of calm, and the happiness of enlightenment, is bound to experience happiness that is impure, happiness that is torpid, and happiness that is derived from gains, offerings and fame.

For me, who can have at will, without difficulty and trouble the happiness of renunciation (of sense-pleasures), the happiness of solitude, the happiness of calm, and the happiness of enlightenment, how can I cherish happiness that is impure, happiness that is torpid, and happiness that is obtained from gains, offerings and fame?

In this Teaching, Nāgita, I see a bhikkhu who, with mind steadfast, sits (in meditation) in a monastery in the vicinity of a village. "It occurs to me thus. This revered one may presently be attended upon by the monastic or a sāmaṇera and thereupon be disturbed in his concentration of mind." For that reason, I do not approve of that bhikkhu's residence in the vicinity of a village.

In this Teaching, Nāgita, I see a forest dwelling bhikkhu who is sitting (in meditation) drowsily in a forest. It occurs to me thus; "This revered one will presently rid himself of drowsiness due to fatigue, and focus his attention solely on the forest as a single object." Nāgita, for that reason, I approve of that bhikkhu's residence in a forest.

In this Teaching, Nāgita, I see a forest dwelling bhikkhu sitting (in meditation) with unsteady mind in a forest.

Nāgita, it occurs to me thus: "This revered one will presently steady his mind and guard it well". Nāgita, for that person, I approve of that bhikkhu's residence in a forest.

In this Teaching, Nāgita, I see a forest dwelling bhikkhu sitting (in meditation) in a forest. It occurs to me thus; "This revered one will presently free his mind, not yet free, of the defilements and guard it well". Nāgita, for that reason, I approve of that bhikkhu's residence in a forest.

In this Teaching, Nāgita, I see a bhikkhu who resides in a monastery in the vicinity of a village where he obtains his robes, alms-food, monastic dwelling and medicines and medicinal requisites for use in sickness. That bhikkhu, desiring gains, offerings, and fame, renounces solitude, remote dwelling, deep in the forest, and takes up residence in a village, market town or royal capital. For that reason, I do not approve of that bhikkhu's residence in the vicinity of a village.

In this Teaching, Nāgita, I see a forest dwelling bhikkhu residing in a forest, where he gets requisites of robes, alms- food, monastic dwelling, and medicines and medicinal requisites for use in sickness. That bhikkhu, foregoing these gains, offerings and fame, does not renounce solitude, does not renounce a remote dwelling deep in the forest. Nāgita, for that reason, I approve of that bhikkhu's residence in a forest.

Nāgita, while travelling and not sighting anybody or behind, I am at ease even in the matter of discharging excreta and urine.

End of the Nāgita Sutta,
the twelfth in this Vagga.

End of the Devatā Vagga, the fourth Vagga.

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Namo tassa bhagavato arahato sammāsambuddhassa

I. PAṬHAMA PAṆṆĀSAKA

The First Fifty Suttas

v. DHAMMIKA VAGGA

1. Nāga Sutta
2. Migasala Sutta
3. Iṇa Sutta
4. Mahā Cunda Sutta
5. Paṭhama Sandiṭṭhika Sutta
6. Dutiya Sandiṭṭhika Sutta
7. Khema Sutta
8. Indriyasamvara Sutta
9. Ānanda Sutta
10. Khattiya Sutta
11. Appamāda Sutta
12. Dhammika Sutta

v. DHAMMIKA VAGGA

1. NĀGA SUTTA

Discourse on the Nāga

43. At one time the Bhagavā was staying at the Jetavana monastery of Anāṭhapinḍika at Sāvattī.

During that time, in the morning, the Bhagavā re-robed himself, took his alms bowl and great robe, and went into Sāvattī for alms collection. After making his alms-round in Sāvattī and having had his meal, the Bhagavā departed from the place of alms collection and said to the Venerable Ānanda, “Ānanda, let us go to the pinnacled Pubbārāma the monastery of Migāramātā (Visākhā) for spending the day”.

“Be it so, Venerable Sir”, respectfully replied the Venerable Ānanda.

The Bhagavā then approached the pinnacled Pubbārāma, monastery of Migarāmātā (Visākhā) together with the Venerable Ānanda.

After that, the Bhagavā rose from his evening solitude and said to the Venerable Ānanda, “Let us go to the bathing place in the east to wash ourselves.”

“Be it so, Venerable Sir”, respectfully replied the Venerable Ānanda.

The Bhagavā then, together with the Venerable Ānanda, approached the bathing place in the east to wash himself. After washing, the Bhagavā came up and dried himself, standing in a single robe.

At that time, the royal elephant Seta of Pasenadi Kosala King came up from the bathing place in the east, accompanied by musicians producing loud music with their musical instruments. On seeing the white elephant, the people

remarked: "Friends, fair to behold is the royal elephant, beautiful indeed is the royal elephant, delightful indeed is the royal elephant, friends, graceful indeed is the body of the royal elephant!"

On this being said, the Venerable Kāḷudāyī respectfully said to the Bhagavā:

"Venerable Sir, do the people exclaim 'Friends, what a nāga (an elephant)! Only on seeing a tall and huge elephant that is possessed of a graceful body?"

"Or do the people exclaim 'Friends, what a nāga' on seeing another individual who is tall and huge and is possessed of a graceful body?" (Respectfully asked the Venerable Kāḷudāyī).

Udāyī, on seeing a tall and huge elephant possessed of a graceful body also heard the people exclaim "Friends, what a nāga".

Udāyī, on seeing a tall and huge horse also ...p...

Udāyī, on seeing a tall and huge bull also ...p...

Udāyī, on seeing a tall and huge snake ...p...

Udāyī, on seeing a tall and huge tree also ...p...

Udāyī, on seeing a tall and huge person possessed of a graceful body, the people exclaim, "Friends, what a nāga".

Udāyī, as a matter of fact, one who does not commit demeritorious acts either bodily or verbally or mentally, in the universe with its devas, Māras and brahmās and also in the world of humans with its samaṇas and brāhmaṇas, kings and men, him I call a nāga.

Venerable Sir, how wonderful it is! How marvellous it is! What has never happened (before) has happened: Venerable Sir, what the Bhagavā has said: "Udāyī, as a matter of fact, one who does not commit demeritorious acts either

bodily or verbally or mentally, in the universe with its devas, Māras and brahmās, and also in the world of human beings with its samaṇas and brāhmaṇas, kings and men, him I call a nāga”, has been so well said.

Venerable Sir, I acclaim with these verses the words so well uttered by the Bhagavā.

Humans make obeisance to the Bhagavā who, human though be, is self-tamed and steadfast in mind, who traverses the noble Ariyan Path, who delights in the tranquillity of mind (of the fourth jhāna) and who has reached the culmination of all dhammas (lit., reached the other shore).

The devas also makes obeisance to the Bhagavā who is beyond all trammels of the fetters, who has passed from the jungle of defilements to where there is no jungle of defilements, who delights in liberating himself from sense-pleasures (i.e. Nibbāna), and who is like pure gold that is free from impurities. I have heard this from the Bhagavā.

Just as the Himalayan mountain surpasses all other mountains in gracefulness, the Bhagavā is the nāga who surpasses all other persons in gracefulness. Of all persons who have obtained the appellation of nāga, the peerless Bhagavā is the true bearer of the appellation of nāga.

I shall respectfully set out the reasons for your appellation of nāga. That Bhagavā does no demeritorious deed. The two dhammas of pure morality (sīla) and non-cruelty are two ‘forelegs’ of yourself who is like the king of elephants.

In addition, bhikkhu practice and the Noble Practice are the two ‘hindlegs’ of yourself who is like the king of

elephants.

The Venerable One who is like the noble king of elephants, has confidence as the trunk, the six-factors of equanimity as the white tusks, mindfulness as the neck and the all-knowing wisdom as the head. The intellect that is capable of investigating the dhamma is the tip of the trunk. The concentrative calm of the fourth jhāna (absorption) is the belly. The three kinds of seclusion (viveka) are the 'tail' of the Bhagavā, who is like the king of elephant.

That Bhagavā enters into jhāna, takes delight in attainment of Fruition (of the path), has his mind well placed in fruition.

The Bhagavā who is the elephant-king walks sedately and stands sedately, lies down sedately and sits sedately, too. The Bhagavā who is the elephant-king guards his sense-doors well. Herein is the fullness of his appellation of nāga.

The Bhagavā who is called nāga enjoys the alms-food that has no blemish. He does not enjoy the alms-food that has blemish. Though he obtains food and clothing, he abstains from storing them.

(The Bhagavā) cuts off all great or small fetters that bind him and goes in whichever direction he desires, without attachment.

Just as the fragrant and delightful white lotus that grows in water, thrives in water but not soiled by water, similarly the Bhagavā appears well in the world and lives in the world. Just as the white lotus does not get soiled by the water, the Bhagavā is not soiled by the world.

Just as the big blazing fire dies out when it is no longer fed by fuel, so also when the saṅkhāras are calmed there is peace called Nibbāna.

The wise teach by examples which illustrate the desired meaning. (desired)

What is taught by Kāḷudāyī who is like a large elephant, concerning the Bhagavā who resembles the elephant king, will be comprehended by the Arahats who are themselves like large elephants.

The Bhagavā who has obtained the appellation of nāga, who is free from attachment, hatred and bewilderment and who is without āsavas, will realize Parinibbāna, giving up his physical body, having rid of āsavas.

End of the Nāga Sutta, the first in this Vagga.

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2. MIGASALA SUTTA

Discourse concerning Migasālā

44. At that time, the Venerable Ānanda re-robed himself, took his alms-bowl and great robe, approached the house of female disciple Migasālā and sat at a prepared seat. The female disciple Migasālā then approached the Venerable Ānanda, made her obeisance to him, sat in a suitable place and said to the Venerable Ānanda:

Venerable Ānanda, in what variety of ways should one understand the dhamma taught by the Bhagavā? In that dhamma, how it is that one with the noble practice of abstaining from sex and another without the noble practice of abstaining from sex, in their afterlife, are reborn in the same kind of existence! Venerable Sir, my father named Purāṇa, observed the noble practice, kept himself away from sex and abstained from sex, that is the practice of the common people. On his death, the Bhagavā said that my father attained to sakadāgāmi Fruition and was reborn in the Tusitā deva-realm.

Venerable Sir, my grandfather named Isidatta, finding

satisfaction with his wife, did not observe the noble practice of abstaining from sex. The Bhagavā said that on his death, my grandfather attained to sakadāgāmi Fruition and was reborn in the Tusitā deva-realm.

Venerable Ānanda, in what variety of ways should this dhamma taught by the Bhagavā, be understood?

In that dhamma how strange is it that both the one with the noble practice of abstaining from sex and another without observing the noble practice of abstaining from sex are reborn in the same kind of existence in the after life.

Sister, the Bhagavā did teach like this (said the Venerable Ānanda):

The Venerable Ānanda then, after collecting alms-food, rose from his seat and left the house of the female disciple Migasālā. After having his meal, the Venerable Ānanda left the place of alms collection. He approached the Bhagavā, made his obeisance to the Bhagavā and sat in a suitable place, and said this to the Bhagavā:

Venerable Sir, this morning I re-robed myself, took my alms-bowl and great robe, approached the house of female disciple Migasālā and sat at a prepared seat. While thus seated, female disciple Migasālā approached me, made her obeisance to me and, sitting in a suitable place, said these words to me.

“Venerable Ānanda, in what variety of ways should one understand the dhamma taught by the Bhagavā? In that dhamma, how strange it is that one with the noble practice of abstaining from sex and another without the noble practice of abstaining from sex, in the afterlife, are reborn in the same kind of existence. Venerable sir, my father named Purāṇa observed the noble practice, kept himself away from sex and abstained from sex that is the practice of the common people.

The Bhagavā said that on his death, my father attained to sakadāgāmi fruition and was reborn in the Tusitā deva-realm.”

Venerable Sir, my grandfather named Isidatta, finding satisfaction with his wife, did not observe the noble practice (of abstaining from sex). The Bhagavā said that on his death, my grandfather attained to sakadāgāmi fruition and was reborn in the Tusitā deva-realm.

“Venerable Ānanda, in what variety of ways should this dhamma taught by the Bhagavā, be understood? In that dhamma, how strange it is that both the one with the noble practice of abstaining from sex, in their after life, are reborn in the same kind of existence”.

Venerable Sir, on the female disciple Migasālā saying so, I said to her, “Sister, The Bhagavā did teach like this”. (Respectfully said the Venerable Ānanda).

Ānanda, what kind of woman is this female disciple Migasālā-she who is foolish and ignorant and who is a mere woman with the wit of a woman? And what kind of person are the Buddhas whose indriya-paropariya ñāṇa is capable of knowing the maturity or otherwise of men’s faculties?

Ānanda, these six kinds of person do exist in the world.

What are the six?

In this world, Ānanda, there is someone who abstains from all demeritorious acts, who has amiable companionship, and in whose company his companions in the practice delight. That person does not do what he should with what he has heard (of the Dhamma), does not do what he should with what he has learnt and does not know what he should know with penetrative insight, and does not gain the Emancipation that he should gain in due course. On the death and dissolution of his body, he will be the loser and not the gainer. He

will attain to what is inferior and not to what is superior. (1)

Ānanda, there is someone who abstains well from all demeritorious acts, who has amiable companionship and in whose company his companions in the practice delight. That person does what he should with hearing (of the dhamma), does what he should with what he has learnt, knows what he should know with penetrative insight, and gains the Emancipation that he should gain in due course. On the death and dissolution of his body, he will be the one who gains and not the loser. He will attain to what is superior and not what is inferior. (2)

Ānanda, those who are wont to compare two such persons, compare them thus: "This person has these qualities, the other person also has these same qualities. That being so, why should one be inferior (in virtue) and the other superior?"

Ānanda, such comparison will for long be to the detriment of the welfare and happiness of those who make such comparison.

Ānanda, of these two persons, the one who abstains from all demeritorious acts, who has amiable companionship and in whose company his companions in the practice delight, who does what he should with hearing (of the dhamma), who does what he should with what he has learnt, who knows what he should know with penetrative insight, what he should with superior knowledge, and gains the Emancipation that he should gain in due course, is more agreeable than the former, and is superior to the former. Why is this so? Ānanda, that person is borne along to Ariyahood by the stream of vipassanā ñāṇa (insight knowledge). Other than the Bhagavā, who else can know this?

Ānanda, for that reason, do not be those who compare such persons and do not make such comparison. One

who makes such comparison is said to dig his own pit. Ānanda, I alone, or one like me can make a comparison of persons.

In this world, Ānanda, some one is overwhelmed, by anger, by pride. In such a person greed arises from time to time. He does not do what he should with hearing (of the Dhamma), does not do what he should with what he has learnt, does not know what he should know with penetrative insight, and does not gain the Emancipation that he should gain in due course. On the death and dissolution of his body, he will be the loser and not the one who gains. He will attain to what is inferior and not to what is superior. (3).

In this world, Ānanda, some one, is overwhelmed by anger, by pride. Greed arises in him from time to time. He does what he should with hearing (of the Dhamma)...p... he does not attain to what is inferior. (4).

Ānanda, those who are wont to compare two such persons compare them thus ...p... or one like me (can make a comparison of persons).

In this world, Ānanda, some one is overwhelmed by anger, by pride, (*Vacī saṅkhāra*) arises in him from time to time. That person does not do what he should by hearing (the Dhamma) ...p... he does not gain the Emancipation that he should gain in due course. On the death and dissolution of his body he will be the loser and not the gains. He will attain to what is inferior or and not to what is superior.(5)

In this world, Ānanda, some one is overwhelmed by anger, by pride. (*Conversation*) arises in him from time to time. That person does what he should with hearing (of the Dhamma), does what he should with what he has learnt, knows what he should know with penetrative insight, and gains the Emancipation that he should gain in due course. On

the death and dissolution of his body he will be the gains and not the loser. He will attain to what is superior and not to what is inferior. (6).

Ānanda, those who are wont to compare these two persons compare them thus:

“This person has these qualities, the other person also has the same qualities. That being so, why should one be inferior (in virtue) and the other superior?”

“Ānanda, such comparison will for long be to the detriment of the welfare and happiness of those who make such comparison.”

Ānanda, of these two persons, the one who is overwhelmed, by anger, by pride, in whom conversation arises from time to time, who does what he should by hearing (of the Dhamma), who does what he should what he has learnt, who knows what he should know with penetrative insight and who gains Emancipation in due course, is more agreeable than the former, and is superior to the former. Why is this so? Ānanda, that person is borne along to Ariyahood by the stream of vipassanā ñāṇa. Other than the Bhagavā, who else can know this?

Ānanda, for that reason, do not be those who compare such persons and do not make such comparison. Ānanda, one who makes such comparison is said to dig his own pit. Ānanda, I alone, or one like me, can make a comparison of persons.

Ānanda, what kind of woman is this female disciple Migasālā-she who is foolish and ignorant and who is a mere woman with the wit of a woman? And what kinds of person are the Buddhas whose indriya-paropariya-ñāṇa is capable of knowing the maturity or otherwise of men's faculties?

Ānanda, these six kinds of person do exist in the world.

Ānanda, Isidatta is possessed of the kind of morality (sīla), that is possessed by Purāṇa, ... in this respect Purāṇa does not have the kind of Isidatta's knowledge (insight). Ānanda, if Purāṇa is possessed of the kind of knowledge (insight) that is possessed by Isidatta, in this respect, Isidatta does not have the kind of morality that Purāṇa has. Ānanda, thus both these persons are lacking in one attribute.

End of the Migasālā Sutta,
the second in this Vagga.

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3. IṆA SUTTA

Discourse on Indebtedness

45. Bhikkhus, one who enjoys sense-pleasures in this world, doesn't he suffer on account of being poor? (Asked the Bhagavā.)

Venerable Sir, he does.

Bhikkhus, one who is poor, who has no possessions of his own and who is not rich, contracts debt. Bhikkhus, one who enjoys sense-pleasures and who contracts debts, doesn't he suffer on that score? (Asked the Bhagavā.)

Venerable sir he does.

Bhikkhus, one who is poor, who has no possessions of his own, contracts debt and has to promise to repay with interest. Bhikkhus, for one who enjoys sense-pleasures in this world, isn't having to repay with interest, suffering? (Asked the Bhagavā).

Venerable sir it is.

Bhikkhus, one who is poor and has no possessions of his own and who has promised to repay with interest, is unable to do so when the time comes. That person is reproved by his creditors. Bhikkhus, for the one who enjoys sense-pleasures in this world, isn't being pestered for repayment of debt, suffering? (Asked the Bhagavā.)

Venerable Sir, it is.

Bhikkhus, one who is poor, who has no possessions of his own and who is not rich, is unable to repay his debt when asked. That person is pursued by his creditors. Bhikkhus, for the one who enjoys sense-pleasures in this world, isn't being pursued by the creditors, suffering? (Asked the Bhagavā.)

Venerable Sir, it is.

Bhikkhus, one who is poor, who has no possessions of his own and who is not rich, is unable to repay when he is pursued for repayment. He is seized. Bhikkhus, for the one who enjoys sense-pleasures in this world, isn't being held, suffering? (Asked the Bhagavā.)

Venerable Sir, it is.

Bhikkhus, for the one who enjoys sense pleasures in the world, being poor is suffering, having to contract debt is suffering, having (to promise) to repay with interest is suffering, being asked for repayment of debt is suffering, being pursued by his creditors is suffering, being held is suffering.

Similarly, bhikkhus, someone has no confidence in meritorious dhammas, has no shame in doing evil, has no moral dread in doing evil, makes no effort and has no knowledge of meritorious dhammas. This person bhikkhus, by the teaching of the Ariyas should be said to be one who is poor, who has no possessions of his own and who is not rich.

Bhikkhus, if the one who is poor, who has no possessions of his own and who is not rich, has no confidence in

meritorious dhammas, has no shame (to do evil) which is a meritoriousness dhamma, has no dread, (in doing evil) which is a meritorious dhammas, makes no effort in meritorious dhamma and has no knowledge of meritorious dhammas, he will do wrong bodily, verbally and mentally. I say that person contracts debt thereby. That person, to conceal his bodily wrong doing, comes to have a base desire. He desires, "Let no one know me (my wrong-doing)". He intends, "Let no one know me". He says "Let no one know me". He bodily acts thus, "Let no one know me". That person to conceal his verbal wrong doing ...p... that person, to conceal his mental wrong-doing ...p... he bodily acts thus: "Let no one know me". That person, to conceal his verbal wrong-doing, ...p... That person, conceal his mental wrong-doing ...p... He boding acts thus: "Let no one know me." I say that this is the accrual of interest for that person.

His companions in the practice of the Dhamma who cherish (sīla) morality say, "This revered one always acts thus, he behaves habitually thus". I say that for that person, this is being pestered for repayment of debt.

Whether that person repairs to the forest, to the foot of a tree, or to a quiet place, he will be followed by evil demeritorious thoughts that are accompanied by remorse. I say that, for that person, this is being pursued by the creditors.

Bhikkhus, that person who is poor, who has no possessions of his own and who is not rich, who does demeritorious deeds bodily, verbally and mentally will death and on the dissolution of his body, suffer confinement in niraya or in the animal world.

Bhikkhus, I do not see any other confinement that is as cruel, as bitter, and as perilous, to the attainment of Nibbāna that is the matchless end of bondage, as confinement in niraya and in the animal world.

In the world, being poor and having to contract debt is said to be suffering. The one who is poor and has to make his living by contracting debt, is worn out.

Thus that person is pursued by creditors and ends up by being held. Those who wish for sense pleasures undergo suffering by being held.

Similarly, one who has no confidence in the teaching of the Ariyas, who has no shame (to do evil), who has no dread (in doing evil), who causes demeritorious kamma to operate by committing bodily, verbal and mental misdeeds, wishes thus, "Let no one know me (my wrong doing)".

One who causes demeritorious kamma to operate by committing bodily, verbal and mental misdeeds, is repeatedly shaken by such demeritorious kamma.

One who knows his own evil actions and who has commits evil deeds, who is poor and has to make his living by contracting debt, is worn out.

He who thus has to make his living by contracting debt, is pursued by ruinous thoughts born of remorse, whether he is in village or in forest.

The foolish person who knows his own evil actions and who commits evil deeds, has to undergo confinement in an animal world or in niraya.

To be confined thus is suffering. The wise one who, with a clear mind, gives in charity with lawfully acquired property, is emancipated from such confinement.

He who seeks marital obligations and who has confidence gains success in this life and hap-

piness in the life after. In such householders, there is an increase of meritorious charitable giving.

Similarly, he who has confidence in the admonition of the Ariyas, who has mind associated with moral shame and who has moral dread, who has wisdom, who has morality, is said to be one who leads a happy life in line with admonition of the Ariyas.

He who has constraint and energetic effort, who has concentration and mature wisdom, and who is possessed of mindfulness, attains to the four jhānas after giving up the five hindrances, gains jhānic happiness detached from sensuality and rests steadfastly in the equanimity of the fourth jhāna.

Knowing truly thus where all the fetters are extinct, (Nibbāna) without clinging to whatsoever in the world, the mind is well emancipated from the defilements.

If, in the person who is possessed of imperturbability and who is well emancipated from the defilements, there arises the reviewing knowledge thus: "My emancipation from the defilements that is Arahatta-fruit, is indestructible. Arahatta-fruit, the most sublime knowledge has arisen in Nibbāna where all the fetters of existence are extinct. This happiness of Arahatta-fruit is without anxiety, is matchless, is without the dust of defilements, is without danger."

This knowledge is free from the debt of the defilements and is supreme.

End of the Ina Sutta,
the third in this Vagga.

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4. MAHĀ CUNDA SUTTA**Discourse by the Venerable Mahā Cunda**

46. Thus have I heard:

Once the Venerable Mahā Cunda was staying at the market town of Sayamājāti in Cetiya province. On that occasion the Venerable Mahā Cunda addressed the bhikkhus, "Friends, bhikkhus," who respectfully replied "Friend". The Venerable Mahā Cunda then said the following words:

Friends, a bhikkhu in this Teaching, who expounds the dhamma reprove the bhikkhus who enter into jhāna(absorption) thus:

"These bhikkhus contemplate: 'We enter into jhāna, we enter into jhāna'. They contemplate thus repeatedly, contemplate unceasingly, contemplate closely. What do they contemplate, for what benefit do they contemplate, and for what reason do they contemplate thus?"

In the uttering of such reproof, neither the bhikkhus who expound the dhamma, nor the bhikkhus who enter jhāna feel pleasant about it. They do not conduct themselves so as to promote the welfare of the many, the happiness of the many, the benefit of the many, and the welfare and happiness of devas and humans.

In this Teaching, friends, a bhikkhu who enters jhāna reproves the bhikkhu expounders of the Dhamma thus:

"These bhikkhus say with distracted minds, 'We expound on the dhamma, we expound on the dhamma'. They have pride that rises in the manner of a reed. They are: wanton, harsh in speech, loose and disorderly in speech, devoid of mindfulness, lack comprehension, are not tranquil, are agitated in their minds, and their faculties are unrestrained.

What dhamma do they expound, for what benefit do they expound it, and for what reason do they expound it?"

In uttering such reproof, neither the bhikkhus who enter jhāna nor the bhikkhus who expound the feel pleasant about it. They do not conduct themselves so as to promote the welfare of the many, the happiness of the many, the benefit of the many, and the welfare and happiness of devas and humans.

In this Teaching, friends, the bhikkhus who are expounders of the Dhamma speak only of the virtues of the bhikkhu expounders of the Dhamma and not of the bhikkhus who enter jhāna.

In uttering such reproof, neither the bhikkhu expounders of the Dhamma nor those bhikkhus who enter jhāna feel pleasant about it. They do not conduct themselves so as to promote the welfare of the many, the happiness of the many, the benefit of the many, and the welfare and happiness of devas and humans.

In this Teaching friends, the bhikkhus who enter jhāna speak only of the virtues of the bhikkhus who enter jhāna, and not of the bhikkhu expounders of the Dhamma.

In uttering such reproof, neither the bhikkhus who enter jhāna nor the bhikkhu expounders of the Dhamma feel pleasant about it. They do not conduct themselves so as to promote the welfare of the many, the happiness of the many, the benefit of the many, and the welfare and happiness of devas and humans.

Therefore, friends, you should conduct yourselves thus: 'We who are bhikkhu expounders of the Dhamma should speak of the virtues of the bhikkhus who enter jhāna'. "Friends, you should conduct yourselves thus."

Why should you so conduct yourselves?

Because, friends, those who experience the deathless Nibbāna with their mental aggregates (nāma-kāya) are marvellous and rare in the world.

Therefore, friends, you should conduct yourselves thus: 'We who are bhikkhus who enter jhāna should speak of the virtues of the bhikkhu expounders of the Dhamma'.

Friends, you should so conduct yourselves thus:

Why should you so conduct yourselves?

Because, friends, those who see with penetrative insight the profound meaning of the group of the aggregates, the sense bases and the elements, are marvellous and rare in this world.

End of the Mahā Cunda Sutta,

the fourth in this Vagga.

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5. PAṬHAMA SANDITṬHIKA SUTTA

First Discourse Visible actual

47. At that time the wandering ascetic Moḷiyasīvaka approached the Bhagavā and exchanged greetings with the Bhagavā. After engaging in amiable and memorable conversation, he seated himself at a suitable place and respectfully said to the Bhagavā:

"Venerable Sir, it is said that the dhamma is personally apperceivable by one, that the dhamma is personally apperceivable by one.

Venerable sir, how is the dhamma personally apperceivable by one, how does it bring immediate results, how does it invite one to come and see, how is it worthy of

perpetually borne in mind, how can it to be realized and experienced only by the Ariyas individually?"

Sīvaka, this being so, I will counter-question on this matter to you. You may answer my questions as you like.

Sīvaka, what do you think of this? When greed is present in you, do you know, 'There is greed in me'? When there is no greed in you, do you know, 'There is no greed in me'? (Asked the Bhagavā).

Venerable sir, I do.

Sīvaka, when greed is present in you, you know, 'There is greed in me!' When there is no greed in you, you know, 'There is no greed in me! Sīvaka, thus is the dhamma to be personally known and seen by one ...p...

Sīvaka, what do you think of this? ...p... The hatred that is manifest in you ...p... the bewilderment that is present in you ...p... the bewilderment that is not present in you ...p... the dhamma that is associated with greed that is present in you ...p... the dhamma that is associated with greed that is not present in you ...p... the dhamma that is associated with hatred that is present in you ...p... do you know that the dhamma that is associated with bewilderment is present in you ...p... the dhamma that is associated with bewilderment is not present in you? (Asked the Bhagavā).

Venerable Sir, I do.

Sīvaka, when the dhamma that is associated with bewilderment is present in you, you know, 'The dhamma that is associated with bewilderment is present in me'. When the dhamma that is associated with bewilderment is not present in you, you know, 'The dhamma that is associated with bewilderment is not present in me'.

Sīvaka, thus is the dhamma to be personally known and seen by one, brings immediate results, it invites one to

come and see; it is worthy of being perpetually borne in mind; it is to be realized and experienced only by the Ariyas individually. (Said the Bhagavā.)

Venerable Sir, Excellent is the Dhamma! Excellent is the Dhamma! ...p... May the Venerable One take me as a lay disciple who takes refuge in the Three Gems from now on till the end of my life.

End of the Sandiṭṭhika Sutta,
the fifth in this Vagga.

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6. DUTIYA SANDIṬṬHIKA SUTTA

Second Discourse Visible Actual

48. At that time a certain brāhmin approached the Bhagavā and exchanged greetings with the Bhagavā. After engaging in amiable and memorable conversation, he seated himself in a suitable place and respectfully said to the Bhagavā:

“O Gotama, it is said that the dhamma is to be personally known and seen by one. O Gotama, how is the dhamma to be personally known and seen by one? How does it bring immediate results? How does it invite (one) to come and see? How is it worthy of being perpetually borne in mind? And how is it to be realized and experienced only by the Ariyas individually?”

Brāhmin, this being so, I will counter-question on this matter to you, you may answer my question as you like.

Brāhmin, what do you think of this? When attachment is in you, you know, ‘There is attachment in me!’ When there is no attachment in you, do you know, ‘There is no attachment in me’? (Asked the Bhagavā.)

O Gotama, I do.

Brāhmin, when there is attachment in you, you know, 'There is attachment in me'. When there is no attachment in you, you know, 'There is no attachment in me'. Brāhmin, this is the dhamma to be personally known and seen by one ...p...

Brāhmin, what do you think of this? When hatred is present in you ...p... when bewilderment also is present in you ...p... when bodily misdeed also is present in you ...p... the verbal misdeed also is present in you ...p... when mental misdeed also is present in you. Do you know, 'There is mental misdeed in me?' When there is no mental misdeed in you, do you know, 'there is no mental misdeed in me'?

O Gotama, I do.

Brāhmin when there is also mental misdeed in you, you know, 'there is also mental misdeed in me'. When there is also no mental misdeed in you. You know 'there is also no mental misdeed in me'. Brāhmin, thus is the dhamma to be personally known and seen by one; it brings immediate results; it invites one to come and see; it is worthy of being perpetually borne in mind; and it is to be realized and experienced only by the Ariyas individually.

O Gotama, Excellent is the dhamma! Excellent is the dhamma! May the Revered Gotama ...p... take me as one who takes refuge in the Three Gems from now on till the end of my life.

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

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7. KHEMA SUTTA

Discourse to Khema

49. At one time the Bhagavā was staying at the Jetavana monastery of Anāthapiṇḍika in Sāvattī.

At that time Venerable Theras Khema and Sumana were living in the Andhavana forest near Sāvattī. On that occasion the Venerable Theras Khema and Sumana approached the Bhagavā, made obeisance to the Bhagavā and sat in a suitable place. While thus seated, the Venerable Khema said thus to the Bhagavā:

Venerable Sir, to the Arahāt who is devoid of defilements (kilesā); who has rid of āsavas who has fulfilled Magga¹ Practice; has completed his task; has laid down the burden; has gained the benefit of Arahatta Phala; has done away with the fetters; has full knowledge and has a mind liberated from defilements. He does not have the conceit such as "I am better than others", (seyya māna); "I am the equal of others" (sadisa māna); and "I am inferior to others" (hīna māna). The Venerable Khema said these words. The Bhagavā approved.

Whereupon the Venerable Khema, knowing, "The Bhagavā has approved of my words", rose from his seat, made obeisance to the Bhagavā and left.

Soon after Venerable Khema had left, the Venerable Thera Sumana said the following words to the Bhagavā:

1. The burden to be dropped is threefold: (i) the burden of the khandā (the aggregates of existence), (ii) the burden of the defilements and (iii) the burden of abhisankhāra (meritorious and demeritorious kammic acts).

Venerable Sir, to the Arahāt who is devoid of defilements; who has rid of āsavas; who has fulfilled Magga Practice; has completed his task; has laid down the burden; has gained the benefit of (Arahatta Phala); has done away with the fetters binding him to existence; has full knowledge and has a mind liberated from defilements; does not have “I am better than others” (seyya māna), “I am the equal of others” (sadisa māna), and “I am inferior to others” (hīna māna).

The Venerable Sumana said these words. The Bhagavā approved.

The Venerable Sumana then, knowing, “The Bhagavā has approved of my words”, rose from his seat, made obeisance to the Bhagavā and left.

The Bhagavā then, soon after the Venerable Theras Khema and Sumana had left, said to the bhikkhus:

“Thus do the sons of good family speak about Arahatta-fruit, mention the benefit of the same, but do nothing to attain to Arahatta-fruit themselves. In this manner do certain foolish ones in this world speak about Arahatta-fruit slightly. Those persons will in future come to grief.” (Said the Bhagavā).

Arahats do not conduct (compare) themselves as being superior persons, or inferior persons or persons of equal standing. For these Arahats, rebirth is ended, the noble practice has been fulfilled. They have been freed from bondage and have passed (into Nibbāna).

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

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8. INDRIYASAMĪVARA SUTTA**Discourse on Sense Faculties**

50. Bhikkhus, for the bhikkhu who has no control of sense- faculties (Indriya samīvara), following ruination of the same, there is cause for ruination of his sīla (vinaya code of morality for bhikkhus) (pātimokkha-samīvara). For the person who has no sīla through ruination of the same, there is cause for the ruination of his right concentration of mind (sammā-samādhi). For the bhikkhu who has no right concentration of mind (samma-Samādhi) through ruination of the same, there is cause for ruination of his knowledge that sees things as they truly are (yathābhūta-ñāṇa-dassana). For the person who has no knowledge. That sees things as they truly are through ruination of the same, there is cause for the ruination of his knowledge of disgust (nibbidā-ñāṇa) and of freedom from attachment (virāga). For the person who has no knowledge of disgust and freedom from attachment (virāga) through ruination of the same, there is cause for the ruination of his Arahatta- fruition (vimutti) and the Reviewing Knowledge that reviews his Arahatta- fruition (ñāṇadassana).

Bhikkhus, if a tree has its leaves and branches ruined, its outer crust will not reach full development, maturity nor its bark, nor its sapwood, nor its heartwood. Similarly bhikkhus, for the bhikkhu who has no indriya-samīvara sīla, through ruination of the same, there is cause for the ruination of his pātimokkha-samīvara sīla ...p... There is cause for the ruination of Arahatta fruition that contemplates deliverance from the defilements and the Reviewing Knowledge that reviews Arahatta- fruition (paccavakkhaṇa-ñāṇa).

Bhikkhus, for the bhikkhu who has indriya-samīvara sīla, there is reason for him to be possessed of pātimokkha samīvara sīla. For the bhikkhu who has pātimokkha samīvara

sīla, there is reason for him to be possessed of sammā-samādhi. For the bhikkhu who has sammā-samādhi, there is reason for him to be possessed of yathābhūta-ñāṇa dassana. For the bhikkhu who has yathābhūta-ñāṇa-dassana, there is reason for him to be possessed of nibbidā-ñāṇa and freedom from attachment (Virāga). For the person who has nibbidā-ñāṇa and (virāga) there is reason for him to be possessed of Arahatta-fruit that contemplates deliverance from the defilements and the Reviewing Knowledge, that reviews Arahatta fruition (paccavekkhaṇa-ñāṇa).

Bhikkhus, if the tree is possessed of its branches and leaves, its outer crust reaches full development, as also does its bark, its sapwood and its heartwood. Similarly, bhikkhus, for the bhikkhu who has indriya-samvara sīla, there is reason for him to be possessed of pātimokkha samvara sīla ...p... There is reason for him to be possessed of Arahatta-fruit that contemplates deliverance from the defilements and the Reviewing Knowledge that reviews Arahatta fruition (paccavekkhaṇa ñāṇa). (Thus sid the Bhagavā).

End of the Indriyasamvara Sutta,

the eighth in this Vagga.

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9. ĀNANDA SUTTA

Discourse by Venerable Ānanda

51. At that time the Venerable Ānanda approached the Venerable Sāriputta and exchanged cordial greetings with the latter. After engaging in friendly and memorable conversation he seated himself in a suitable place. Having thus

seated, the Venerable Ānanda said to the Venerable Sāriputta as follows:

Friend Sāriputta, in what way may a bhikkhu hear a discourse (on the dhamma) which he has not heard before? What way may the bhikkhu keep himself not forgetting the Dhamma that he has already heard? In what way may the bhikkhu recall to mind the Dhamma that he had apprehended in his mind formerly? In what way may the bhikkhu come to know the Dhamma that he has not yet known?

Venerable Ānanda is very learned, will the Venerable Ānanda himself answers (these questions).

Venerable Sāriputta, if this is so, listen and bear in mind well. I shall speak.

“Be it so, friend” respectfully replied Venerable Sāriputta. Venerable Ānanda then proceeded to discourse (as follows):

In this Teaching, friend Sāriputta, the bhikkhu learns sutta, geyya, veyyākaraṇa, gāthā, udāna, ittivuttaka, jātaka, abbhuta dhamma, vedalla. That bhikkhu discourses at length to others on the dhamma that he has heard and learnt, teaches at length to others the dhamma that he has heard and learnt, recites at length the dhamma that he has heard and learnt, repeatedly thinks of, examines and contemplates the dhamma that he has heard and learnt. He spends his vassa (rains retreat) at the monastery where reside (senior bhikkhus) learned theras who bear in mind the suttanta pitaka, the Vinaya and Mātikā. He approaches these theras from time to time and asks them, ‘Venerable Sir, what is this dhamma, what is the meaning of this dhamma?’, weighs the same with discernment. Those theras explain to that revered one what has not been explained (before), makes clear what has not been made clear (before), and dispels many doubts about the dhamma.

Friend Sāriputta, thus may the bhikkhu hear a discourse (on the Dhamma) which he has not heard before; thus

may the bhikkhu keep himself not forgetting the Dhamma that he has already heard; thus may the bhikkhu recall to mind the Dhamma that he had apprehended in his mind formerly; and thus may the bhikkhu come to know the Dhamma that he has not yet known.

Friend Ānanda, how marvellous it is, how extraordinary it is! Friend Ānanda has discoursed excellently on this (subject). We do look upon Venerable Ānanda as one who is possessed of these six dhammas.

Venerable Ānanda learns sutta, geyya, veyyakarana, gāthā, udāna, itivuttaka, jātika, abbhutadhamma, vedalla.

Venerable Ānanda discourses at length to others on the dhamma that he has heard and learnt.

Venerable Ānanda teaches at length to others the dhamma that he has heard and learnt.

Venerable Ānanda recites at length the dhamma that he has heard and learnt.

Venerable Ānanda repeatedly thinks of, examines and contemplates the dhamma that he has heard and learnt.

Venerable Ānanda spends his vassa at the monastery where reside the learned theras who bear in mind the Vinayas, the Suttantas Pitaka, the Vinaya and the Mātikā. He approaches those theras from time to time and asks them, "Venerable Sir, what is this dhamma, what is the meaning of this dhamma?", weighs the same with discernment. Those theras explain to the Venerable Ānanda what has been explained (before), make clear what has not been clear before, and dispels many doubts about the dhamma. (so do we look upon Venerable Ānanda.)

End of the Ānanda Sutta,
the ninth in this Vagga.

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10. KHATTIYA SUTTA

Discourse Concerning Rulers

52. At that time the brāhmin Jāṇussoṇi approached the Bhagavā and exchanged cordial greetings with the Bhagavā. After engaging in friendly and memorable conversation, he seated himself in a suitable place. Having thus seated he said to the Bhagavā as follows:

O Gotama, what do the rulers (Khattiya) want? For what purpose do they study? On what do they get established? To what are their minds inclined? Where do they end?

Brāhmin, rulers desire wealth. They study for knowledge. They get established on their armed forces. Their minds are inclined towards territorial possession. Sovereignty is their end. (ultimate objective)

O Gotama, what do the brāhmins want? For what purpose do they study? On what do they get established? To what are their minds inclined? Where do they end?

Brāhmin, brāhmins desire wealth. They study for the sake of knowledge. They get established on their mantras (veda hymns). Their minds are inclined towards sacrificial offerings. Attainment of brahmā realm is their end. (ultimate existence)

O Gotama, what do the rich householders want? For what purpose do they study? On what do they get established? To what are their minds inclined? Where do they end? (Respectfully asked the brāhmin).

Brāhmin, rich householders desire wealth. They study for the sake of knowledge. They get established on their arts

and crafts. Their minds are inclined towards business. Completion of their business is their end. (Answered the Bhagavā)

O Gotama, what do women want? For what purpose do they study? On what do they get established? To what are their minds inclined? Where do they end? (Asked the brāhmin)

Brāhmin, women desire men. They learn to adorn themselves. They get established on their offspring. Their minds are inclined towards not having to share their husbands with other women. Mastery of their household affairs is their end.

O Gotama, what do thieves want? For what purpose do they study? On what do they get established? To what are their minds inclined? Where do they end? (Answered the brāhmin respectfully)

Brāhmin, thieves desire to take other people's possessions. They study for getting a hiding place. They get established on their weapons. Their minds are inclined towards not being seen by the owners is their end. (Answered the Bhagavā)

O Gotama, what do bhikkhus desire? For what purpose do they study? On what do they get established? To what are their minds inclined? Where do they end? (Asked the brāhmin respectfully.)

Brāhmin, bhikkhus desire forbearance and virtuousness. They learn for the sake of knowledge (wisdom). They get established on sīla. Their minds are inclined towards concern in mind. Attainment of Nibbāna is their end. (Answered the Bhagavā.)

O Gotama, how marvellous it is! O Gotama, how extraordinary it is! The Revered Gotama knows the ruler's

desire, their purpose in studying, where they get established, to what their minds are inclined, and what their ends are.

Revered Gotama knows the brāhmins ...p...

Revered Gotama knows the rich householders ...p...

Revered Gotama knows the thieves ...p...

Revered Gotama knows the women's ...p...

Revered Gotama knows the bhikkhu's desire, their purpose in study, on what they get established, to what their minds are inclined and what their end is.

O Gotama, Excellent indeed is the Dhamma! Excellent is the Dhamma, may the Revered Gotama take me as a lay disciple; who takes refuge in the Three Gems from now on till the end of my life.

End of the Khattiya Sutta,
the tenth in this Vagga.

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11. APPAMĀDA SUTTA

Discourse on Mindfulness

53. A certain brāhmin then approached the Bhagavā and exchanged cordial greetings with the Bhagavā. After engaging in friendly and memorable conversation he seated himself in a suitable place. Having thus seated he said to the Bhagavā as follows:

O Gotama, is there a dhamma which, brings certain benefits in this world and in the hereafter, which should be cultivated and practised repeatedly?

Brāhmin, there is a dhamma which brings certain benefits both in this world and in the hereafter which should be cultivated and practised repeatedly.

O Gotama, what is the dhamma that brings certain benefit both in this world and in the hereafter, which should be cultivated and practised repeatedly?

Brāhmin, the dhamma which brings certain benefits both in this world and in the hereafter, which should be cultivated and practised repeatedly is Mindfulness (Appamāda).

For example brāhmin, any footprint of beings that walk the earth converge in the elephant's footprint. Because the elephant's footprint is enormous, it is said to be superior to the footprints of those other beings. Similarly, brāhmin, the dhamma which brings certain benefits both in this world and in the hereafter, which should be cultivated and practised repeatedly is mindfulness.

Another example, brāhmin, is that, just as, in a pinnacled house, all rafters reach the pinnacle, incline towards the pinnacle, converge at the pinnacle, whereby the pinnacle is said to be superior to the rafters, similarly, ...p...

Just as, brāhmin, a grasscutter, after cutting the pabbaja grass, grasps it at the top, shakes it down, shakes it to and fro, and strikes it against something, similarly, ...p...

Just as, brāhmin, when the stalk of a cluster of mangoes is cut with a sharp knife fall along with the stalk, similarly, ...p...

Just as, brāhmin, because all minor rulers are the followers of the Universal Monarch, the Universal Monarch is superior to all these minor rulers, similarly ...p...

Just as, brāhmin, the combined radiance of all the constellations and stars is less than a sixteenth part of the radiance of the moon, whereby the radiance of the moon is said to be superior to the combined radiance of all the

constellations and stars, similarly the one dhamma which, for brings benefits in both this world and in the hereafter, should be cultivated and practised repeatedly, is mindfulness (Appamāda).

Brāhmin, this is the one dhamma which brings certain benefits both in this world and in the next, hereafter and should be cultivated and practised repeatedly.

O Gotama, (Excellent is the Dhamma! Excellent is the Dhamma) ...p... may the Revered One take me as a lay disciple who takes refuge in the Three Gems from now on till the end of my life.

End of the Appamāda Sutta,
the eleventh in this Vagga.

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12. DHAMMIKA SUTTA

Discourse to Dhammika

54. Once the Bhagavā was staying on the Gijjhakūṭa Hill at Rājagaha.

At that time the Venerable Dhammika was the permanent resident of all the seven monastic establishments in Jātibhūmi locality. At that time the Venerable Dhammika went about reviling the visiting bhikkhus, threatening them, annoying them, provoking and irritating them with words. Because the Revered Dhammika reviled them, threatened them, annoyed them, provoked and irritated them with words the visiting bhikkhus went away, forsaking their monastic dwelling, not being able to stay long.

It then occurred thus to the lay disciples of Jātibhūmi:

“We provide and support the bhikkhus with robes, alms-food, monastic dwelling and medicines and medicinal

requisite for use in sickness. Nevertheless, (the visiting bhikkhus have gone away forsaking their monastic dwelling, not being able to stay long). What can be the reason, what can be the cause, (for the visiting bhikkhus have gone away forsaking their monastic dwelling, not being able to stay long)?

It then occurred thus to the lay disciples of Jātibhūmi:

“The Venerable Dhammika reviled the visiting bhikkhus, threatened them, annoyed them, provoked and irritated them with words. For that reason, the visiting bhikkhus have gone away, forsaking the monastic dwelling, not being able to stay long. It would be well if we were to expel the Venerable Dhammika.

Then, the lay disciples of Jātibhūmi approached Venerable Dhammika and said to him” “Venerable Sir, will the Venerable Dhammika leave this monastery. The revered one staying on in this monastic dwelling would be of no use to you”.

Thereupon the Venerable Dhammika left that monastic dwelling for another monastic dwelling.

At that monastic dwelling too, to which he had repaired, the Venerable Dhammika reviled the visiting bhikkhus, threatened them, annoyed them, provoked and irritated them with words. Because the Venerable Dhammika reviled them, threatened them, annoyed them, provoked and irritated them with words, the visiting bhikkhus went away, forsaking the monastic dwelling, not being able to stay long.

It then occurred thus to the lay disciples of Jātibhūmi:

“We provide and support the bhikkhus with robes, alms-food, monastic dwelling and, medicines and medicinal requisites for use in sickness. Nevertheless, the visiting bhikkhus have gone away, forsaking to leave their monastic dwelling, not being able to stay long. What can be the reason, the

cause for the visiting bhikkhus going away, forsaking their monastic dwelling, not being to stay long?

It then occurred thus to the lay disciples of Jātibhūmi:

“The Venerable Dhammika reviled the visiting bhikkhus, threatened them, annoyed them, provoked and irritated them with words. Because the Venerable Dhammika reviled them, threatened them, annoyed them, provoked and irritated them with words, the visiting bhikkhus have gone away forsaking their monastic dwelling, not being able to stay long. It would be well if we were to expel the Venerable Dhammika”.

The lay disciples of Jātibhūmi then approached the Venerable Dhammika and said to him: “Venerable Sir, will the Venerable Dhammika leave this monastic dwelling too. The revered one’s staying on in this monastic dwelling would be of no use to you”.

Thereupon the Venerable Dhammika left that monastic dwelling, too for another monastic dwelling.

At that monastic dwelling too, to which he had repaired, the Venerable Dhammika reviled the visiting bhikkhus, threatened them, annoyed them, provoked and irritated them with words. Because the Venerable dhammika reviled them, threatened them, annoyed them, provoked and irritated them with words, the visiting bhikkhus went away, forsaking their monastic dwelling, not being able to stay long.

It then occurred thus to the lay disciples of Jātibhūmi:

“We provide and support the bhikkhus with robes, alms-food, monastic dwelling and, medicines and medicinal requisites for use in sickness. Nevertheless, the visiting bhikkhus have gone away, forsaking their monastic dwelling, not being able to stay for long. What can be the reason, what can be the cause for the visiting bhikkhus going away, forsaking their monastic dwelling, not being able to stay long?”

It then occurred thus to the lay disciples of Jātibhūmi: This Venerable Dhammika reviled the visiting bhikkhus ...p...

It would be well for us to expel the Venerable Dhammika from all the seven monastic dwellings of Jātibhūmi”.

The lay disciples of Jātibhūmi then approached the Venerable Dhammika and respectfully said to him: “Venerable Sir, will the Venerable Dhammika leave all the seven monasteries at Jātibhūmi”.

It then occurred to the Venerable Dhammika thus:

“The lay disciples of Jātibhūmi have expelled me from all the monastic dwellings at Jātibhūmi. Where shall I go now?”

After this it occurred to the Venerable Dhammika thus: “It would be well for me to go to the Bhagavā”.

The Venerable Dhammika then took his alms-bowl and great robe and repaired to Rājagaha City. He then approached the Bhagavā on Gijjhakūṭa Hill, made his obeisance to the Bhagavā and seated himself in a suitable place. The Bhagavā then asked the Venerable Dhammika who was thus seated:

Dhammika of Brāhminic lineage, from which place have you come now?

Venerable Sir, the lay disciples of Jātibhūmi have expelled me from all the seven monastic dwelling at Jātibhūmi. (Respectfully replied the Venerable Dhammika).

Dhammika of Brāhminic lineage, they have done well. What use could there be by your staying on in Jātibhūmi? You have been expelled from these monastic dwelling. On being so expelled you have only me to come to.

Dhammika of Brāhminic lineage, in the olden days, when merchants went to sea in a vessel, they took a bird to sight land. When these merchants in the vessel saw no land,

they released the bird to sight land. The bird flew east, west, north and south, it flew upwards and towards the intermediate points (anudisā). When the bird sighted land nearby, it flew away to where the land was. When it did not sight land anywhere, it flew back to the vessel.

Dhammika of Brāhminic lineage, similarly, you, on being expelled from this monastic dwelling and from that, you have come to me.

Dhammika of Brāhminic lineage, in the olden days, King Korabya had a king-banyan tree with five branches, called Suppatiṭṭha. It provided cool shade. It was a delight to the heart. Dhammika of Brāhminic lineage, it extended to twelve yojanas, its roots extended to five yojanas, Dhammika of Brāhminic lineage, the fruits of this king-banyan tree Suppatiṭṭha were of the size of a rice-pot that can cook one āḷhka¹ and were as sweet as pure honey of small bees. Dhammika of Brāhminic lineage, (the fruits of) one of its branches was enjoyed by the king and his concubines, another by his army of warriors; still another by the inhabitants of the market-town and the countryside; yet another by recluses and brāhmins, and again another by wild beasts. Dhammika of Brāhminic lineage, the fruits of the king-banyan tree Suppatiṭṭha were guarded by none, the fruits enjoyed by each (group) not being interfered with by another. Dhammika of Brāhminic lineage, a certain man then enjoyed to his heart's content, the fruits of the king-banyan Suppatiṭṭha and broke its branches and left. Dhammika of Brāhminic lineage, it then occurred to the guardian-spirit (deva) of the banyan tree Suppatiṭṭha:

F.N 1: Āḷhaka is the equivalent of one Myanmar 'Pyi' i.e., about eight tins of condensed milk.

“Friends, how marvellous it is! How extraordinary it is! What a mean fellow! After enjoying the fruits of the king-banyan tree Suppatiṭṭha, to his heart’s content, he had the heart to break its branches and go away. It would be well for the king banyan tree Suppatiṭṭha not to yield any fruit for the future”.

Dhammika of Brāhminic lineage, from that time the king-banyan tree Suppatiṭṭha did not yield any more fruit. Thereupon King Korabya approached Sakka, the King of Devas and said: “Friend, know you that king-banyan tree Suppatiṭṭha is no longer yielding fruits”.

Dhammika of Brāhminic lineage, Sakka, the King of Devas then, by his miraculous power, raised a violent rain-storm and created the vision of the king-banyan tree Suppatiṭṭha being felled and totally uprooted.

Dhammika of Brāhminic lineage, (when this happened) the guardian spirit of the king-banyan tree Suppatiṭṭha felt physical pain and mental distress and stood at a certain place weeping tearfully.

Dhammika of Brāhminic lineage, Sakka the King of Devas then approached the guardian spirit of the king banyan tree Suppatiṭṭha and asked: “Deva, why do you feel physical pain and mental distress and stand at a certain place, weeping tearfully?”

Revered one, a violent rain-storm arose and it felled and totally uprooted my mansion. That is why I am weeping. Deva, did the great rain storm fell and totally uproot your mansion that in fact was established in the dhamma (rukkha dhamma)?

Revered one, how is the tree established in the dhamma of the tree?

In this world, deva, those who want the root of a tree take the root away. Those who want the bark take the bark

away. Those who want the leaf take the leaf away. Those who want the flower take the flower away. Those who want the fruit take the fruit away. The deva should not, on this score be displeased or feel sad. Deva, thus is the tree established in the dhamma of the tree.

Revered one, the great rain storm came and felled and uprooted my mansion that was not established in the dhamma of the tree.

Deva, in case you are established in the dhamma of the tree, your mansion will be made to become as before.

Revered one, I shall be established in the dhamma of the tree. May my mansion be made to become as before.

Dhammika of Brāhminic lineage, Sakka King of Devas then with his miraculous power raised a great rain storm, whereby the king-banyan Suppatiṭṭha tree was upraised and its roots were as before.

Dhammika of Brāhminic lineage, similarly, did the lay disciples of Jātibhūmi expel you, who were established in the dhamma of the bhikkhu, from the seven monastic dwelling at Jātibhūmi?

Venerable Sir, how is the bhikkhu established in the dhamma of the bhikkhu?

In this Teaching, Dhammika of Brāhminic lineage, the bhikkhu does not revile him who has reviled, does not irritate him who has irritated, does not quarrel with him who has quarreled. Dhammika of Brāhminic lineage, thus is the bhikkhu established in the dhamma of the bhikkhu.

Venerable Sir, I who was not established in the dhamma of the bhikkhu, was expelled by the lay disciples of Jātibhūmi from all the seven monastic abodes at Jātibhūmi.

Dhammika of Brāhminic lineage, in the olden days, there appeared a teacher called Sunetta who was the founder

of a doctrine and who was free (for a time) from attachment to sense-pleasures. Dhammika of Brāhminic lineage, this teacher Sunetta had several hundreds of disciples. The teacher Sunetta so taught his disciples that they might arise in the Brahmā-realm. Dhammika of Brāhminic lineage, on the teacher Sunetta teaching thus, the disciples who lacked conviction, after death and dissolution of their bodies, reappeared in the realms of continuous suffering (niraya), which is a wretched destination (duggati), a miserable existence (apāya), and a state of ruin (vinipata).

On the teacher Sunetta teaching(his pupils) so that they might arise in the Brahmā-realms, the disciples who had conviction, after death and dissolution of their bodies reappeared in the happy world of the devas, which is a good destination.

Dhammika of Brāhminic lineage, in the olden days-

There appeared a teacher called Mūgapakkha ...p...

There appeared a teacher called Aranemi ...p...

There appeared a teacher called Kuddālaka ...p...

There appeared a teacher called Hatthipāla ...p...

There appeared a teacher called Jotipāla who was the founder of a doctrine and who was free (for a time) from attachment to sense-pleasures. Dhammika of Brāhminic lineage, this teacher Jotipāla had many disciples whom he so taught that they might arise in the Brahmā-realm.

Dhammika of Brāhminic lineage, on the teacher Jotipala teaching (his disciples) thus, the disciples who lacked conviction, after death and dissolution of their bodies, reappeared in the realms of continuous suffering, which is a wretched destination (duggati), a miserable existence (apāya), and a state of ruin (vinipāta).

On the teacher Jotipāla teaching (his disciples) thus, the disciples who had conviction after death and dissolution

of their bodies reappeared in the happy world of the devas, which is a good destination.

Dhammika of Brāhminic lineage, what do you think of this?

The person who with malice reviled and threatened these six teachers, who were founders of doctrines, who were free (for a time) from attachment to sense-pleasures, who had several hundreds of attendants and disciples, would not that person be fostering much demeritoriousness? (Asked the Bhagavā).

Venerable Sir, he would be. (Respectfully answered Revered Dhammika).

Dhammika of Brāhminic lineage, the person who with malice reviled and threatened these six teachers who were founders of doctrines, who were free (for a time) from attachment to sense-pleasures, who had several hundreds of attendants and disciples, would be fostering much demeritoriousness.

A person who with malice reviled and threatened one who is possessed of Maggā Insight, (sotāpanna), would be fostering much greater demeritoriousness than reviling and threatening those other persons. (above mentioned)

Why is this so?

Dhammika of Brāhminic lineage, (though) I teach that he who reviles and threatens his companions in the Noble Practice, destroys his own worth. I do not teach that such reviling and threatening outside this Teaching is destroying his own worth.

Dhammika of Brāhminic lineage, for this reason you should practise thus: "We will not wrong mentally our companions in the Noble Practice, who are like ourselves". Thus should you practise, Dhammika of Brāhminic lineage.

Sunetta, Mūgapakkha, the Brāhmin Aranemi, Kuddālaka, and the youth Hatthipāla, have all been teachers (in the past). Jotipāla, otherwise called Govinda, counsellor to seven rulers, has also been a teacher. (These) six teachers, attended on by many disciples, have not harassed others in the past.

These teachers, free from evil-smelling anger and mindful of compassion, have attained to the Brahmā-realm, transcending the fetter of sensuous desire and freed of attachment to sense-pleasures.

Hundreds of disciples of these teachers were also free from evil-smelling anger and were mindful of compassion. They have also attained to the Brahmā realm, transcending the fetter of sensuous desire and freed of attachment to sense-pleasures.

One who with malice threatens a recluse outside this Teaching, who is freed of attachment (for a time) and who has a steadfast mind, fosters much demeritoriousness.

One who with malice threatens a bhikkhu, who is a disciple of the Bhagavā and who is possessed of Magga-Insight will be fostering a great deal more demeritoriousness than threatening the (above mentioned) six teachers.

A sotapaññā disciple of the Bhagavā, who has dispelled the sixty-two kinds of wrong view and who is virtuous, should not be wronged. He should be said to be a seventh member of the noble Saṅgha. The five faculties of that sotāpanna are yet immature; his conviction, his mindfulness, his effort, his concentration and wisdom are still immature.

By doing wrong to such a bhikkhu, one is said to wrong himself first. Such a person wrongs another only after he has wronged himself.

One who guards his own person is said to guard an external enemy. That is why the wise should always guard himself, never undermining his own worth.

End of the Dhammika Sutta,

the twelfth in this Vagga.

End of the Dhammika Vagga, the fifth Vagga.

End of the First Fifty Discourses.

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Namo tassa bhagavato arahato sammāsambuddhassa

II. DUTIYA PAṆṆĀSAKA

The Second Fifty Suttas

vi. MAHĀ VAGGA

1. Soṇa Sutta
2. Phagguṇa sutta
3. Chaḷabhijāti Sutta
4. Āsava Sutta
5. Dārukammika Sutta
6. Hatthisāriputta Sutta
7. Majjhe Sutta
8. Purisindriya Nāṇa Sutta
9. Nibbedhika Sutta
10. Sīhanāda Sutta

vi. MAHĀ VAGGA

1. SONA SUTTA

Discourse Concerning Soṇa

55. Thus have I heard:

At one time the Bhagavā was staying on the Gijjhakūṭa hill near Rājagaha City. At that time Venerable Soṇa was staying in the Sītavana wood near Rājagaha.

At that time it occurred thus to the Venerable Soṇa who had retired to a quiet place in solitary retreat.

“I am one of the Bhagavā’s disciples (who are) abiding in rigorous effort. Nevertheless, my mind is not free from the āsavas nor from clinging to any object (with craving and wrong view). In my house are my wealth and possessions. I can enjoy them and perform meritorious deeds with them. It would be well for me to abandon the precepts and return to a laymen’s life, and enjoy my wealth and possessions and perform meritorious deeds with them”.

At that time the Bhagavā knew the Venerable Soṇa’s mind with his mind and in the instant, a strong man who might flex his stretched arm or stretch out his flexed arm, the Bhagavā appeared before the Venerable Soṇa at the Sītavana wood.

The Bhagavā then sat at a prepared seat. The Venerable Soṇa made his obeisance to the Bhagavā and seated himself in a suitable place. To the Venerable Soṇa who was thus seated, the Bhagavā asked:

“Soṇa, isn’t it true that while you had retired to a quiet place in solitary retreat, it occurred to your mind thus: ‘I am one of the Bhagavā’s disciples (who are) abiding in rigorous effort. Nevertheless, my mind is not free from the

āsavas, nor from clinging to any object (with craving and wrong view). In my house are my wealth and possessions. I can enjoy them and perform meritorious deeds with them. It would be well for me to abandon the precepts and return to a layman's life and enjoy my wealth and possessions and perform meritorious deeds with them'?"

"It is true, Venerable Sir".

Soṇa, what do you think of this?

Isn't it true that you were adept in playing the harp when you were a layman.

"It is true, Venerable Sir".

Soṇa, what do you think of this?

When the strings of your harp are too taut, would the sound of your harp be melodious and would the harp play well?

Venerable Sir, it would not.

Soṇa, what do you think of this?

When the strings of your harp are too slack, would the sound of your harp be melodious and would the harp play well?

Venerable Sir, it would not.

Soṇa, what do you think of this?

When the strings of your harp are neither too taut nor too slack but just right, would not the sound of your harp be melodious and would not the harp play well?

Venerable Sir, it would.

Similarly Soṇa, too rigorous an effort would lead to distraction. Too slack an effort would lead to indolence. For that reason, Soṇa, let your effort and concentration be balanced. See that there is balance between the faculties (like

conviction). When they are thus balanced, bring about the object of attention.

Be it so, Venerable Sir.

The Bhagavā then, after having thus enjoyed the Venerable Soṇa, vanished, in the instant, a strong man might flex his stretched arm or stretch out his flexed arm, and appeared on Gijjhakūṭa Hill.

Then, the Venerable Soṇa on another occasion struck a balance between effort and concentration. He also saw to it that there was balance between the faculties (like conviction). With such balance, he brought about the object of attention.

The Venerable Soṇa, then, retiring to a quiet place, practising rigorously and mindfully, abiding with mind directed towards Nibbāna, 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 that 'Rebirth is ended. The Noble Practice of Purity has been accomplished. What needs to be done is done for the attainment of Magga-Insight. The Venerable Soṇa became one of the Arahats.

It then occurred thus to the Venerable Soṇa who had attained to arahatta-fruit: "It would be well for me to declare before the Bhagavā my attainment of arahatta-fruit". The Venerable Soṇa then approached the Bhagavā, made his obeisance, and said these words to the Bhagavā:

Venerable Sir, the bhikkhu in whom the āsavas are extinct, who has practised the magga-practice, who has done what needs to be done for magga, who has laid down the burden of the aggregates, who has gained the benefit of the attainment of arahatta-fruit, who has exhausted the fetters of existence, who has been liberated from the defilements

through Insight-knowledge and who has become an Arahāt, is intent upon these six things: deliverance from the defilements; (arahatta-fruit); detachment from the defilements; (arahatta-fruit); absence of concern; (arahatta-fruit); the extinction of craving (arahatta-fruit); the extinction of clinging (arahatta-fruit); and freedom from bewilderment (arahatta-fruit).

Venerable Sir, might it occur to some bhikkhus about a certain bhikkhu thus: "This revered one claims himself to be one who (on the basis of mere conviction) is intent upon deliverance from the defilements (arahatta-fruit)"?

Venerable Sir, it should not be thought of thus. Venerable Sir, the bhikkhu who has accomplished the Practice of Purity, (magga brahmacariya) who has done what needs to be done (for the attainment of Magga-Insight), and who sees nothing more to be done in this regard, and to what has (already) been done, in whom the āsavas are extinct, has, by reason of extinction of and freedom from attachment, is intent upon deliverance from the defilements. (arahatta-fruit)

He is one who has, by reason of extinction of, and freedom from anger, is intent upon deliverance from defilements. (arahatta-fruit)

He is one who has, by reason of extinction of and freedom from bewilderment, is intent upon deliverance from defilements. (arahatta-fruit)

Venerable Sir, it might occur to some bhikkhus about a bhikkhu thus: "This revered one claims himself to be one who is intent upon (while hankering after material gain, honours and fame) deliverance from the defilements (arahatta-fruit)."

Venerable Sir, it should not be thought of thus.

Venerable Sir, the bhikkhu who has accomplished the Practice of Purity (Magga brahmacariya), who has done what

needs to be done (for the attainment of Magga-Insight) and who sees nothing more to be done in this regard, and in whom the āsavas are extinct, has, by reason of extinction of, and freedom from attachment, is intent upon detachment from the defilements (arahatta-fruit).

He is one who has, by reason of extinction of, and freedom from, anger, is intent upon detachment from the defilements (arahatta-fruit).

He is one who, by reason of extinction of, and freedom from bewilderment, is intent upon detachment from the defilements (arahatta-fruit).

Venerable Sir, it might occur to some bhikkhus about a certain bhikkhu thus: "This bhikkhu, while clinging to rites and rituals outside the Ariya Path of Eight Constituents, claim himself to be one who is intent upon absence of concern (arahatta-fruit)."

Venerable Sir, it should not be thought of thus.

Venerable Sir, the bhikkhu who has accomplished the Noble Practice of Purity (Magga brahmacariya), who has done what needs to be done (for the attainment of Magga-Insight) and sees nothing more to be done in this regard, and in whom the āsavas are extinct, has, by reason of extinction of, and freedom from attachment, is intent upon absence of concern (arahatta-fruit).

He is one who has, by reason of extinction of, and freedom from anger, is intent upon absence of concern (arahatta-fruit).

He is one who has, by reason of extinction of, and freedom from bewilderment, is intent upon absence of concern (arahatta-fruit).

He is one who has, by reason of extinction of, and freedom from attachment, is intent upon the extinction of

craving (arahatta-fruit). He is one who has, by reason of extinction of, and freedom from anger, is intent upon the extinction of craving (arahatta-fruit). He is one who has, by reason of extinction of, and freedom from bewilderment is intent upon the extinction of craving (arahatta-fruit).

He is one who has, by reason of extinction of, and freedom from attachment is intent upon the extinction of clinging (arahatta-fruit). He is one who has, by reason of extinction of, and freedom from anger is intent upon the extinction of clinging (arahatta-fruit). He is one who has, by reason of extinction of, and freedom from bewilderment, is intent upon the extinction of clinging (arahatta-fruit).

He is one who has, by reason of extinction of, and freedom from attainment, is intent upon freedom from bewilderment (arahatta-fruit). He is one who has, by reason of extinction of, and freedom from anger is intent upon freedom from bewilderment (arahatta-fruit). He is one who has, by reason of extinction of, and freedom from bewilderment is intent upon freedom from bewilderment (arahatta-fruit).

Venerable sir, for the bhikkhu whose mind has thus been well emancipated from the defilements, even if an overpowering sight cognisable by the eye-consciousness strikes his eye, his mind cannot be seized (attracted) by the sight. It will have no association with the defilements. It will remain firm, unshaken. It will only contemplate the rise and fall of that consciousness. An overpowering sound cognisable by the ear-consciousness ... A smell cognisable by the nose-consciousness ... A taste cognisable by the tongue-consciousness ... A touch cognisable by the body-consciousness ...

Even if a mind-object cognisable by the mind-consciousness strikes the mind, the mind of that bhikkhu cannot be seized (attracted) by that mind-object. It will have no association with the defilements. It will remain firm, un-

shaken. It will only contemplate the rise and fall of consciousness.

For example Venerable sir, there is a solid mass of rocky mountain without holes or cavities. A wind storm coming from the east cannot move that mountain, cannot shove it, cannot shake it to and fro. A windstorm coming from the west, or from the north, or from the south cannot move that mountain, cannot shove it, cannot shake it to and fro. A wind-storm coming from the west, or from the north, or from the south cannot move that mountain, cannot shove it, cannot shake it to and fro.

Similarly Venerable sir, for the bhikkhu whose mind has been well emancipated from the defilements, even if an overpowering sight cognisable by the eye-consciousness strikes his eye, his mind cannot be seized (attracted) by the sight. It will have no association with the defilements. It will remain firm, unshaken. It will only contemplate the rise and fall of that consciousness.

An overpowering sound cognisable by the ear consciousness ... A smell cognisable by the nose-consciousness ... A taste cognisable by the tongue-consciousness. A touch cognisable by the body-consciousness ... Even if a mind-object strikes the mind, the mind of that bhikkhu cannot be seized (attracted) by that mind-object. It will have no association with the defilements. It will remain firm, unshaken. It will only contemplate the rise and fall of that consciousness.

The mind of the Arahāt who has deliverance from the defilements (arahatta-fruit), detachment of the mind from the defilements (arahatta-fruit), absence of concern (arahatta-fruit), the extinction of clinging (arahatta-fruit), the extinction of craving (arahatta-fruit), the freedom from bewilderment in the mind (arahatta-fruit), discerns well the rising and passing away of the sense bases and is delivered from the defilements.

For the Arahat whose mind has been well delivered from the defilements and is tranquil, there is nothing more to be done. Nothing remains to be done. Just as the massive rock-mountain is unshaken by a violent wind-storm, the mind of the arahat who is possessed of tādī-guṇa and that is steadfast (being free from the defilements) cannot be shaken by sights, sounds, smells, tastes and touches, or by mind-objects, which are desirable or undesirable. It will only contemplate the rise and fall of the consciousness.

End of the Soṇa Sutta,
the first in this Vagga.

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2. PHAGGUNA SUTTA

Discourse Concerning Phagguna

56. At that time the Venerable Phagguna, being afflicted by disease, was in pain and seriously ill. The Venerable Ānanda then approached the Bhagavā, made his obeisance to the Bhagavā, and, seating himself at a suitable place, respectfully said to the Bhagavā:

“Venerable Sir, the Venerable Phagguna, being afflicted by disease, is in pain and seriously ill, Venerable Sir, I beg of you. I wish that the Bhagavā would, out of compassion, go to see Phagguna”.

The Bhagavā accepted by remaining silent. Then in the evening the Bhagavā rose from his solitary retreat and went to the Venerable Phagguna. The Venerable Phagguna, seeing the Bhagavā coming from a distance, made as if to rise and get down from his couch.

Thereupon the Bhagavā said to the Venerable Phagguna:

“Phaggunā, do not move. Do not get down from the couch.

There are seats prepared by someone else. I shall sit there.

Sitting at the arranged seat, the Bhagavā asked the Venerable Phaggunā:

Phaggunā, how are you? Are you well and at ease? Is your pain decreasing and not decreasing? Does it appear to be decreasing and not increasing?

Venerable Sir, I am not well and at ease. My pain is increasing and not decreasing. It appears to be increasing and not decreasing.

Venerable sir, as if a strong man is piercing the top of my head with a sharp drill, the top of my head is being afflicted by violent wind. Venerable Sir, I am not well and at ease. My pain is increasing and not increasing. It appears to be increasing and not decreasing.

Venerable Sir, as if a strong man is tightly binding my head with a leather strap, a headache has arisen in my head. Venerable sir, I am not well and at ease. My pain is increasing and not decreasing. It appears to be increasing and not decreasing.

Venerable Sir, as if a skilled butcher or his assistant is cutting my bowel with a very sharp butcher's knife, severe wind is assailing my abdomen. Venerable Sir, I am not well and at ease. My pain is increasing and not decreasing. It appears to be increasing and not decreasing.

Venerable Sir, as if two strong men are holding the arms of a weak man and are roasting him by rotating him over live coals, I am feeling very hot in my body. Venerable sir, I am not well and at ease. My pain is increasing and not decreasing. It appears to be increasing and not decreasing.

The Bhagavā then, by his discourse, let the Venerable Phagguna realize the benefits of the Teaching, made him established in the observance of the dhamma, made him eager in the practice of the dhamma, and gladden him, rose from his seat and left.

Soon after the departure of the Bhagavā, the Venerable Phagguna expired. At the point of death his faculties were especially clear.

The Venerable Ānanda then approached the Bhagavā, made obeisance to the Bhagavā, seated himself at a suitable place and respectfully said to the Bhagavā: Venerable Sir, soon after the Bhagavā left, the Venerable Phagguna expired. At the point of death, his faculties were especially clear.

Ānanda, why should not the faculties of bhikkhu Phagguna be especially clear? Ānanda, the mind of the bhikkhu was not yet delivered from the five lower fetters before, but after hearing the Dhamma his mind was so delivered.

Ānanda, these are the six benefits from listening to the Dhamma at an appropriate time and from reflecting on cause and effect at an appropriate time.

What are the six?

In this Teaching Ānanda, the mind of a bhikkhu is not yet delivered from the five lower fetters. At the point of death that bhikkhu has a chance of seeing the Bhagavā. The Bhagavā discourses to that bhikkhu on the dhamma that is excellent in the beginning, excellent in the middle and excellent in the end, with richness in meaning and words. He makes clear the completeness and purity of the Noble Practice. As that bhikkhu listens to that discourse, his mind is

delivered from the five lower fetters. Ānanda, this is the first benefit from listening to the dhamma at an appropriate time.

And again, Ānanda, the mind of the bhikkhu is not yet delivered from the five lower fetters. That bhikkhu, at the point of death has no chance of seeing the Bhagavā, but has the chance to see a disciple of the Bhagavā. The disciple of the Bhagavā discourses to that bhikkhu on the dhamma that is excellent in the beginning, excellent in the middle and excellent in the end, with richness in meaning and words. He makes clear the completeness and purity of the Noble Practice. As that bhikkhu listens to that discourse, his mind is delivered from the five lower fetters. Ānanda, this is the second benefit from listening to the dhamma at an appropriate time.

And again, Ānanda, the mind of the bhikkhu is not yet delivered from the five lower fetters. At the point of death that bhikkhu, has no chance to seeing the Bhagavā or the Bhagavā's disciple, but he repeatedly thinks of the dhamma that he has listened to and learnt, repeatedly examines it and repeatedly contemplates it. The mind of the bhikkhu who repeatedly thinks of the dhamma that he has listened to and learnt, who repeatedly examines it, who repeatedly contemplates it, is delivered from the five lower fetters. Ānanda, this is the third benefit from reflecting on cause and effect at an appropriate time.

In this Teaching, Ānanda, the mind of the bhikkhu, is delivered from the five lower fetters but has not attained (by arahatta-fruit) to the incomparable Nibbāna that is the extinction of the substrata of existence. That bhikkhu at the approach of death, has the chance of seeing the Bhagavā. The Bhagavā discourses to that bhikkhu on the dhamma that is excellent in the beginning, excellent in the middle ...p...

makes clear the completeness and purity of the Noble Practice. By listening to that discourse, the mind of that bhikkhu is liberated (by arahatta-fruit) and attains to the incomparable Nibbāna that is the extinction of the substrata of existence. Ānanda, this is the fourth benefit from listening to the dhamma at an appropriate time.

And again Ānanda, the mind of the bhikkhu is delivered from the five lower fetters but has not yet attained (by arahatta-fruit) to the incomparable Nibbāna that is the extinction of the substrata of existence. That bhikkhu at the point of death, has no chance of seeing the Bhagavā, but has the chance of seeing the Bhagavā's disciple. The Bhagavā's disciple discourses to that bhikkhu on the dhamma that is excellent in the beginning, ...p... the purity of the Noble Practice. By listening to that discourse, that bhikkhu's mind is liberated (by arahatta-fruit) and attains to the incomparable Nibbāna that is the extinction of the substrata of existence. This is the fifth benefit from listening to the dhamma at an appropriate time.

And again Ānanda, the mind of the bhikkhu is delivered from the five lower fetters, but his mind is not yet liberated in the incomparable Nibbāna that is the extinction of the substrata of existence. That bhikkhu at the point of death has no chance of seeing the Bhagavā or the Bhagavā's disciple. But he repeatedly thinks of the dhamma that he has listened to and learnt, repeatedly examines it, and repeatedly contemplates it. By repeatedly thinking of the dhamma that he has listened to and learnt, by repeatedly examining it, and by repeatedly contemplating it, the mind of that bhikkhu is liberated (by arahatta-fruit) to the incomparable Nibbāna that is the extinction of the substrata of existence.

Ānanda, this is the sixth benefit from reflecting on cause and effect at an appropriate time.

Ānanda, these are the six benefits from listening to the dhamma at an appropriate time and reflecting on cause and effect at an appropriate time.

End of the Phagguna Sutta,
the second in this Vagga.

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3. CHAḬABHIJĀTI SUTTA

Discourse on the Six Types of Men

57. Once the Bhagavā was staying on Gijjhakūṭa Hill at Rājagaha.

At that time the Venerable Ānanda approached the Bhagavā, made his obeisance to the Bhagavā and, seated himself in a suitable place. Having thus seated he respectfully said to the Bhagavā:

Venerable Sir, Pūraṇa Kassapa designates six types of men.

(He) designates a black type, a dark-blue type, a red type, a yellow type, a white type, and a very white type.

Venerable Sir, Pūraṇa Kassapa designates slaughterers of goats, pigs, deer, hunters, bird killers, fishermen, robbers, hangmen, jailors, and others who make a living by engaging in brutal acts, as of the black type.

Venerable Sir, Pūraṇa Kassapa designates as of the dark-blue type bhikkhus who make their living with the thorny passion for the four bhikkhus requisites, and others who believe in kamma and its consequence and in doing meritorious deeds.

Venerable Sir, Pūraṇa Kassapa designates as of the red type Nigaṇṭha ascetics who wear only a single garment.

Venerable Sir, Pūraṇa Kassapa designates as of the yellow type the white-garmented lay disciples of the naked ascetics (acelaka).

Venerable Sir, Pūraṇa Kassapa designates as of the white type the male and female ājivaka ascetics.

Venerable Sir, Pūraṇa Kassapa designates Nanda of the Vaccha family, Kisa of the Sankicca family and Makkhali Gosāla as of the very white type.

Venerable Sir, thus does Pūraṇa Kassapa designate six types of man.

Ānanda, how is it? Does the whole world allow Pūraṇa Kassapa to designate these six types? (Asked the Bhagavā).

Venerable Sir, he is not allowed to do so.

Ānanda, there is a man who has no possessions of his own, who is not rich but poor.

As if that man is asked to eat beef and to pay for it and as if a lump of beef is forced upon him, similarly, Ānanda, Pūraṇa Kassapa designates without their consent, recluses and brāhmins as being of these six types in the manner of a foolish and ignorant man who does not know the times and who is unwise, making such designations.

Ānanda, I shall designate the six types of men. Listen and bear it well in mind. I shall speak. (Said the Bhagavā).

“Venerable Sir, be it so” respectfully said Venerable Ānanda to the Bhagavā. The Bhagavā (then) said:

Ānanda, what are the six ?

Ānanda, someone in this world is of the black type and brings into being black dhamma.

Ānanda, someone in this world is of the black type and brings into being white dhamma.

Ānanda, someone in this world is of the black type and attains to Nibbāna that is neither black nor white.

Ānanda, someone in this world is of the white type and brings into being black dhamma.

Ānanda, someone in this world is of the white type and brings into being white dhamma.

Ānanda, someone in this world is of the white type and attains to Nibbāna that is neither black nor white.

Ānanda, how does one who is of the black type bring into being black dhamma?

Ānanda, someone in this world is of low birth as an outcast, as a hunter, as a fisherman, as a basket-weaver, as a leather-worker, as a scavenger. He is born in a poor family where there is scarcity of food and drink, and has an irksome living. In such a family, he obtains his food and clothing with irksomeness. His appearance is unsightly, unpleasing and misshapen. He is afflicted by disease, is blind; he has crooked hands, is bow-legged and spastic.

That person who is lacking in food, drink, clothing, carriage, flowers, perfume, fragrant ointment, sleeping place, living place, light, does demeritorious deeds bodily, verbally and mentally. Because he does demeritorious deeds bodily, verbally and mentally, after death and dissolution of his body he reappears in a miserable existence (apāya), in a wretched destination (duggati), in a state of ruin (vinipāta), in realms of continuous suffering (niraya).

Ānanda, thus does the one who is of the black type, bring into being black dhamma.

Ānanda, how does the one who is of the black type, bring into being white dhamma?

Ānanda, someone in this world is of low birth as an outcast ...p... He cannot obtain sleeping place and living place and light.

That person does meritorious deeds bodily, verbally and mentally. Because that person does meritorious deeds bodily, verbally and mentally, after death and dissolution of his body, he reappears in the happy world of devas which is a good destination.

Ānanda, thus does the one who is of the black type, bring into being white dhamma.

Ānanda, how does the one who is of the black type attain to Nibbāna that is neither black nor white?

Ānanda, someone in this world is of low birth as an outcast ...p... His appearance is unsightly, unpleasing and misshapen. That person, after shaving his hair and beard and putting on the bark-dyed robe, renouncing hearth and home, enters the Order of bhikkhus. That person, after entering the Order of bhikkhus, gives up the five hindrances that defiles the mind and that weaken knowledge, establishes his mind well in the four methods of steadfast mindfulness, truly develops the seven Factors of Enlightenment, and attains to Nibbāna that is neither black nor white.

Ānanda, thus does the one who is of the black type, attain to Nibbāna that is neither black nor white.

Ānanda, how does the one who is of the white type, bring into being black dhamma?

Ānanda, someone in this world is of superior birth in a wealthy ruling caste, or in a wealthy priestly caste, or in a wealthy householder caste, who is rich, possessing valuable property, very wealthy, possessing much gold and silver, many attractive articles of adornment, immense supplies of livestock and grains. That person is very handsome, fair to

behold, pleasing to the eye; and endowed with an exceedingly fair complexion. He easily obtains food, drink, clothing, flowers, carriage, perfumes, fragrant ointment, sleeping place and living place, light. That person does demeritorious deeds bodily, verbally and mentally, after death and dissolution of his body he reappears in realms of continuous suffering (niraya), which is a wretched destination, a miserable existence, a state of ruin.

Ānanda, thus does the one who is of the white type, bring into being black dhamma.

Ānanda, how does the one who is of the white type bring into being white dhamma?

Ānanda, someone in this world is of superior birth in a wealthy ruling caste ...p... He obtains sleeping place, living place and light. That person does meritorious deeds bodily, verbally and mentally. Because that person does meritorious deeds bodily, verbally and mentally, after death and dissolution of his body, he reappears in the happy world of the devas, which is a good destination.

Ānanda, thus does the one who is of the white type, bring into being white dhamma.

Ānanda, how does the one who is of the white type, attain to Nibbāna that is neither black nor white?

Ānanda, someone in this world is of superior birth in a wealthy ruling caste, or in a wealthy priestly caste, or in a wealthy householder caste, who is rich, possessing valuable property, very wealthy, possessing much gold and silver, many attractive articles of adornment, immense supplies of livestock and grains. That person is very handsome, fair to behold, pleasing to the eye, and endowed with an exceedingly fair complexion. He easily obtains food, drink, clothing, flowers, carriage, perfumes, fragrant ointment, sleeping place, living place and light. That person, after shaving his hair and

beard and putting on bark-dyed robes, renouncing hearth and home, enters the order of bhikkhus. That person, after entering the order of bhikkhus, gives up the five hindrances that defile the mind and that weaken higher knowledge, establishes his mind well in the four methods of steadfast mindfulness, truly develops the seven Factors of Enlightenment, and attains to Nibbāna that is neither black nor white.

Ānanda, thus does the one who is of the white type, attains to Nibbāna that is neither black nor white.

Ānanda, these are the six types of man.

End of the Chaḷabhijāti Sutta,

the third in this Vagga.

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4. ĀSAVA SUTTA

Discourse on Āsavas

58. Bhikkhus, a bhikkhu who is possessed of the six factors is worthy of receiving offerings brought even from afar, of receiving offerings especially set aside for guests, of receiving offerings donated for the well being in the next existence. He is worthy of receiving obeisance by means of fanned palms raised to the forehead and is the incomparable fertile field for all to sow the seeds of merit.

What are the six?

In this Teaching bhikkhus, a bhikkhu gives up through restraint those āsavas that should be given up through restraint; gives up āsavas through proper use (of requisites) that should be given up through proper use (of requisites); gives up through forbearance the āsavas that should be given up

through forbearance; gives up through avoidance the āsavas that should be given up through avoidance; gives up through rejection the āsavas which should be given up through rejection; and gives up through cultivation (of the factors of Enlightenment) that should be given up through cultivation.

Bhikkhus, which are the āsavas that should be given up through restraint?

In this Teaching bhikkhus, a bhikkhu with proper reflection, abides in the restraint of his faculty of sight. Bhikkhus, for the bhikkhu who does not abide with proper reflection in the restraint of his faculty of sight, the āsavas and the oppressive fires of the defilements arise. For the bhikkhu who abides in the restraint of his faculty of sight, for this reason, the āsavas and the oppressive fires of the defilements do not arise.

With proper reflection, (a bhikkhu) abides in the restraint of his faculty of hearing ...p... Faculty of smell ... faculty of taste, ... faculty of touch ... Abides in the restraint of his faculty of thought. Bhikkhus, for the bhikkhu who does not abide in the restraint of the faculty of thought, the āsavas and the oppressive fires of the defilements arise. For the bhikkhu who abides in the restraint of his faculty of thought, for this reason, the āsavas and the oppressive fires of the defilements do not arise. Bhikkhus, these are called the āsavas that should be given up through restraint.

Bhikkhus, which are the āsavas that should be given up through proper use (of requisites)?

In this Teaching bhikkhus, a bhikkhu with proper reflection, dons the robe. He dons (lit uses) the robe only to ward off cold and heat, to ward off contact with gadflies and mosquitoes, to ward off the wind, the heat of the sun, snakes, scorpions and lice, or to cover the private parts of the body, for the sake of decency.

A bhikkhu with proper reflection takes (lit, uses) alms-food. He does not take alms-food not for amusement, not for intoxication, not for improving the body, not for a better complexion, but only for sustenance of the body, to appease hunger and fatigue, and for getting just enough nourishment to maintain life, for carrying out the Noble Practice of Purity. Taking alms-food thus, (the bhikkhu) reflects: I shall remove the existing (i.e., old) discomfort (of hunger) and prevent the arising of new discomfort (from immoderate eating). I shall have just enough nourishment to maintain life and to lead a blameless life in good health.

(A bhikkhu), with proper reflection, lives in (lit., uses) a monastery. He does so only monastic dwelling to ward off cold and heat, to ward off contact with gadflies and mosquitoes, to ward off the wind, the heat of the sun, snakes, scorpions and lice, to take delight in solitary retreat, warding off the hazards of the seasons.

A bhikkhu, with proper reflection, makes use of medicines and medicinal requisites for use in sickness. He does so only to remove oppressive ailments that arise and to prevent arising of further ailment.

Bhikkhus, for the bhikkhu who does not make (proper) use of these four bhikkhu requisites, there arise the āsavas and the oppressive fires of defilements. For the bhikkhu who makes proper use of these four bhikkhu requisites there do not arise the āsavas and the oppressive fires of defilements. Bhikkhus, these are called the āsavas that should be given up through proper use.

Bhikkhus, what are the āsavas that should be given up through endurance?

In this Teaching bhikkhus, a bhikkhu is able to endure, with proper reflection, cold and heat, hunger and thirst, contact with gadflies and mosquitoes, wind, heat of the sun,

snakes, scorpions, and lice, to endure abusive and unwelcome speech, to endure suffering and ailments (that arise in his person), that are severe, cruel, excruciating, bitter, sharp and unpleasant, disagreeable and deadly. Bhikkhus, for the bhikkhu who cannot endure such suffering and ailments, there arise the āsavas and the oppressive fires of the defilements. For the bhikkhu who can endure, for this reason, there do not arise the āsavas and the oppressive fires of defilements. Bhikkhus, these are called the āsavas that should be given up through endurance.

Bhikkhus, which are the āsavas that should be given up through avoidance?

In this Teaching bhikkhus, a bhikkhu with proper reflection, avoids wild elephant, wild horse, wild bull, wild dog, avoids places where there are snakes, tree-stumps, thorny spikes, deep pit, ravine, cesspool where refuse and waste matter are dumped, and drain where waste matter flows. Concerning the bhikkhu who resides in such an improper place, who haunts an improper place, who associates with evil friends wise. Companions in the Noble Practice would come to believe that he is sure to do evil. That bhikkhu avoids with proper reflection, such an improper place, an improper haunt, and evil friends. Bhikkhus, for the bhikkhu who does not avoid what is improper, there would arise the āsavas and the oppressive fires of defilements. For the bhikkhu who avoids them, for this reason, there do not arise the āsavas and the oppressive fires of defilements. Bhikkhus, these are called the āsavas that should be given up through avoidance.

Bhikkhus, which are the āsavas that should be given up through rejection?

In this Teaching bhikkhus, a bhikkhu with proper reflection, does not tolerate sensual thoughts (kāma vitakka),

that arise, forsake them, gets rid of them, and prevents them from arising again. With proper reflection (he does not tolerate) malevolent thoughts (*byāpāda vitakka*)... harmful thoughts (*vihimsa vitakka*) that arise... he dispels. Whenever evil thoughts arise, he does not tolerate them but forsakes them, rejects them, gets rid of them, and prevents them from arising again. Bhikkhus, for the bhikkhu who does not reject these demeritorious thoughts, the āsavas and the oppressive fires of defilements would arise. For the bhikkhu who rejects them, there do not arise the āsavas and the oppressive fires of defilements. Bhikkhus, these are called the āsavas that should be given up through rejection.

Bhikkhus, which are the āsavas that should be given up through cultivation (of the factors of Enlightenment).

In this Teaching, bhikkhus, a bhikkhu with proper reflection, develops mindfulness as a factor of enlightenment that is directed to detachment of defilements, freedom from attachment, cessation of defilements, and that promotes and develops the uprooting of defilements, speedy attainment of Nibbāna. With proper reflection, he develops the enlightenment factor of investigative knowledge of the dhamma, he develops the Enlightenment factor of effort. He develops the Enlightenment factor of equanimity... he develops the enlightenment factor of delightful satisfaction ... he develops the enlightenment factor of serenity ... he develops the enlightenment factor of concentration ... that is directed to detachment of defilements, freedom from attachment, cessation of defilements, and that promotes and develops uprooting of defilements and speedy attainment of Nibbāna. Bhikkhus, for the bhikkhu who does not truly develop these seven factors of enlightenment, there would arise the āsavas and the oppressive fires of defilements. For the bhikkhu who develops (these seven factors of Enlightenment), the āsavas and oppres-

sive fires of defilements do not arise. Bhikkhus, these are called āsavas that should be given up through cultivation.

Bhikkhus, a bhikkhu who is possessed of these six factors is worthy of receiving offerings brought even from afar, of receiving offerings specially set aside for guests, of receiving offerings donated for wellbeing in the next existence. He is worthy of receiving obeisance by means of joined palms raised to the forehead, and is the incomparable fertile field for all to sow the seeds of merit.

End of the Āsava Sutta,
the fourth in this Vagga.

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5. DĀRUKAMMIKA SUTTA

Discourse to Dārukammika

59. Thus have I heard:

At one time the Bhagavā was staying at the brick monastery at Nātika village.

During that time the householder Dārukammika approached the Bhagavā made obeisance to the Bhagavā and sat at a suitable place. To Dārukammika thus seated the Bhagavā addressed thus: householder, in your clan, are charitable offerings made?

Venerable Sir, in my clan charitable offerings are made. Such offerings are made to arahats or those who have attained to Arahatta-magga, who observe the ascetic practice of forest-dwelling, the ascetic practice of going on alms rounds and the ascetic practice of wearing patched-up robes.

Householder, you who indulge in sense-pleasures, who live the constricted householder's life with wife and children, who use the choice sandalwood of Kāsi country, who use flowers, perfume, fragrant ointment, who enjoy gold and silver, and who are (only) a laymen, it would be difficult for you to know thus: "These bhikkhus are Arahats, these bhikkhus have attained to Arahatta-magga".

Householder, a bhikkhu who observes the ascetic practice of forest-dwelling, if he is distracted, haughty, wanton, harsh in speech, loose-tongued, who is lacking in mindfulness, who lacks comprehension, who is unsettled (in mind), who is of agitated mind, and whose sense faculties are completely unguarded, deserves for that reason to be disparaged.

Householder, a bhikkhu who observes the ascetic practice of forest-dwelling, if he is not distracted, not haughty, not wanton, not harsh in speech, not loose-tongued, who is mindful, who has comprehension, who is settled (in mind) and is possessed of unagitated mind, and whose sense faculties are guarded, deserves for that reason to be praised.

Householder, a bhikkhu who dwells on the outskirts of a village, if he is distracted ...p... should for that reason be disparaged.

Householder, a bhikkhu who dwells on the outskirts of a village, if he is not distracted ...p... should for that reason be praised.

Householder, a bhikkhu who observes the ascetic practice of going on alms-round, if he is distracted ...p... should for that reason be disparaged.

Householder, a bhikkhu who observes the ascetic practice of going on alms-round, if he is not distracted ...p... should for that reason be praised.

Householder, a bhikkhu who accepts offerings on invitation (by the donor), if he is distracted ...p... should for that reason be disparaged.

Householder, a bhikkhu who accepts offerings on invitation (by the donor), if he is not distracted ...p... should for that reason be praised.

Householder, a bhikkhu who observes the ascetic practice of wearing patched-up robes, if he is distracted ...p... should for that reason be disparaged.

Householder, a bhikkhu who observes the ascetic practice of wearing patched up robes, if he is not distracted, ...p... should for that reason be praised.

Householder, the bhikkhu who uses the robes donated by the supporters, if he is distracted, haughty, wanton, harsh in speech, loose-tongued, who is lacking in mindfulness, who lacks comprehension, is unsettled (in mind), who is of agitated mind, and whose sense faculties are completely unguarded, deserves for that reason to be disparaged.

Householder, the bhikkhu who uses the robes donated by supporters, if he is not distracted, not haughty, not wanton, not harsh in speech, not loose-tongued, who is mindful, who has comprehension, is settled (in mind), is possessed of unagitated-mind, and whose sense faculties are guarded, deserves for that reason to be praised.

Householder, I exhort you. Do make charitable offerings to the Saṃgha. You who make charitable offerings to the Saṃgha, will be clear in your mind. You who have a clear mind will, after death and dissolution of the body, will reappear in the happy world of the devas, which is a good destination.

Venerable Sir, as from today, I shall make charitable offerings to the Saṃgha.

End of the Dārukammika Sutta,

the fifth in this Vagga.

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6. HATTHISĀRIPUTTA SUTTA**Discourse to Son of the Elephant Trainer**

60. Thus have I heard:

At one time the Bhagavā was staying in the Deer Park at Isipatana near Vārāṇasī.

During that time many theras (senior bhikkhus), after partaking of their alms-food, departing from the place of collecting alms-food, gathering at a pavilion, were talking about Abhidhammā (Higher Teaching). While (the thera's) were talking thus, the Venerable Citta, the son of the elephant trainer (Hatthisāriputta) interrupted and joined in the talk from time to time.

Thereupon, the Venerable Mahā Koṭṭhika thereupon said to the Venerable Citta (son of the elephant trainer): "Venerable Citta, please do not interrupt in the talk of the theras concerning Abhidhammā. Venerable Citta should wait till the theras have ended their talk".

On this being said, the bhikkhus who were the friends of the Venerable Citta said to the Venerable Koṭṭhika:

"Venerable Mahā Koṭṭhika should not reprove Venerable Citta. Venerable Citta, son of the elephant trainer (Hatthisāriputta) is learned and is capable of talking about Abhidhammā with the senior theras".

Friends, it is difficult for those who do not know other people's minds, to realize this. Friends, so long as one in this world lives in reliance on a teacher or on a respected companion in the Noble Practice, he is like one who takes great delight in virtuousness, like one who is very humble, like one who is very serene. When such a one is away from the teacher or from a respected companion in the Noble Practice, he lives in (indiscriminate) relationship with bhikkhus,

bhikkhunīs, male lay-disciples, female lay-disciples, rulers, ruler's ministers, holders of other doctrines and their disciples. For that person who lives indiscriminately, who lives in abandonment with his faculties unguarded, and who is given to too much talk, his mind is ravaged by passion. With his mind thus ravaged by passion, he abandons the precepts and returns to lay man's life. For example, friends, an ox that nibbles crops in the corn field, is tied to a rope or is confined in the cattle-pen. Friends, does someone who says, "Now the ox that nibbles the crops in the corn field, will not enter the corn field again", is saying it rightly?

Friend, he who says this does not say it rightly. My friends, there is this possibility that the ox that used to nibble crops in the corn field will, either snap the rope or break the fence (of the cattle-pen) and enter the corn field again.

Similarly, friends, so long as one in this world lives in reliance on a teacher or on a respected companion in the Noble Practice, he is like one who takes great delight in virtuousness, like one who is very humble, like one who is very serene. When such a one is away from the teacher or from a respected companion in the Noble Practice, he lives in (indiscriminate) relationship with bhikkhus, bhikkhunī, male lay-disciples, female lay-disciples, rulers, ruler's ministers, holders of other doctrines and their disciples. For that person who lives indiscriminately, who lives in abandonment with his faculties unguarded, and who is given to too much talk, his mind is ravaged by passion. With his mind thus ravaged by passion, he abandons the precepts and returns to layman's life. (1)

Friends, someone in this world, detached from the sense-pleasures ...p... attains to and abides in the first jhāna. That bhikkhu, (reflecting) "I have attained to the first jhāna", lives in indiscriminate relationship with bhikkhus, ...p... he abandons the precepts and returns to layman's life. For example, friends, if big drops of rain fall on where four roads

cross, dust would disappear and a quagmire would appear. Friends, does someone who says, “Dust will not appear again now where the four roads cross”, is saying rightly?

Friend, he who says this does not say it rightly. There is this possibility that these four roads cross, people pass to and fro, so do cattle and goats. The wind and the sun dry up the moisture and dust may appear again.

Similarly, friends, someone in this world, detached from the sense-pleasures ...p... attains to and abides in the first jhāna. That bhikkhu, (reflecting) “I have attained to the first jhāna”, lives in indiscriminate relationship with bhikkhus ...p... he abandons the principles and returns to layman’s life. (2)

Friends, someone in this world, with the extinction of vitakka(initial thought) and vicāra (sustained thought) ...p... attains to and abides in the second jhāna. That bhikkhu, (reflecting) “I have attained to the second jhāna”, lives in indiscriminate relationship with bhikkhus ...p... he discards and abandons the precepts and returns to lay man’s life.

For example, friends, there is a big reservoir in the neighbourhood of a village or of a market town. If big drops of rain fall over that reservoir, mussels, snails, pebbles, shards would disappear. Friends, does someone who says, “Now, mussels, snails, pebbles, shards will not appear again in this reservoir” is saying it rightly?

Friend, he who says this does not say it rightly. Friend, there is this possibility that men, cattle, and goats drink at this reservoir. The wind and the sun dry up the moisture and mussels, snails, pebbles and shards may appear again (in that reservoir).

Similarly, friends, someone in this world, by reason of extinction of initial application of the mind and sustained application of the mind ...p... attains to and abides in the second jhāna. That bhikkhu (reflecting) “I have attained to

the second jhāna”, lives in indiscriminate relationship with bhikkhus ...p... he abandons the precepts and returns to layman’s life. (3)

Friends, someone in this world, having been detached from joy, ...p... attains to and abides in the third jhāna. That bhikkhu (reflecting) “I have attained to the third jhāna”, lives in indiscriminate relationship with bhikkhus, ...p... he abandons the precepts and returns to layman’s life.

For example, friends, for a man who has taken excellent food, stale food can be of no delight. Friends, does someone who says “(Stale) food will be of no delight for that man” is saying it rightly?

Friend, he who says this does not say it rightly. For so long as the nutritive essence of the excellent food taken by him remains in his person, other food will be of no delight to that person. (However), there is this possibility that when that nutritive essence is no more, food will be of delight(to him) again.

Friends, someone in this world, having been detached from joy ...p... attains to and abides in the third jhāna. That bhikkhu (reflecting) “I have attained to the third jhāna” lives in indiscriminate relationship with bhikkhus ...p... he abandons the precepts and returns to layman’s life. (4)

Friends, someone in this world, by dispelling both pain and pleasure ...p... attains to and abides in the fourth jhāna. That bhikkhu (reflecting), “I have attained to the fourth jhāna” lives in indiscriminate relationship with bhikkhus ...p... he abandons the precepts and returns to layman’s life.

For example friends, there is a lake on a mountain top, sheltered from the wind and without waves. Friends, does someone who says, “waves will not appear again in this lake” is saying it rightly?

Friend, he who says this does not say it rightly. There is this possibility that wind storms blowing from the east may give rise to waves in that lake. ...p... wind-storms blowing from the west ...p... from the north ...p... from the south, may give rise to waves in that lake.

Similarly friends, someone in this world, by dispelling both pain and pleasure ...p... attains to and abides in the fourth jhāna ...p... That bhikkhu, (reflecting), "I have attained to the fourth jhāna", lives in indiscriminate relationship with bhikkhus, ...p... He abandons the precepts and returns to lay man's life.(5)

Friends, someone in this world, by not bearing in mind any sign, attains to and abides in signless concentration. That bhikkhu (reflecting), "I have attained to signless concentration" lives in indiscriminate relationship with bhikkhus, bhikkhunīs, male lay-disciples, female lay-disciples, rulers', rulers' ministers, holders of other doctrines and their disciples. For that person bhikkhu who lives indiscriminately, lives in abandonment with his sense faculties unguarded, and who is given to too much talk, his mind is ravaged by passion. With his mind thus ravaged by passion, he abandons the precepts and returns to lay man's life.

For example, friends, either the ruler, or the ruler's minister, while on a distant journey with the four parts of an army, approaches a forest grove to camp for the night. In that forest grove, the sounds of elephant, horse, carriage, of infantry soldiers, of kettledrum, of high-sounding drum, of conch, of small drum, and echoes of those sounds would drown out the cries of cicadas. Friends, does someone who says "In this forest grove, the cries of cicadas would not arise again", is saying it rightly?

Friend, he who says this is not, does not say it rightly. Friend, there is the possibility that when either the ruler, or

the ruler's minister, moves away from that forest-grove, the cries of cicadas may arise again.

Similarly, friends, someone in this world, by not bearing in mind any sign, attains to and abides in signless concentration. That bhikkhu (reflecting) "I have attained to signless concentration", lives in indiscriminate relationship with bhikkhus, bhikkhunīs, male lay-disciples, female lay-disciples, rulers, ruler's ministers, holders of other doctrines and their disciples. For that bhikkhu who lives indiscriminately, who lives in abandonment with his sense-faculties unguarded, and who is given to too much talk, his mind is ravaged by passion. With his mind ravaged by passion, he abandons the precepts and returns to lay man's life. (6)

Thereafter, on a certain occasion, the Venerable Citta abandoned the precepts and returned to lay man's life.

The companions of the Venerable Citta (the son of the elephant trainer) then approached the Venerable Mahā Koṭhika and asked; "How is this?" the Venerable Citta, son of the elephant trainer, in spite of his having gained such and such attainments, would yet abandon the precepts. Does the Venerable Koṭhika know in advance that the Venerable Citta would abandon the precepts and return to lay man's life?

Friends, I knew distinctly with my mind the mind of the Venerable Citta thus: "Venerable Citta gained such and such attainments; nevertheless, he would abandon the precepts and return to lay man's life". The devas also appraised me of this.

The friends of the Venerable Citta then approached the Bhagavā, made their obeisance to the Bhagavā, and, sitting at a suitable place, respectfully asked: "Venerable Sir, the Venerable Citta, son of the elephant trainer (HatthiSāriputta) gained such and such attainments; nevertheless, he abandoned the precepts and returned to lay man's life'.

Bhikkhus, Citta will soon be able to contemplate the virtue of deliverance from sense-pleasures (i.e., the virtue of bhikkhuhood).

Soon thereafter Citta, son of the elephant trainer, shaved off his hair and beard, donned the bark-dyed robes and left hearth and home for the homeless life of a bhikkhu.

The Venerable Citta then, retiring to a quiet place, practising rigorously and mindfully, abiding with mind directed towards Nibbāna, soon realizing by himself in this (very) life through Magga-Insight (abhiññā) he attained and abided in the noblest and most supreme Arahatsip, which is the ultimate goal of the Noble Practice. He knew that rebirth was ended. The Noble Practice has been accomplished. What is needed to be done has been done and nothing remains to be done for the purpose of Magga. The Venerable Citta became one of the Arahats.

End of the Hatthisāriputta Sutta,
the sixth in this Vagga.

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7. MAJJHE SUTTA

Discourse on 'The Middle'

61. Thus have I heard:

At one time the Bhagavā was staying in the Deer Park at Isipatana near Vārāṇasī City.

During that time, after many senior bhikkhus had partaken of their alms-food, left the place of the meal, and gathered in the pavilion, and this unfinished conversation took place.

Friends, the Bhagavā uttered this verse (gāthā) at the pāraṇa meeting to settle the question raised by the youth Metteyya.

“Him I call a Supreme One who knows with wisdom both ends and who stands in the middle unstained. That superior man in the present existence transcends the dhamma (i.e. craving) that links existences (the present existence to a future existence).

Friends, what is meant by the one end? What is meant by the second end? What is meant by the middle? What is meant by the dhamma that links?

On this being said, a certain bhikkhu respectfully said to the senior bhikkhus thus:

“Friends, by the one end is meant the personality (atta- bhava) of the present arisen due to contact (phassa). By the second end is meant the personality of the future with contact as its origin. The cessation of contact is the middle. Craving (taṇhā) is the dhamma that links. That is true. Craving links the personality of the present and the personality of the future.”

Friends, the bhikkhu in this manner comes to know with Magga-Insight the four noble truths that should be known with Magga-Insight, comes to know with discrimination the noble truths of suffering and its origin that should be known with discrimination. Knowing thus with Magga-Insight the dhamma that should be known with Magga-Insight and with discrimination the dhamma that should be known with discrimination, the bhikkhu in this (very) life makes an end of suffering (dukkha). (Respectfully said the bhikkhu to the senior bhikkhus).

On this being said, a certain bhikkhu respectfully said to the senior bhikkhus:

“Friends, the five aggregates that have passed are the one end. The aggregates to come in the future are the second end. The five aggregates of the present are the middle.

Craving is the dhamma that links. That is true. Craving links the aggregates so that they arise in one existence after another. Friends, in this manner does the bhikkhu come to know with Magga-Insight the four noble truths that should be known with Magga-Insight, comes to know with discrimination the dhamma that should be known with discrimination. Knowing with Magga-Insight the dhamma that should be known with Magga-Insight and with discrimination, the dhamma that should be known with discrimination the bhikkhu in this (very) life makes an end of suffering (dukkha).”

On this being said, a certain bhikkhu respectfully said to the senior bhikkhus:

“Friends, pleasant sensation is the one end, unpleasant sensation is the second end. Sensation that is neither pleasant nor unpleasant is the middle. Craving is the dhamma that links. That is true. Craving links that sensation (vedanā) so that it arises in one existence after another. Friends, in this manner does the bhikkhu come to know with Magga-Insight the four noble truths that should be known with Magga-Insight, and with discrimination the dhamma that should be known with discrimination. Knowing thus with Magga-Insight the dhamma that should be known with Magga-Insight, and with discrimination the dhamma that should be known with discrimination, the bhikkhu in this (very) life makes an end of suffering (dukkha).”

On this being said, a certain bhikkhu respectfully said to the senior bhikkhus:

“Friends, mental phenomenon is one end, physical phenomenon the second end. Consciousness is the middle. Craving is the dhamma that links. Craving links mental

phenomenon and physical phenomenon so that they arise in one existence after another. Friends, in this manner does the bhikkhu come to know with Magga-Insight the four noble truths that should be known with Magga-Insight, and with discrimination the dhamma that should be known with discrimination. Knowing thus with Magga-Insight the dhamma that should be known with Magga-Insight, and with discrimination the dhamma that should be known with discrimination, the bhikkhu makes an end of suffering (dukkha).”

On this being said, a certain bhikkhu respectfully said to the senior bhikkhus:

“Friends, the six external sense-bases are the one end, the six internal sense-objects are the second end. Consciousness is the middle. Craving is the dhamma that links. That is true. Craving links the sense-bases so that they arise in one existence after another. Friends, in this manner does the bhikkhu come to know with Magga-Insight the four noble truths that should be known with Magga-Insight, and with discrimination the dhamma that should be known with discrimination. Knowing thus with Magga-Insight the dhamma that should be known with Magga-Insight, and with discrimination, the dhamma that should be known with discrimination, the bhikkhu in this (very) life makes an end of suffering (dukkha).”

On this being said, a certain bhikkhu respectfully said to the senior bhikkhus:

“Friends, the existing five aggregates are the one end, the cause of the existing aggregates are the second end. The cessation of the existing aggregates (Nibbāna) is the middle. Craving is the dhamma that links. That is true. Craving links the existing aggregates and the cause of the existing aggregates so that they arise in one existence after another. Friends, in this manner does the bhikkhu come to know with Magga-

Insight the four noble truths that should be known with Magga-Insight, with discrimination the dhamma that should be known with discrimination. Knowing thus with Magga-Insight the dhamma that should be known with Magga-Insight, and with discrimination the dhamma that should be known with discrimination, the bhikkhu in this (very) life makes an end of suffering (dukkha).”

On this being said, a certain bhikkhu respectfully said to the senior bhikkhus:

“Friends, all of us have expressed our respective views. Friends, come, let us go to the Bhagavā, approach him and relate to the Bhagavā this matter. We will note what the Bhagavā has to say in reply.”

“Friend, let it be so”, responded the bhikkhus.

The senior bhikkhus then approached the Bhagavā, made their obeisance to the Bhagavā and seated themselves in a suitable place, respectfully related to the Bhagavā the whole course of the conversation of the bhikkhus:

“Venerable Sir, who has said it rightly (in this matter)?”

Bhikkhus, all that you have said is right each in your own way. As a matter of fact, I said at the Pārāyana meeting (to settle) the question raised by the young Metteyya:

“Him I call a Supreme One who knows with wisdom both ends and who stands in the middle, unstained. That superior man in the present existence transcends the dhamma (i.e. Craving) that links existences (the present existence to a future existence),” listen to what I taught then. Listen and bear in mind well. I shall speak.

Venerable Sir, let it be so” responded the bhikkhus, and the Bhagavā proceeded to discourse thus:

“Bhikkhus, the present personality arisen due to phassa (contact) is the one end, the future personality that has phassa (contact) as origin, is the second end. The cessation of phassa (contact) (Nibbāna) is the middle. Craving is the dhamma that links. That is true. Craving links the personality of the present and the personality of the future. In this manner does the bhikkhu know with Magga-Insight the four noble truths that should be known with Magga-Insight and with discrimination the dhamma that should be known with discrimination. Knowing thus with Magga-Insight the dhamma that should be known with Magga-Insight, and with discrimination the dhamma that should be known with discrimination, the bhikkhu in this very life makes an end of suffering (dukkha).”

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

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8. PURISINDRIYA ÑĀṄA SUTTA

Discourse on Purisindriya Ñāṇa

62. Thus have I heard:

At one time the Bhagavā was journeying with the bhikkhus in the Kosalan country, he arrived at a market-town of the Kosalan people called Daṇḍakappaka. The Bhagavā then left the road and sat at a prepared seat at the foot of a tree. The (accompanying) bhikkhus, looking for a resting-place, entered the market town of Daṇḍakappaka. At that time the Venerable Ānanda, in the company of many bhikkhus, approached the Aciravatī river to bathe. After bathing in the Aciravatī river, he came up and stood drying his body,

clothed in a single robe. A bhikkhu then approached the Venerable Ānanda and respectfully asked:

“Friend Ānanda, how is it? Was it after reflecting on all (things) with his mind that the Bhagavā said to Devadatta: ‘Devadatta is bound for a miserable realm and will arise in niraya and remain there for the whole of its life span (kappa). There is no possibility of absolving him’ Or, was it for some reason that the Bhagavā said so?”

Friend, the Bhagavā did in fact say so. (Said the Venerable Ānanda).

After that the Venerable Ānanda, approached the Bhagavā, made his obeisance to the Bhagavā and seated himself at a suitable place, respectfully said to the Bhagavā:

Venerable Sir, in the company of many bhikkhus, I approached the river Aciravatī to bathe. After bathing, I went up and was standing drying myself, clothed in a single robe.

Venerable Sir, at that instant a bhikkhu approached me and said: “Friend Ānanda, how is it? Was it after reflecting on all things with his mind that the Bhagavā said to Devadatta: ‘Devadatta is bound for a miserable realm and will arise in niraya and remain there for the whole of its life-span. It will not be possible to absolve him’. Or, was it for some reason that the Bhagavā said so?”

Venerable Sir, when I was told thus, I said to that bhikkhu:

“Friend, the Bhagavā did in fact say so”.

Ānanda, that bhikkhu must be a newly admitted bhikkhu or, if he is a senior bhikkhu, he must be a foolish and ignorant one. Why should there be two minds about what I have said clearly?

Ānanda, I do not see any other person to whom I should, after reflecting all things in my mind, say as clearly as I did to Devadatta.

Ānanda, I would not have declared, “Devadatta is bound for a miserable realm, will arise in niraya and remain there for the whole its life-span. There is no possibility of absolving him”, if I could have seen even as much purity as the tip of the hair of a yak’s tail (i.e. the tiniest speck of purity) in Devadatta.

Ānanda, it was when I could not see even as much purity as the tip of the hair of a yak’s tail (i.e. the tiniest speck of purity) in Devadatta’s nature (character) that I said to him, “Devadatta is bound for a miserable realm, will arise in niraya and remain there for the whole of its life-span. There is no possibility of absolving him”.

For example, Ānanda, a cesspool with the depth of a man with his arm stretched over his head, is full to the brim with faeces. A man is sunk in that cesspool up to his head. Another man, solicitous for the (sunken) man’s welfare, desirous of his safety, is desirous of rescuing him from his plight out of the cesspool. He goes round the cesspool, examining but not finding even as much purity, as the tip of the hair of a yak’s tail i.e., the tiniest speck of the (sunken) man’s person that is not smeared with faeces, by holding which he could pull out the (sunken) man. Similarly, Ānanda, when I did not see even as much purity as the tip of the hair of a yak’s tail i.e., the tiniest speck of purity in Devadatta, I declared: “Devadatta is bound for a miserable realm, will arise in niraya and remain there for the whole of its life-span. There is no possibility of absolving him”.

Ānanda, in case you like to hear, I will explain and discourse on the Tathāgata’s purisindriya ñāṇa that enables the Tathāgata to know the immaturity or maturity of the faculties of beings.

O Bhagavā this is the time for the Bhagavā to explain purisindriya ñāṇa. O Sugata this is the time for the Sugata to

explain purisindriya ñāṇa. Hearing it from the Bhagavā, the bhikkhus will bear it in mind.

In that case Ānanda, listen and bear in mind well. I shall speak.

“Very well Venerable Sir, be it so”, the Venerable Ānanda responded to the Bhagavā. The Bhagavā then proceeded to discourse:

Ānanda, I know with my mind other people’s mind thus: Someone in this world has meritorious dhammas, he has demeritorious dhammas (in him). Sometimes, I know with my mind that person’s mind, thus: “For that person, the meritorious dhammas have disappeared. Demeritorious dhammas have come into immediate manifestation. However, in that person there still remains the root of his meritorious dhammas. For that person meritorious dhammas will come into manifestation again from the root of his meritorious dhammas. When this happens in that person meritorious dhammas will not decline in the future.

For example, Ānanda, some seeds, unsplit, unrotted, undestroyed by wind and heat of the sun, that can still germinate and that have been well stored, are planted in a good field that has been well prepared. Ānanda, you know, don’t you think that these seeds will thrive, prosper and flourish?” (Asked the Bhagavā.)

Venerable Sir, I do.

Similarly Ānanda, I know with my mind other people’s mind thus: “Someone in this world has meritorious dhammas, he has also demeritorious dhammas”.

Sometimes, I know with my mind that person’s, mind thus: “For that person, the meritorious dhammas have disappeared. Demeritorious dhammas have come into immediate manifestation. However, in that person there still remains the root of his meritorious dhammas. For that person, meritorious

dhammas will come into manifestation again from the root of his meritorious dhammas. When this happens, in that person meritorious dhammas will not decline in the future.”

Ānanda, thus does the Tathāgata know with his mind, the mind of a person.

Ānanda, thus does the Tathāgata know, with his mind other people’s mind, purisindriya ñāṇa, that knows the immaturity and maturity of the faculties of beings.

Ānanda, thus does the Tathāgata know, with his mind, other people’s mind, the (meritorious and demeritorious) dhamma that would arise in the future.(1)

Ānanda, I know, with my mind, other people’s mind thus; someone in this world has meritorious dhammas, he has also demeritorious dhammas (in him). Sometimes I know, with my mind that person’s mind, thus: “For that person, the demeritorious dhammas have disappeared. Meritorious dhammas have come into immediate manifestation. However, in that person there still remains the root of demeritorious dhammas. For that person demeritorious dhammas will come into manifestation again from the root of his demeritorious dhammas. When this happens, meritorious dhammas will decline in that person in the future.

For example, Ānanda, some seeds, unsplit, unrotted, undestroyed by wind and heat of the sun, that can still germinate and that have been well stored, are placed on a huge rock. Ānanda, you know, don’t you, that the seeds placed on the huge rock will not thrive, prosper and flourish?”

“Venerable Sir, I do”.

Similarly, Ānanda, I know with my mind other people’s mind, thus: “Someone in this world has meritorious dhammas, he has also demeritorious dhammas”.

Sometimes, I know, with my mind other people's mind, thus: "For that person, the demeritorious dhammas have disappeared. Meritorious dhammas have come into immediate manifestation. However, in that person there still remains the root of demeritorious dhammas. For that person, demeritorious dhammas will come into manifestation again from the root of demeritorious dhammas. When this happens, meritorious dhammas will decline in that person in the future."

Ānanda, thus does the Tathāgata know, with his mind, the mind of a person. Thus does the Tathāgata know, with his mind other people's mind, purisindriya ñāṇa that knows the immaturity and maturity of the faculties of beings.

Ānanda, thus does the Tathāgata also know, with his mind, the (meritorious or demeritorious) dhamma that would arise in the future. (2)

Ānanda, I know, with my mind other people's mind, thus: "Someone in this world has meritorious dhammas; he has also demeritorious dhammas (in him)". Sometimes I know, with my mind that person's mind, thus: "This person does not have even so much purity as the tip of the hair of a yak's tail, i.e., the tiniest speck of purity. This person is possessed of truly black demeritorious dhammas. After death and dissolution of his body, he will reappear in the realms of continuous suffering (niraya) which is a wretched destination (duggati), miserable existence (apāya) and a state of ruin (vinipāta).

For example, Ānanda seeds that have split, rotted, and that have been destroyed by wind and heat of the sun, are planted in a field that has been well ploughed and well prepared. Ānanda, you know, don't you, that "These seeds will not thrive, prosper and flourish?"

Venerable Sir, I do.

Similarly Ānanda, I know, with my mind other people's mind, thus: "Someone in this world has meritorious dhammas;

he has also demeritorious dhammas. Sometimes, I know, with my mind that person's mind, thus: "This person does not have even as much purity as the tip of the hair of a yak's tail i.e., the tiniest speck of purity. This person is possessed of truly black demeritorious dhammas. After death and dissolution of his body he will reappear in the realms of continuous suffering which is a wretched destination, a miserable existence and a state of ruin."

Ānanda, thus does the Tathāgata know, with his mind the mind of a person.

Ānanda, thus does the Tathāgata know, with his mind other people's mind, purisindriya nāṇa, that knows the immaturity and maturity of the faculties of beings. Ānanda, thus does the Tathāgata know, with his mind other people's mind, the (meritorious or demeritorious) dhamma that would arise in the future. (3)

On this being said, the Venerable Ānanda respectfully asked the Bhagavā:

Venerable Sir, would the Bhagavā declare three other persons similar to these (above mentioned) three persons.

"Ānanda, I would" said the Bhagavā.

Ānanda, I know, with my mind other person's mind, thus: Someone in this world has meritorious dhammas, he has also demeritorious dhammas (in him). Sometimes I know with my mind other people's mind, thus: For that person, meritorious dhammas have disappeared. Demeritorious dhammas have come into immediate manifestation. However, in that person there still remains the root of his meritorious dhammas. He goes on to cut off totally the root of those meritorious dhammas. When this happens, meritorious dhammas will decline in that person in the future.

For example, Ānanda, when burning, blazing, flaming, live coals are placed on a rock, you know, don't you, that they will not grow, prosper and expand?

Venerable Sir, I do.

For another example, Ānanda, in the evening when the sun has set, you know, don't you, that light has disappeared and darkness will appear?

Venerable Sir, I do.

For another example, Ānanda, you know, don't you, that before midnight and at the time of evening meal, light disappears and darkness appears?

Venerable Sir, I do.

Similarly Ānanda, I know, with my mind other people's mind, thus: "Someone in this world has meritorious dhammas, he has also demeritorious dhammas. Sometimes, I know in my mind that person's mind thus: for that person meritorious dhammas have disappeared. Demeritorious dhammas have come into immediate manifestation. However, in that person there still remains the root of meritorious dhammas. He goes on to cut-off totally the root of these meritorious dhammas. When this happens, meritorious dhammas will decline in that person in the future.

Ānanda, thus does the Tathāgata know, with his mind the mind of a person. Ānanda, thus does the Tathāgata know, with mind other people's mind, purisindriya ñāṇa, that knows the immaturity and maturity of the faculties of beings. Ānanda, thus does the Tathāgata know, with his mind other people's mind, the (meritorious or demeritorious) dhamma that would arise in the future. (4)

Ānanda, I know, with my mind other people's mind, thus: Someone in this world has meritorious dhammas; he has also demeritorious dhammas (in him). Sometimes I know, with my mind, the other person's mind, thus: For that person, demeritorious dhammas have disappeared. Meritorious dhammas have come into immediate manifestation. However in that

person there still remains the root of his demeritorious dhammas. He goes on to cut off totally the root of those demeritorious dhammas. When this happens, meritorious dhammas will not decline in that person in the future.

For example, Ānanda, when burning, blazing, flaming live coals are placed on a heap of dry grass or of firewood, you know, don't you, that these live coals will grow, prosper and expand?

Venerable Sir, I do.

For another example, Ānanda, when at dawn the sun rises, you know, don't you, that darkness disappears and light appears?

Venerable Sir, I do.

For another example, Ānanda, at morning-meal time before it is noon, you know, don't you, that darkness disappears and light appears?

Venerable Sir, I do.

Similarly Ānanda, I know, with my mind, other people's mind, thus: 'Someone in this world has meritorious dhammas, he has also demeritorious dhammas. Sometimes, for that person, the demeritorious dhammas have disappeared. Meritorious dhammas have come into immediate manifestation. However, in that person there still remains the root of demeritorious dhammas. He goes on to cut off totally the root of these demeritorious dhammas. When this happens, meritorious dhammas will not decline in that person in the future.

Ānanda, thus does the Tathāgata know, with his mind, other people's mind.

Ānanda, thus does the Tathāgata know with his mind, other people's mind, purisindriya ñāṇa, that knows the immaturity and maturity of the faculties of beings.

Ānanda, thus does the Tathāgata know, with his mind, other people's mind, the (meritorious or demeritorious) dhamma that would arise in the future.(5)

Ānanda, I know, with my mind other people's mind, thus: Someone in this world has meritorious dhammas, he has also demeritorious dhammas. Sometimes I know, with my mind other people's mind, thus: This person does not have even as much purity as the tip of the hair of a yak's tail i.e., the tiniest speck of meritorious dhammas. This person is possessed of truly white and pure dhammas. He will enter into Parinibbāna in this very life.

For example, Ānanda, when coals, cool and extinguished, are placed on a heap of dry grass or of firewood, you know, don't you, that these coals will not grow, prosper and expand?

Venerable Sir, I do.

Similarly, Ānanda, I know, with my mind, other people's mind, thus: Someone in this world has meritorious dhammas: he has also demeritorious dhammas (in him). Sometimes I know, with my mind that person's mind, thus: 'This person does not have even as much impurity as the tip of the hair of a yak's tail i.e., the tiniest speck of demeritoriousness, and is possessed of truly white and pure dhammas. He will enter into Parinibbāna in this very life.

Ānanda, thus does the Tathāgata know, with his mind, other people's mind.

Ānanda, thus does the Tathāgata know, with his mind other people's mind, purisindriya ñāṇa, that knows the immaturity and maturity of the faculties of beings. Ānanda, thus does the Tathāgata know, with his mind other people's mind, the (meritorious and demeritorious) dhamma that would arise in the future. (6).

Ānanda, of the first three, of those six persons, meritorious dhammas do not decline in one of them, in the next one meritorious dhammas decline and the last one will fall into miserable existences (apāya), into realms of continuous suffering (niraya).

Ānanda, of the second three, of those six persons, meritorious dhammas decline in one of them, meritorious dhammas do not decline in the next one, and the last one will enter into Parinibbāna.

End of the Purisindriya ñāṇa Sutta,
the eighth in this Vagga.

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9. NIBBEDHIKA SUTTA

Discourse on Blowing Up of Defilements

63. Bhikkhus, I shall give you a discourse called Nibbedhika pariyāya (meaning) blowing up of the defilements. Listen and bear in mind well. I shall speak.

“Very well Venerable Sir”, replied the bhikkhus. The Bhagavā said thus:

Bhikkhus, what is the discourse concerning the blowing up of the defilements.

Bhikkhus, sense-pleasures should be known. The cause of sense-pleasures should be known. Differences in sense-pleasures should be known. The consequence of sense-pleasures should be known. The cessation of sense-pleasures should be known. The practice leading to the cessation of sense-pleasures should be known. (1)

Bhikkhus, sensations should be known. The cause of sensation should be known. Differences in sensations should be known. The consequence of sensations should be known. The cessation of sensations should be known. The practice leading to the cessation of sensations should be known. (2)

Bhikkhus, perceptions should be known. The cause of perceptions should be known. Differences in perceptions should be known. The consequence of perceptions should be known. The cessation of perceptions should be known. The practice leading to the cessation of perceptions should be known. (3)

Bhikkhus, āsavas (moral intoxicants) should be known. The cause of āsavas should be known. Differences in āsavas should be known. The consequence of āsavas should be known. The cessation of āsavas should be known. The practice leading to the cessation of āsavas should be known. (4)

Bhikkhus, kamma (action) should be known. The cause of kamma should be known. Differences in kamma should be known. The consequence of kamma should be known. The cessation of kamma should be known. The practice leading to the cessation of kamma should be known. (5)

Bhikkhus, dukkha (sufferings, ills) should be known. The cause of dukkha should be known. Differences in dukkha should be known. The consequence of dukkha should be known. The cessation of dukkha should be known. The practice leading to the cessation of dukkha should be known. (6)

“Bhikkhus, sense-pleasures should be known. The cause of sense-pleasures should be known. Differences in sense-pleasures should be known. The consequence of sense-pleasures should be known. The cessation of sense-pleasures should be known. The training leading to the cessation of sense-pleasures should be known.” Depending on what has this teaching been taught?

Bhikkhus, sense-pleasures are these five: visible objects cognizable by eye-consciousness, that are desirable, delightful, pleasing, alluring, that are accompanied by sensual attachment and enticing; sounds that are cognizable by the ear-consciousness ... smells that are cognizable by nose-consciousness ... taste that are cognizable by the tongue-consciousness ... and tangible objects cognizable by body-consciousness, that are desirable, delightful, pleasing, alluring, that are accompanied by sensual attachment and are enticing.

Bhikkhus, as a matter of fact, visible objects and so on, are not sense-pleasures. In the teaching of the Ariyas (noble ones) sight and so on, should be said to be kama-guna's (sense-objects).

Kāma is saṅkappa-rāga, attachment arisen due to the thinking of beings. The world's fascinating sense objects are not kāma. Saṅkappa-rāga, attachment arisen due to the thinking of beings, exists in the world. Similarly, the fascinating sense objects do exist the world. Under these circumstances the wise dispel desire for sense-objects.

What bhikkhus, is the cause of sense-pleasures?

Contact (phassa) bhikkhus, is the cause of sense-pleasures.

Bhikkhus, what are the differences in Sense-pleasures?

Bhikkhus, the different kinds of sense-pleasures are as follows: desire for visible objects is one kind, desire for sounds is another, desire for smells is another, desire for tastes is another; and desire for tangible objects is another. Bhikkhus, these are called the different kinds of kāma.

Bhikkhus, what is the consequence of sense-pleasures?

Bhikkhus, one who is desirous of sense-objects brings about the khandha aggregates connected with the appropriate kilesā kāma, meritoriousness or demeritoriousness.

Bhikkhus, this is called the consequence of sense-pleasures.

Bhikkhus, what is the cessation of sense-pleasures?

Bhikkhus, cessation of contact is the cessation of sense-pleasures.

Only the Ariya Path of Eight Constituents is the practice leading to the cessation of sense-pleasures.

What is this Ariya Path of Eight Constituents?

Right View, right thinking, right speech, right action, right livelihood, right effort, right mindfulness and right concentration constitute the Ariya Path of Eight Constituents.

Bhikkhus, when the Ariya disciple knows sense-pleasure thus, knows their cause thus, knows their differences, knows their consequence thus, knows their cessation thus, and knows the practice leading to their cessation thus, then the Ariya disciple knows the Noble Practice that conduces to the cessation of defilements and to the blowing up of defilements.

“Bhikkhus, sense-pleasures should be known ...p... the practice leading to the cessation of sense-pleasures ...p... “these words uttered by me are uttered dependant on this. (1)

“Bhikkhus, sensation should be known ...p... the practice leading to the cessation of sensation should be known” . Dependant on what are these words uttered by me?

Bhikkhus, sensations are these: pleasant sensation, unpleasant sensation and sensation that is neither pleasant nor unpleasant.

What, bhikkhus, is the cause of sensations?

Contact, bhikkhus, is the cause of sensations.

Bhikkhus, what are the differences in sensation?

Bhikkhus, there is pleasant sensation associated with defilements, pleasant sensation not associated with defilements. There is unpleasant sensation associated with the defilements, unpleasant sensation not associated with defilements. There is sensation that is neither pleasant nor unpleasant, that is associated with defilements, sensation that is neither pleasant nor unpleasant, that is not associated with the defilements.

Bhikkhus, these are the differences in sensation.

Bhikkhus, what is the consequence of sensations? He who experiences sensation brings about the khandha aggregates connected with the appropriate meritoriousness or demeritoriousness.

Bhikkhus, this is called the consequence of sensation.

Bhikkhus, what is the cessation of the sensation?

Bhikkhus, cessation of contact (phassa), is the cessation of sensation.

Only the Ariya Path of Eight Constituents is the practice leading to the cessation of sensation.

What is this Ariya Path of Eight Constituents?

Right view ...p... Right Concentration constitutes the Ariya Path of Eight Constituents.

Bhikkhus, when the Ariya disciple knows sensations thus, knows their cause thus, knows their differences thus, knows their consequences thus and, knows their cessation thus, knows the practice leading to their cessation thus, then the Ariya disciple knows the Noble Practice that conduces to the cessation of sensations and to the blowing up of defilements.

“Bhikkhus, sensations should be known ...p... the practice leading to the cessation of sensations should be known?” These words uttered by me are uttered dependant on this. (2)

“Bhikkhus, perception should be known ...p... the practice leading to the cessation of perception should be known”. Dependant on what are these words uttered by me?

Bhikkhus, these are the six perceptions: perception of visible-objects, perception of sounds, perception of smells, perception of tastes, perception of tangible-objects, and perception of mind-objects.

What, bhikkhus, is the cause of perception?

Contact, bhikkhus, is the cause of perception.

What, bhikkhus, are the differences in perception?

Bhikkhus, these are the differences in perceptions: perception of visible-objects is one, perception of sounds is another, perception of smells is another, perception of tastes is another, perception of tangible-objects is another, perception of mind-objects is another. Bhikkhus, these are called the differences in perceptions.

Bhikkhus, what is the consequence of perceptions?

It can be said of all things in such manner (in such a manner as has been noticed), “He has had this perception”, (such and such it was perceived; and such and such it is called). Bhikkhus, this is called the consequence of perceptions.

What is the cessation of perceptions?

Cessation of contact (phassa) is the cessation of perceptions.

Only the Ariya Path of Eight Constituents is the practice leading to the cessation of perceptions.

What is this (the Ariya Path of Eight Constituents)?

Right view ...p... right concentration constitutes the Ariya Path of Eight Constituents.

Bhikkhus, when the Ariya disciple knows perception thus, knows their cause thus, knows their differences thus, knows the consequence thus, knows their cessation thus, and knows the practice leading to their cessation thus, then the Ariya disciple knows the Noble Practice that conduces to the cessation of perceptions and to the blowing up of the defilements.

“Bhikkhus, perceptions should be known ...p... the practice leading to the cessation of perceptions should be known”.

These words uttered by me are uttered dependant on this. (3)

“Bhikkhus, āsavas (moral intoxicants) should be known ...p... the practice leading to the cessation of āsavas should be known”. In dependance on what are these words spoken by me?

Bhikkhus, the āsavas are these three namely: kāmāsava (craving for sense-pleasures), bhavāsava (craving for better existences), avijjāsava (craving of ignorance).

Bhikkhus, what is the cause of āsavas?

Bhikkhus, ignorance (avijjā) is the cause of āsavas.

Bhikkhus, what are the differences in the āsavas?

Bhikkhus, there are the āsavas that lead to niraya, to the realm of animals, to the realm of miserable and ever hungry beings, to the realm of human beings, and to the world of devas, these are the differences in āsavas.

Bhikkhus, what is the consequence of āsavas?

Bhikkhus, he who is possessed of avijjā, brings about the khandha aggregates connected with the appropriate meritoriousness or demeritoriousness.

Bhikkhus, this is called the consequence of the āsavas.

Bhikkhus, what is the cessation of āsavas?

Bhikkhus, the cessation of ignorance is the cessation of āsavas.

Only the Ariya Path of Eight Constituents, Constitutes the practice leading to the cessation of āsavas.

What is this Ariya Path of Eight Constituents?

Right view ...p... right concentration, constitute the Ariya Path of Eight Constituents.

Bhikkhus, when the Ariya disciple knows the āsavas thus, knows their cause thus, knows their differences thus, knows their consequence thus, knows their cessation thus and knows their practice leading to their cessation thus, then the Ariya disciple knows the Noble Practice that conduces to the cessation of āsavas and to the blowing up of the defilements.

“Bhikkhus, āsavas should be known ...p... the practice leading to the cessation of āsavas should be known”. These words uttered by me are uttered in dependance on this. (4)

Bhikkhus, kamma (action) should be known. The practice leading to the cessation of kamma should be known. Dependant on what are these words spoken by me?

Bhikkhus, volition that brings about action, physical, verbal or mental, is kamma.

Bhikkhus, what is the cause of kamma?

Contact (phassa), bhikkhus, is the cause of kamma.

Bhikkhus, what are the differences in kamma?

Bhikkhus, there is kamma that conduces to experience pain in niraya, to experience pain as an animal, to experience pain as an ever hungry being, to experience pain and pleasure in the human world and to experience pleasure in the world of devas. These are the differences in kamma.

Bhikkhus, what is the consequence of kamma?

Bhikkhus, I say that the consequence of kamma is threefold: consequence (as experience) in this life, consequence (as experienced) in the next (second) life and consequence (as experienced) in a relevant future life, starting from the third existence.

Bhikkhus, this is called the consequence of kamma.

Bhikkhus, what is the cessation of kamma?

Bhikkhus, the cessation of contact is the cessation of kamma.

Only the Ariya Path of Eight Constituents leading to the cessation of kamma.

What is this the Ariya Path of Eight constituents?

Right view ...p... right concentration, constitute the Ariya Path of Eight Constituents.

Bhikkhus, when the Ariya disciple knows kamma thus, knows their cause thus, knows their differences thus, knows their consequence thus, knows their cessation thus, knows the practice leading to the cessation of kamma thus, then the Ariya disciple knows the Noble Practice that conduces to the cessation of kamma and to the blowing up of defilements.

“Bhikkhus, kamma should be known ...p... the practice leading to the cessation of kamma should be known. These words spoken by me are spoken dependant on this. (5)

“Bhikkhus, dukkha (ills) should be known. Its cause should be known. Differences in dukkha should be known. Its consequences should be known. The practice leading to the cessation of dukkha should be known”. Dependant on what are these words spoken by me?

Birth is dukkha, ageing is dukkha, illness is dukkha, death is dukkha, grief, lamentation, bodily pain, mental, dis-

stress of mind, despair, the craving for what one wants is also dukkha. In short, the five aggregates which are the objects of clinging are dukkha.

Bhikkhus, what is the cause of dukkha?

Craving (taṇhā) bhikkhus, is the cause of dukkha.

Bhikkhus, what are the differences in dukkha?

Bhikkhus, there is dukkha, that is severe, dukkha that is slight, dukkha that gradually passes away and dukkha, that rapidly passes away. Bhikkhus, these are the differences in dukkha.

Bhikkhus, what is the consequence of dukkha?

Bhikkhus, someone in this world, being plagued by dukkha, and with mind overwhelmed, is grieved and distressed, has to undergo lamentation and wailing with beating of breast and is bewildered. In other words, being plagued by dukkha and with mind overwhelmed, he seeks (relief) outside the sāsana (the Buddha's teaching), (bewailing) "who can let me have a verse or two of manta (incantation) that can extinguish this dukkha? "Bhikkhus, I say that the consequence of dukkha is extreme bewilderment and search (for relief). Bhikkhus, this is called the consequence of dukkha.

Bhikkhus, what is the cessation of dukkha?

Bhikkhus, the cessation of craving is the cessation of dukkha.

Only the Ariya Path of Eight Constituents constitutes the practice that will lead to the cessation of dukkha.

What is this Ariya Path of Eight Constituents?

Right View ...p... right concentration, constitutes the Ariya Path of Eight Constituents.

Bhikkhus, when the Ariya disciple knows dukkha thus, knows its cause thus, knows the differences thus, knows

its consequences thus, knows its cessation thus, knows the practice leading to the cessation of dukkha thus, the noble ariya disciple knows the Noble Practice that conduces to the cessation of dukkha and to the blowing up of defilements.

“Bhikkhus, dukkha should be known. The cause of dukkha should be known. Differences in dukkha should be known. The consequence of dukkha should be known. The cessation of dukkha should be known. The practice leading to the cessation of dukkha should be known. “These words spoken by me are spoken dependant on this”.(6)

Bhikkhus, this is the discourse (desanā) on nibbedhika-pariyāya, the blowing up of the defilements.

End of the Nibbedhika-pariyāya Sutta,
the ninth in this Vagga,

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10. SĪHANĀDA SUTTA

Discourse Concerning Bold Utterance

64. Bhikkhus, the strengths of the Tathāgata are these six.

Being possessed of these six strengths, the Tathāgata acknowledges his supreme status (as the Buddha) makes a bold declaration, at assemblies and turns the wheel of the noble dhamma.

What are the six?

In this Teaching bhikkhus, the Tathāgata knows fundamentally and truly, what is cause as cause and what is not cause as not cause. Bhikkhus, knowing thus fundamentally and truly what is cause as cause and what is not cause

as not cause, is the strength of the Tathāgata. Dependant on this strength, the Tathāgata acknowledges his supreme status as the Buddha, makes a bold declaration in assemblies, and turns the wheel of the noble dhamma. (1)

And again, bhikkhus, the Tathāgata knows fundamentally and truly, with its relations its root and the consequence of the past, the future and the present actions. Bhikkhus, knowing thus fundamentally and truly with discrimination, with its relation and its root, the consequence of the past, the future, and the present actions, is the strength of the Tathāgata. Dependant on this strength, the Tathāgata acknowledges his supreme status as the Buddha, makes a bold declaration in assemblies and turns the wheel of the noble dhamma. (2)

And again, bhikkhus, the Tathāgata knows fundamentally and truly mental absorption, release, concentration and attainment of concentration, as regards their impurity, purity and rising. Bhikkhus, knowing thus ...p... is the strength of the Tathāgata. Dependant on this strength the Tathāgata acknowledges his Supreme status as the Buddha, makes a bold declaration in assemblies and turns the wheel of the noble dhamma. (3)

And again bhikkhus, the Tathāgata can recollect the many and varied past existences, and what does he recollect? He can recollect one existence, or two existences ...p... many and varied existences of the past with their characteristics and related facts (such as names and clans). Bhikkhus, being able to recollect thus is the strength of the Tathāgata. Dependant on this strength, the Tathāgata acknowledges his superme status as the Buddha, makes a bold declaration in assemblies and turns the wheel of the noble dhamma. (4)

And again bhikkhus, the Tathāgata can know, with the Divine Power of Sight, which is extremely clear surpassing the sight of men ...p... he knows beings coming into

existence in accordance with their kamma action. Bhikkhus, beings able to know, with the Divine Power of Sight which is extremely clear and surpassing the sight of men ...p... he knows beings coming into existence in accordance with their kamma actions, is the strength of the Tathāgata. Dependant on this strength, the Tathāgata acknowledges his supreme status as the Buddha, makes a bold declaration in assemblies and turns the wheel of the noble dhamma. (5)

And again, bhikkhus, the Tathāgata having, extinguished the āsavas ...p... realizes, attains and abides therein (arahattaphala). Bhikkhus, such realization of arahattaphala through extinction of āsavas ...p... is the strength of the Tathāgata. Dependant on this strength, the Tathāgata acknowledges his supreme status as the Buddha, makes a bold declaration in assemblies and turns the wheel of the noble dhamma. These, bhikkhus, are the six strengths of the Tathāgata and the Tathāgata, who is endowed with these strengths acknowledges his supreme status as the Buddha, makes a bold declaration in assemblies and turns the wheel of the noble dhamma. (6)

Bhikkhus, when the Tathāgata makes that bold declaration, people approach and ask him to make them understand the Buddha's knowledge which fundamentally and truly comprehends what is cause as cause and what is not cause as not cause. The Tathāgata, when so asked, makes them as fundamentally and truly manifested in his wisdom, what is cause as cause and what is not cause as not cause. (1).

Bhikkhus, when the Tathāgata makes that bold declaration, people approach and ask him to make them understand the Buddha's knowledge, fundamentally and truly comprehends kamma actions of the past, future and the present, with their relations, their roots and their consequence. The Tathāgata, when so asked, makes them understand as fundamentally and truly manifested in his wisdom, kamma actions

of the past, the future and the present, with its relation, their roots and their consequences. (2)

Bhikkhus, when the Tathāgata makes that bold declaration, people approach and ask him to understand the Buddha's knowledge which fundamentally and truly comprehends, regarding their impurity, purity and rising (mental absorption, release concentration and, attainment of concentration). The Tathāgata, when so asked, lets them understand as fundamentally and truly manifested in his wisdom, regarding their impurity, purity and rising (mental absorption, release concentration and attainment of concentration). (3)

Bhikkhus, when the Tathāgata makes that bold declaration, people approach and ask him to make them understand the Buddha's knowledge which fundamentally and truly comprehends the recollection of past existences. The Tathāgata, when so asked, makes them understand, as fundamentally and truly manifested in his wisdom, recollection of past existences. (4)

Bhikkhus, when the Tathāgata makes that bold declaration, people approach and ask him to make them know, understand the knowledge of the Buddha which fundamentally and truly comprehends the passing away and arising of beings. The Tathāgata, when so asked, makes them understand, as fundamentally and truly manifested in his wisdom, the passing away and arising of beings. (5)

Bhikkhus, when the Tathāgata makes that bold declaration, people approach and ask him to make them understand the Buddha's knowledge, which fundamentally and truly understands the extinction of āsavas ...p... the Tathāgata, when so asked, makes them understand, as fundamentally and truly manifested in his wisdom, the extinction of āsavas ...p... (6)

Bhikkhus, I say that regarding those six strengths, in the one with concentrated mind, there arises the knowledge that comprehends fundamentally and truly what is cause as

cause, and what is not cause as not cause. I do not say that it arises in the one without concentrated mind.

I say that in the one with concentrated mind, there also arises the knowledge that comprehends the kamma actions of the past, the future and the present, fundamentally and truly, by means of the consequence of its relation, its root. I do not say that it arises in the one without concentrated mind.

I say that in the one with concentrated mind there also arises the knowledge that comprehends fundamentally and truly mental absorption, release concentration and attainment of concentration, regarding their impurity, purity and rising. I do not say that it arises in the one with concentrated mind. I say that in the one with concentrated mind there also arises the knowledge that fundamentally and truly comprehends can the recollection of past existences. I do not say that it arises in the one without concentrated mind.

I say that in the one with concentrated mind, there also arises the knowledge that knows fundamentally and truly the passing away and arising of beings. I do not say that it arises in the one without concentrated mind. (5)

With the extinction of āsavas ...p... I say that in the one with concentrated mind there arises the knowledge that fundamentally and truly comprehends the extinction of āsavas. I do not say that it arises in the one without concentrated mind. (6)

Bhikkhus, thus is concentration the condition (for the attainment of the six above knowledges). Non-concentration is not the condition.

End of the Sīhanāda Sutta,
the tenth in this Vagga.

End of the Mahā Vagga, the sixth Vagga.

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Namo tassa bhagavato arahato sammāsambuddhassa

II. DUTIYA PAṆṆĀSAKA

The Second Fifty Suttas

vii. DEVATĀ VAGGA

1. Anāgāmiṭṭhala Sutta
2. Arahatta Sutta
3. Mitta Sutta
4. Saṅgaṇikārāma Sutta
5. Devatā Sutta
6. Samādhi Sutta
7. Sakkhibhabba Sutta
8. Bala Sutta
9. Paṭhama Tajjhāna Sutta
10. Dutiya Tajjhāna Sutta

vii. DEVATĀ VAGGA

1. ANĀGĀMIPHALA SUTTA

Discourse on Anāgāmi Fruition

65. Bhikkhus, Anāgāmi fruition cannot be realized without the abandonment of the six factors.

What are the six? They are:

Lack of conviction.

Lack of shame (to do evil).

Lack of dread (to do evil).

Being indolent.

Lack of mindfulness.

Lack of wisdom.

Bhikkhus, Anāgāmi fruition cannot be realized without the abandonment of these six factors.

Bhikkhus, Anāgāmi fruition can be realized with the abandonment of these six factors.

Bhikkhus, Anāgāmi fruition can be realized with the abandonment of these six factors.

What are the six? They are:

Lack of conviction.

Lack of shame (to do evil)

Lack of dread (to do evil).

Being indolent.

Lack of mindfulness.

Lack of wisdom.

Bhikkhus, Anāgāmi fruition can be realized with the abandonment of these six factors. (Said the Bhagavā).

End of the Anāgāmiphala Sutta,

the first in this Vagga.

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2. ARAHATTA SUTTA**Discourse on Arahatta-fruit**

66. Bhikkhus, Arahatta-fruit cannot be realized without abandonment of six factors.

What are the six? They are:

Sloth (unpreparedness of mind)

Torpor (unpreparedness of mental concomitants)

Restlessness (of mind)

Worry (thinking what is not a fault as a fault, thinking what is a fault as not a fault).

Lack of conviction.

Unmindfulness

Bhikkhus, Arahatta-fruit cannot be realized without abandonment of these six factors.

Bhikkhus, Arahatta-fruit can be realized with abandonment of these six factors.

What are the six? They are:

Sluggishness of the mind (torpor)

Inertness of the mental factors

Distraction (of the mind)

Remorse

Lack of conviction

Unmindfulness

Bhikkhus, Arahatta-fruit can be realized with abandonment of these six factors.

End of the Arahatta Sutta,
the second in this Vagga.

3. MITTA SUTTA

Discourse on Friends

67. Bhikkhus, a bhikkhu who has evil friends, who has evil companions, who are intimate with evil friends, who resorts to evil friends, who are devoted to them and who is constantly devoted to them, and for him who imitates the behaviour of his evil friends, there is no possibility that the excellent practice of the duties of a bhikkhu will be fulfilled. Without fulfilling the excellent practice of the duties of a bhikkhu there is no possibility that he will conform to the rules of good breeding (*sekha dhamma*). Without conforming to the rules of good breeding, there is no possibility that he will observe (the four kinds of) moral precepts. Without observing the four kinds of moral precepts, there is no possibility that he will be able to abandon attachment to existence in sensuous sphere ... to existence in the fine material sphere or attachment to existence in the non material sphere.

Bhikkhus, a bhikkhu who has good friends, who has good companions, who is intimate with good friends, who resorts to good friends, who is devoted to good friends, who is constantly devoted to good friends, and for him who imitates the behaviour of his good friends, there is the possibility that he will develop the excellent practice of the duties of a bhikkhu. On fulfilling the excellent practice of the duties of a bhikkhu, there is the possibility that he will conform to the rules of good breeding (*sekkha dhamma*). On conforming to the rules of good breeding there is the possibility that he will observe (the four kinds of) moral precepts. On observing (the four kinds of) moral precepts there is the possibility that

he will be able to abandon attachment to existence in the sensuous sphere or attachment to existence in the fine material sphere or attachment to existence in the non-material sphere.

End of the Mitta Sutta,
the third in this Vagga.

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4. SAṄGANĪKĀRĀMA SUTTA

Discourse on Delight in Company

68. Bhikkhus, for a bhikkhu who delights in company, who finds joy in company, who repeatedly finds delight in company; who delights in assembly, who finds joy in assembly, who repeatedly finds delight in assembly, there is no possibility that he will delight in solitary seclusion. For one who finds no delight in solitary seclusion, there is no possibility that he will be able to concentrate his mind on insight meditation. For one who cannot concentrate his mind on insight meditation, there is no possibility that he will be able to fully develop vipassanā right view. For one who does not fully develop right view there is no possibility that he will fully develop right concentration. For one who does not fully develop right concentration there is no possibility that he able to abandon the ten fetters. For one who does not abandon the ten fetters there is no possibility that he will realize Nibbāna.

Bhikkhus, for a bhikkhu who does not delight in company, who does not find joy in company, who does not repeatedly find delight in company; who does not delight in assembly, who does not find joy in assembly, who does not repeatedly find delight in assembly, there is the possibility that he will delight in solitary seclusion. For one who delights in

solitary seclusion, there is the possibility that he will concentrate his mind on insight meditation. For one who concentrates his mind on insight meditation, there is the possibility that he will be able to fully develop right view. For one who fully develops vipassanā right view, there is the possibility that he will be able to fully develop right concentration. For one who fully develops right concentration, there is the possibility that he will be able to abandon the ten fetters. For one who abandons the ten fetters, there is the possibility that he will realize Nibbāna.

End of the Saṅgaṇikārāma Sutta,
the fourth in this Vagga.

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5. DEVATĀ SUTTA

Discourse Relating to What a Deva Said

69. At that time, about the middle of the night, a deva of very delightful appearance, illuminating the entire Jetavana monastery with his radiance, approached the Bhagavā, made his obeisance and standing at a suitable place, and respectfully said to the Bhagavā thus:

“Venerable Sir, these six dhammas are not to the detriment of a bhikkhu. What are the six?

Reverencing the Buddha.

Reverencing the Dhamma.

Reverencing the Saṅgha.

Respect for the Training.

Being amenable to admonition.

Having good companions.

Venerable Sir, these six factors are not to the detriment of a bhikkhu". The Bhagavā liked and approved of what was said. The deva, then, knowing that the Bhagavā liked for and approved of his words, made his obeisance to the Bhagavā, and respectfully vanished then and there.

The Bhagavā, then when the night had passed, said to the bhikkhus thus:

Bhikkhus, tonight, about the middle of the night, a deva of very delightful appearance, appeared, illuminating the entire Jetavana monastery with his radiance, approached me, made his obeisance to me and, at a suitable place, repeatedly said to me thus:

"Venerable Sir, these six factors are not to the detriment of a bhikkhu. What are the six?

Reverencing the Buddha.

Reverencing the Dhamma.

Reverencing the Saṅgha.

Respect for the Training.

Being amenable to admonition.

Having good companions.

Venerable Sir, these six dhammas are not to the detriment of a bhikkhu". Having said these words to me, the deva made his obeisance to me and respectfully vanished then and there.

On the Bhagavā saying so, the Venerable Sāriputta, making obeisance to the Bhagavā, respectfully said:

Venerable Sir, the dhamma that the Bhagavā has taught in brief, I know its meaning in detail thus:

In this Teaching Venerable Sir, a bhikkhu has himself reverence for the Buddha; is used to mentioning the virtue of such reverence for the Buddha; makes those bhikkhus who do not have such reverence, come to have such reverence;

and mentions truly, on all appropriate occasions, the virtue of bhikkhus, having such reverence.

(The bhikkhu) himself has reverence for the Dhamma ...

(The bhikkhu) himself has reverence for the Saṅgha ...

(The bhikkhu) himself has respect for the Training ...

(The bhikkhu) himself is amenable to admonition ...

He (the bhikkhu) himself has good companions; is used to mentioning the virtue of having good friends; makes the bhikkhus who do not have good friends, come to have good friends; and mentions truly, on all appropriate occasions, the virtue of bhikkhus who have good friends.

Venerable Sir, the dhamma that the Bhagavā has taught in brief, I know its meaning in detail thus.

Well done, Sāriputta, well done!

Sāriputta, you know very well the meaning in detail of the dhamma that I have taught in brief.

In this Teaching Sāriputta, a bhikkhu has himself reverence for the Buddha; is used to mentioning the virtue of such reverence for the Buddha; makes those bhikkhus who do not have reverence, come to have such reverence; and mentions truly on all appropriate occasions, the virtue of bhikkhus having such reverence.

(The bhikkhu) himself has reverence for the Dhamma ...

(The bhikkhu) himself has reverence for the Saṅgha ...

(The bhikkhu) himself has respect for the Training ...

(The bhikkhu) himself is amenable to admonition ...

He (the bhikkhu) himself has good friends; is used to mentioning the virtue of having good friends; makes the bhikkhus who do not have good friends, come to have good friends; and mentions truly, on all appropriate occasions, the virtue of bhikkhus who have good friends.

Sāriputta, the meaning in detail of the dhamma that I have taught in brief, should be noted thus.

End of the Devatā Sutta,
the fifth in this Vagga.

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6. SAMĀDHI SUTTA

Discourse on Concentration

70. Bhikkhus, for a bhikkhu who has concentration that is not calm, that has not (yet) become sublime, that has not attained tranquillity, that has not reached steadfastness of mind there is no possibility, that he will gain various kinds of supernormal powers: being one, he becomes many; and from being many, he becomes one ...p... and he gains mastery over his body (to reach) even up to the world of the brahmās, if he so wishes.

There is no possibility that he will be able to gain the Divine Hearing Power, which is extremely clear, surpassing the hearing powers of men, which enables him to hear both kinds of sounds of devas and men, whether far or near

There is no possibility that he will be able to know with discrimination another's mind with his own, that he will know the lustful mind as such ...p... that he will know the mind liberated (from defilements), as such.

There is no possibility that he will be able to recollect many and varied existences of the past. What he does recollect? He does not recollect one existence or two existences...p... He will not be able to recollect many and varied existences,

together with their characteristics and related facts (such as names and clans).

There is no possibility that he will be able to see, with the Divine Power of Sight which is extremely clear, surpassing the sight of men; beings ...p... know beings coming into existence according to their kamma. There is no possibility that, owing to extinction of the āsavas ...p... that bhikkhu will be able to realize Arahatta-Fruition and abide therein.

For a bhikkhu who has concentration is calm, that has become sublime, that has attained tranquillity and that has reached steadfastness of mind there is the possibility that he will have various kinds of supernormal powers ...p... and that he will gain mastery over his body (to reach) even up to the world of the brahmās, if he so wishes.

There is the possibility that he will be able to gain the Divine Hearing Power which is extremely clear, surpassing the hearing power of devas, which enables him to hear both kinds of sounds of devas and men whether far or near.

There is the possibility that he will be able to know with discrimination another's mind with his own, that he will know the lustful mind as such ...p... he will know the mind (from defilements) as such.

There is this possibility that he will be able to recollect many and varied existences of the past.

And what does he recollect?

He recollects one existence or two existences ...p... he will be able to recollect many and varied existences of the past with their characteristics and related facts (such as names and clans).

There is this possibility that he will be able to see, with the Divine Power of Sight that surpasses the eye of humans beings. He will be able to know beings passing away and coming into existence, inferior or superior beings, beautiful or ugly beings, beings both good or bad destinations. He knows beings arising according to their own kamma actions.

There is this possibility that he will be able to attain, owing to extinction and of the absence āsavas, emancipation of the mind, which is free from āsavas ...p... He will realize Arahatta-Fruition and abide therein.

End of the Samādhi Sutta,
the sixth in this Vagga.

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7. SAKKHIBHABBA SUTTA

Discourse on Realization

71. Bhikkhus, a bhikkhu who is possessed of the six factors will not be able to realize the dhamma (i.e. arahattaship with abhiññā), whenever there is the (proper) basis (i.e. tranquillity meditation and insight meditation).

What are the six?

In this Teaching bhikkhus, a bhikkhu

Does not know fundamentally and truly thus: “These dhammas tend to be decreasing progress”.

Does not know fundamentally and truly thus: “These dhammas tend to be stable”.

Does not know fundamentally and truly thus: “These dhammas tend to be distinctive”.

Does not know fundamentally and truly thus: “These dhammas tend to break up (defilements).”

Is not used to doing what is respectful.

Is not used to doing what is proper,

Bhikkhus, a bhikkhu who is possessed of these six factors, will not be able to realize the dhamma (i.e. arahatship with abhiññā), whenever there is the (proper) basis (i.e., tranquillity meditation and insight meditation).

Bhikkhus, a bhikkhu who is possessed of the six factors will be able to realize the dhamma (i.e., arahatship with abhiññā) whenever there is the (proper) basis (i.e. tranquillity meditation and insight meditation).

What are the six?

In this Teaching bhikkhus, a bhikkhu

Knows fundamentally and truly thus:” These dhammas tend to be decreased”.

Knows fundamentally and truly thus: “These dhammas tend to be stable”.

Knows fundamentally and truly thus: “These dhammas tend to be distinctive”.

Knows fundamentally and truly thus: “These dhammas tend to break up (defilements)”.

Is used to doing what is respectful.

Is used to doing what is proper.

Bhikkhus, the bhikkhu who is possessed of these six factors will be able to realize the dhamma (i.e., arahatship with abhiññā) whenever there is the (proper) basis (i.e., tranquillity meditation and insight meditation).

End of the Sakkebhaddha Sutta,

the seventh in this Vagga.

8. BALA SUTTA

Discourse on Strength

72. Bhikkhus, a bhikkhu who is possessed of the six factors will not be able to attain to strength of concentration (samādhi).

What are the six?

In this Teaching bhikkhus, a bhikkhu—

Is not skilled in entering upon concentration.

Is not skilled in remaining stable in concentration.

Is not skilled in rising from concentration.

Is not used to doing what is respectful.

Is not used to doing constantly what he should.

Is not used to doing what is proper.

Bhikkhus, the bhikkhu who is possessed of these six factors will not be able to attain to strength of concentration.

Bhikkhus, a bhikkhu who is possessed of these six factors will be able to attain to strength of concentration (samādhi).

What are the six?

In this Teaching bhikkhus, a bhikkhu—

Is skilled in entering upon concentration.

Is skilled in remaining stable in concentration.

Is skilled in rising from concentration.

Is used to doing what is respectful.

Is used to doing what he should.

Is used to doing what is proper.

Bhikkhus, the bhikkhu who is possessed of these six factors will be able to attain to strength of concentration.

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

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9. PATHAMA TAJJHĀNA SUTTA

First Discourse Concerning First Jhāna

73. Bhikkhus, without giving up the six factors it will not be possible to attain to and abide in the first jhāna.

What are the six?

Sense-desire

Ill will

Sloth and torpor

Restlessness and worry

Uncertainty.

That person does not discern fundamentally and truly, with jhānic knowledge the faults in sensual pleasures.

Bhikkhus, without giving up these six dhammas, it is not possible to attain to and abide in the first jhāna.

Bhikkhus, by giving up the six factors, it is possible to attain to and abide in the first jhāna.

What are the six?

Sense-desire

Ill-will

Sloth and torpor

Restlessness and worry

Uncertainty.

That person does not discern fundamentally and truly with jhānic knowledge the faults in sensual pleasures.

Bhikkhus, by giving up these six factors it is possible to attain to and abide in the first jhāna.

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

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10. DUTIYA TAJJHĀNA SUTTA

Second Discourse Concerning First Jhāna

74. Bhikkhus, without giving up the six factors it is not possible to attain to and abide in the first jhāna.

What are the six?

Sensual thought.

Destructive thought.

Harmful thought.

Perception of sensual pleasures.

Perception of ill will.

Perception of cruelty.

Bhikkhus, without giving up these six factors, it is not possible to attain to and abide in the first jhāna.

By giving up these six factors, it is possible to attain to and abide in the first jhāna.

What are the six?

Sensual thought.

Destructive thought.

Harmful thought.

Perception of sensual pleasures.

Perception of ill-will.

Perception of cruelty.

Bhikkhus, by giving up these six factors, it is possible to attain to and abide in the first jhāna.

End of the *Dutiya Tījjhāna Sutta*,

the tenth in this *Vagga*.

End of the *Devatā Vagga*, the seventh.

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Namo tassa bhagavato arahato sammāsambuddhassa

II. DUTIYA PAṆṆĀSAKA

The Second Fifty Suttas

viii. ARAHATTA VAGGA

1. Dukkha Sutta
2. Arahatta Sutta
3. Uttarimanussa-dhamma Sutta
4. Sukhasomanassa Sutta
5. Adhigama Sutta
6. Mahantatta Sutta
7. Paṭhama Niraya Sutta
8. Dutiya Niraya Sutta
9. Aggadhama Sutta
10. Rattidivasa Sutta

viii. ARAHATTA VAGGA

1. DUKKHA SUTTA

Discourse on Dukkha

75. Bhikkhus, the bhikkhu who is possessed of the six factors has to live in misery accompanied by hardships, anguish and burning pain in this very life. After death and dissolution of his body, he should certainly expect rebirth in miserable existences.

What are the six? They are:

Sensual thought; destructive thought; harmful thought; perception of sensual pleasures; perception of ill will; perception of cruelty.

Bhikkhus, the bhikkhu who is possessed of these six factors, has to live in misery accompanied by hardships, anguish and burning pain in this very life. After death and dissolution of his body, he should certainly expect rebirth in miserable existences.

Bhikkhus, a bhikkhu who is possessed of the six factors has to live in ease, without hardships, anguish and burning pain in this very life. After death and dissolution of his body he should certainly expect rebirth in a happy existence.

What are the six? They are:

Thought of liberation (from sensual pleasures); thought of goodwill; thought of non-cruelty; perception of liberation (from sensual pleasures); perception of goodwill; perception of non-cruelty.

Bhikkhus, the bhikkhu who is possessed of these six factors, has to live in ease, without hardships, anguish and burning pain, in this very life. After death and dissolution of his body, he should certainly expect rebirth in happy existences.

End of the Dukkha Sutta,
the first in this Vagga.

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2. ARAHATTA SUTTA

Discourse on Arahatsip

76. Bhikkhus, without giving up the six factors, it is not possible to realize Arahatta-fruit.

What are the six? They are:

Conceit, low conceit, excessive conceit, undue self confidence, obduracy, excessive self-depreciation.

Without giving up these six dhammas, it is not possible to realize Arahatta-fruit.

Bhikkhus, with the giving up of the six factors, it is possible to realize Arahatta-fruit.

What are the six? They are:

Conceit, low conceit, excessive conceit, undue self confidence, obduracy, excessive self depreciation.

Bhikkhus, with the giving up of these six factors it is possible to realize Arahatta-fruit.

End of the Arahatta Sutta,
the second in this Vagga.

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3. UTTARIMANUSSA-DHAMMA SUTTA

Discourse on the Dhamma Surpassing the Meritoriousness of Man

77. Bhikkhus, without giving up the six factors, it will not be possible to realize the dhamma which is the Ariya Magga-Insight and Fruition that can destroy the defilements and that surpasses the meritorious dhamma of man.

What are the six?

Unmindfulness, lack of comprehension, unguarded sense faculties, immoderate in eating, pretentious boastfulness, and flattery (for gain).

Bhikkhus, without giving up these six factors, it will not be possible to realize the dhamma which is the Ariya Magga and Fruition that can destroy the defilements and that surpasses the meritorious dhamma of man.

Bhikkhus, by giving up the six factors, it will be possible to realize the dhamma which is the Ariya Magga and Fruition that can destroy the defilements and that surpasses the dhamma of man.

What are the six? They are:

Unmindfulness, lack of comprehension, unguarded sense faculties, not knowing the measure in eating, pretentious boastfulness, and flattery (for gain).

Bhikkhus, by giving up these six factors, it will be possible to realize the dhamma which is the Ariya Magga and Fruition that can destroy the defilements and that surpasses the meritorious dhamma of man.

End of the Arahatta Sutta,
the third in this Vagga.

4. SUKHASOMANASSA SUTTA**Discourse on Physical and Mental Ease**

78. Bhikkhus, a bhikkhu who is possessed of the six factors generally lives in physical ease and mental ease in this very life. He also cultivates the cessation of āsavas.

What are the six? They are-

In this Teaching bhikkhus, the bhikkhu delights in the dhamma, delights in bhāvanā (development of mind), delights in the abandonment (of demeritorious dhammas), delights in detachment, delights in Nibbāna where suffering is no more, and delights in Nibbāna where papañca (expansion of the round of saṃsāra) dhammas are no more.

Bhikkhus, the bhikkhu who is possessed of these six factors will live in physical ease and mental ease in this very life. He also cultivates the conditions for the cessation of āsavas.

End of the Sukhasomanassa Sutta,
the fourth in this Vagga.

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5. ADHIGAMA SUTTA**Discourse on Attainment**

79. Bhikkhus, a bhikkhu who is possessed of six factors will not be able to gain the meritorious dhamma that he has not yet gained, or to develop the meritorious dhamma that he has already gained.

What are the six? They are:

Bhikkhus, the bhikkhu in this Teaching is not skilled in gaining (meritorious or demeritorious dhammas); is not skilled in losing (meritorious or demeritorious dhammas); is not skilled in the means or stratagem (concerning meritorious or demeritorious dhamma); does not bring about desire to gain the meritorious dhammas that he has not yet gained; is not capable of maintaining the meritorious dhammas that he has already gained; and is not capable of keeping them permanently.

Bhikkhus, the bhikkhu who is possessed of these six factors will not be able to gain the meritorious dhammas that he has not yet gained, or to develop the demeritorious dhammas that he has already gained.

Bhikkhus, a bhikkhu who is possessed of the six factors, will be able to gain the meritorious dhammas that he has not yet gained, or to develop the meritorious dhammas that he has gained.

What are the six? They are:

In this Teaching bhikkhus, the bhikkhu is skilled in gaining meritorious and demeritorious dhammas; is skilled in losing (meritorious and demeritorious dhammas), is skilled in the means or stratagem (concerning meritorious and demeritorious dhammas), brings about desire to gain the meritorious dhammas that he has not yet gained, is capable of maintaining the meritorious dhammas that he has already gained, and is capable of keeping them permanently.

Bhikkhus, the bhikkhu who is possessed of the six factors will be able to gain the meritorious dhamma that he has not yet gained, or to develop the meritorious dhammas that he has gained.

End of the Adhigama Sutta,
the fifth in this Vagga.

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6. MAHANTATTA SUTTA**Discourse on Greatness**

80. Bhikkhus, a bhikkhu who is possessed of the six factors, soon attains to greatness and expansion of meritorious dhammas.

What are the six? They are:

In this Teaching bhikkhus, a bhikkhu has much illumination of his intellect, also practises the Dhamma much, has much rapture and joy, also is much avid in (the acquisition of) meritorious dhammas, also is not remiss in (the acquisition of) meritorious dhammas, and also makes more effort in (the acquisition of the same).

Bhikkhus, the bhikkhu who is possessed of these six factors, soon attains to greatness and expansion of meritorious dhammas.

End of the Mahantatta Sutta,
the sixth in this Vagga.

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7. PATHAMA NIRAYA SUTTA**First Discourse on Niraya**

81. Bhikkhus, one who is possessed of the six factors is reborn in niraya as if he is taken away and placed there.

What are the six? They are:

He is used to taking another's life, is used to taking what is not given, is used to committing sexual misconduct, is used to speaking what is not true, has an evil desire, and

also holds wrong view. Bhikkhus, one who is possessed of these six factors is reborn in niraya as if he is taken away and placed there.

Bhikkhus, one who is possessed of the six factors is reborn in the deva world as if he is taken away and placed there.

What are the six? They are:

He abstains from taking another's life; abstains from taking what is not given; abstains from sexual misconduct; abstains from speaking what is not true; has few wants (lit. little desire) and also holds right view. Bhikkhus, the one who is possessed of these six factors is reborn in the deva world as if taken away and placed there. (Said the Bhagavā.)

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

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8. DUTIYA NIRAYA SUTTA

Second Discourse on Niraya

82. Bhikkhus, one who is possessed of the six factors is reborn in niraya as if he is taken away and placed there.

What are the six? They are:

He is used to taking another's life, is used to taking what is not given, is used to committing sexual misconduct, is used to speaking what is not true, is greedy, and also is rude in thought, word and deed. Bhikkhus, the one who is possessed of these six factors is reborn in niraya as if he is taken away and placed there.

Bhikkhus, one who is possessed of the six dhammas is reborn in the deva world as if he is taken away and placed there.

What are the six? They are:

He abstains from taking another's life; abstains from taking what is not given; abstains from sexual misconduct; abstains from speaking what is not true; is not greedy; and also is not rude (in thought, word and deed).

Bhikkhus, one who is possessed of these six factors is reborn in the deva world as if he is taken away and placed there. (Said the Bhagavā.)

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

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9. AGGADHAMMA SUTTA

Discourse on the Sublime Dhamma

82. Bhikkhus, a bhikkhu who is possessed of the six factors cannot realize the sublime dhamma of Arahatta-fruit.

What are the six? They are:

In this Teaching bhikkhus, the bhikkhu has lack of conviction, lack of shame to do evil, lack of fear to do evil, is indolent, is lacking in wisdom, and is too concerned with his body and life.

Bhikkhus, the bhikkhu who is possessed of these six factors, cannot realize the sublime dhamma of Arahatta-fruit.

Bhikkhus, a bhikkhu who is possessed of the six factors, can realize the sublime dhamma of Arahatta-fruit.

What are the six? They are:

In this Teaching bhikkhus, a bhikkhu has conviction, is shame to do evil, is fear to do evil, is diligent, is possessed of wisdom, is not too concerned with his body and life.

Bhikkhus, the bhikkhu who is possessed of these six factors, can realize the sublime dhamma of Arahatta-fruit.

End of the Aggadhamma Sutta,
the ninth in this Vagga.

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10. RATTIDIVASA SUTTA

**Discourse on Increasing and Decreasing of Meritorious
Dhamma Every Day and Night**

84. Bhikkhus, day may come or night may come, the bhikkhu who is possessed of the six factors may expect only a decrease of meritorious dhammas, not an increase of them.

What are the six? They are:

In this Teaching bhikkhus, a bhikkhu has many desires, is distressed (by not getting what he wants), and is not content with what he gets by way of robe, alms-food, monastic dwelling, medicines and medicinal requisites for use in sickness. (He) has no conviction, no morality, is indolent, lacks in mindfulness and lacks wisdom.

Bhikkhus, day may come or night may come, the bhikkhu who is possessed of these six factors, may expect only a decrease a meritorious dhammas, not an increase of them.

Bhikkhus, day may come or night may come, the bhikkhu who is possessed of the six factors, may expect only an increase of meritorious dhammas, not a decrease of them.

What are the six? They are:

In this Teaching bhikkhus, a bhikkhu does not have many desire; is not distressed for not getting what he wants; and is content with what he gets by way of robe, alms food, monastic dwelling, medicines and medicinal requisites for use in sickness. (He) has conviction, has morality, is diligent, is mindful, and has wisdom.

Bhikkhus, day or night may come when the bhikkhu who is possessed of these six factors may expect an increase of meritorious dhammas, not a decrease of them.

End of the Rattidivasa Sutta,

the tenth in this Vagga.

End of the Arahatta Vagga, the Eighth Vagga.

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Namo tassa bhagavato arahato sammāsambuddhassa

II. DUTIYA PAṆṆĀSAKA

The Second Fifty Suttas

ix. SĪTI VAGGA

1. Sītibhāva Sutta
2. Āvaraṇa Sutta
3. Voropita Sutta
4. Sussūsati Sutta
5. Sussūsati Sutta
6. Pahīna Sutta
7. Abhabba Sutta
8. Paṭhama Abhabbaṭhāna Sutta
9. Dutiya Abhabbaṭhāna Sutta
10. Tatiya Abhabbaṭhāna Sutta
11. Catuttha Abhabbaṭhāna Sutta

ix. SĪTI VAGGA

1. SĪTIBHĀVA SUTTA

Discourse on Coolness

85. Bhikkhus, a bhikkhu who is possessed of the six factors cannot realize the incomparable coolness (i.e., Nibbāna).

What are the six? They are:

In this Teaching bhikkhus, a bhikkhu does not restrain his mind (with concentration) when he should; does not activate his mind (with energy and effort) when he should; does not gladden his mind when he should; does not condition his mind into equanimity when he should; has ignoble inclinations, and also delights, in sakkāya (aggregates of existence). Bhikkhus, the bhikkhu who is possessed of these six factors cannot realize the incomparable coolness (i.e. Nibbāna.) matchless. Bhikkhus, a bhikkhu who is possessed of the six factors can realize the incomparable coolness (i.e., Nibbāna).

What are the six? They are:

In this Teaching bhikkhus, a bhikkhu restrains his mind when he should, activates his mind when he should, gladdens his mind when he should, trains his mind in equanimity when he should, has noble inclinations and also delights in Nibbāna. Bhikkhus, the bhikkhu who is possessed of these six factors can realize the incomparable coolness (i.e., Nibbāna).

End of the Sītibhāva Sutta,

the first in this Vagga.

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2. ĀVARAṄA SUTTA

Discourse on Obstruction

86. Bhikkhus, one who is possessed of the six factors though he has the chance to listen to the dhamma of the virtuous, is unable to enter upon the righteous, permanent Ariya Path, which is included in the meritorious dhamma.

What are the six? They are:

(That person) is guilty of the kamma action that acts as an obstruction to attainment of (jhāna, magga phala, rebirth in the deva world). He is possessed of the defilement of wrong views that lead to Niraya (niyatamicchādiṭṭhi) that acts as an obstruction to attainment of (jhāna etc.), is possessed of resultant rebirth with no rest or with two roots that acts as an obstruction to (the attainment of jhāna etc.). He has no conviction; he also has no desire to perform meritorious deeds; and also lacks wisdom.

Bhikkhus, the one who is possessed of these six factors, though he has the chance to listen to the dhamma of the virtuous, is unable to enter the righteous and permanent Ariya Path (magga) that is included in the meritorious dhamma.

Bhikkhus, one who is possessed of the six factors if he listens to the dhamma of the virtuous, is able to enter upon the righteous, and permanent Ariya Path (magga), that is included in the meritorious dhamma.

What are the six? They are:

(That person) is not guilty of pancanantariya kamma action that acts as an obstruction to the attainment of (jhāna, magga, phala, rebirth in the deva world). He is not possessed of the defilement of wrong views that lead to niraya (niyatāmicchādiṭṭhi) that acts as a bar to attainment (of jhāna, etc), he is not possessed of resultant rebirth with no root or

with two roots that acts as a bar. He has conviction, he also has desire to perform (meritorious deeds) and also is possessed of wisdom.

Bhikkhus, the bhikkhu who is possessed of these six factors, if he listens to the dhamma of the virtuous, is able to enter upon the righteous and permanent Ariya Path (magga) that is included in the meritorious dhammas.

End of the *Āvaraṇa Sutta*,
the second in this *Vagga*.

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3. VOROPITA SUTTA

Discourse on Killing

87. Bhikkhus, one who is possessed of the six factors, though he has the chance to listen to the dhamma of the virtuous, is unable to enter upon the righteous permanent Ariya Path, (magga) that is included in the meritorious dhamma.

What are the six? They are:

(That person) kills his own mother; kills his own father; kills an Arahāt; maliciously causes to shed the blood of the Tathāgata; creates schism in the Saṃgha (order of bhikkhus); is unwise (lacks wisdom), dull and is a deaf-mute.

Bhikkhus, one who is possessed of these six factors, though he has the chance to listen to the dhamma of the virtuous, is unable to enter upon the righteous and permanent Ariya path (magga), that is included in the meritorious dhammas.

Bhikkhus, one who is possessed of these six factors, if he listens to the dhamma of the virtuous, is able to enter

upon the righteous, permanent Ariya Path (magga) that is included in the meritorious dhammas.

What are the six? They are:

(That person) does not kill his mother, does not kill his father, does not kill an Arahāt, does not maliciously cause to shed the blood of the Tathāgata, does not create schism in the Saṃgha, is wise, intelligent and is not a deaf-mute.

Bhikkhus, one who is possessed of these six factors, if he listens to the dhamma of the virtuous, is able to enter upon the righteous and permanent Ariya Path (magga), that is included in the meritorious dhammas.

End of the Voropita Sutta,
the third in this Vagga.

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4. SUSSŪSATI SUTTA

Discourse on Listening

88. Bhikkhus, one who is possessed of the six factors, though he has the chance to listen to the dhamma of the virtuous, is unable to enter upon the righteous and permanent Ariya Path (magga), that is included in the meritorious dhammas.

What are the six? They are:

(He) does not listen when the Tathāgata gives a discourse on the Teaching and the Disciple; does not listen attentively to it, does not incline his mind towards it; takes what is to his disadvantage; rejects what is to his advantage; and is possessed of views not compatible (with the Teaching).

Bhikkhus, one who is possessed of these six factors, though he has the chance to listen to the dhamma of the

virtuous, is unable to enter upon the righteous and permanent Ariya Path, that is included in the meritorious dhammas.

Bhikkhus, one who is possessed of the six factors, if he listens to the dhamma of the virtuous, is able to enter upon the righteous and permanent Ariya Path (magga), that is included in the meritorious dhammas.

What are the six? They are:

When the Tathāgata gives a discourse on the Teaching and the Discipline (he) listens to it, he listens to it attentively, he inclines his mind towards it; he takes what is to his advantage; and rejects what is not to his disadvantage; and is possessed of knowledge that is compatible (with the Teaching).

Bhikkhus, the one who is possessed of these six factors, if he listens to the dhamma of the virtuous, is able to enter upon the righteous and permanent Ariya Path, that is included in the meritorious dhammas.

End of the Sussusati Sutta,
the fourth in this Vagga.

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5. APPAHĀYA SUTTA

Discourse on Not Giving Up

89. Bhikkhus, without giving up the six factors, it is not possible to realize the attainment of Right View (i.e., sotāpatti magga).

What are the six? They are:

Illusion of self, uncertainty or doubt, wrong views concerning observances and moral practices, attachment that

leads to miserable existences, hatred that leads to miserable existences, bewilderment that leads to miserable existences. Bhikkhus, without giving up these six factors, it is not possible to realize the attainment of Right View (i.e., sotāpatti magga).

Bhikkhus, by giving up the six factors, it is possible to realize the attainment of Right View. (i.e., sotāpatti magga)

What are the six? They are:

Illusion of self, uncertainty or doubt, wrong views concerning observances and moral practices, attachment that leads to miserable existences, hatred that leads to miserable existences, and bewilderment that leads to miserable existences.

Bhikkhus, by giving up these six factors, it is possible to realize the attainment of Right View. (i.e., sotāpatti magga)

End of the Appahāya Sutta,
the fifth in this Vagga.

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6. PAHĪNA SUTTA

Discourse on Giving Up

90. Bhikkhus, the one who has attained Right View (i.e., sotāpatti magga), should give up these six factors.

What are the six? They are:

Illusion of self, uncertainty or doubt, wrong views concerning observances and moral practices, attachment that leads to the miserable existences, hatred that leads to miserable existences, bewilderment that leads to miserable existences.

Bhikkhus, one who has attained Right View, (i.e., sotāpatti magga) should give up these six factors.

End of the Pahīna Sutta,
the sixth in this Vagga.

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7. ABHABBA SUTTA

Discourse on Not Allowing to Arise

91. Bhikkhus, one who has attained Right View should not allow the six factors to arise.

What are the six? They are:

Illusion of self, uncertainty or doubt, wrong view concerning observancy and moral practices, attachment that leads to miserable existences, hatred that leads to miserable existences, bewilderment that leads to miserable existences.

Bhikkhus, the one who has attained Right View (i.e., sotāpatti magga) should not allow these six factors to arise.

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

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8. PAṬHAMA ABHABBATHĀNA SUTTA

First Discourse on Things Not Compatible

92. Bhikkhus, these are the six factors which are not compatible with one who has attained Right View (i.e. sotāpatti magga).

What are the six? They are:

One who has attained Right View is not liable to abide without respect for and submission to the Teacher; one who has attained Right View is not liable to abide without respect for and submission to the dhamma; one who has attained Right View is not liable to abide without respect for and submission to the Saṃgha; one who has attained Right View is not liable to abide without respect for and submission to the Training; one who has attained Right View is not liable to be breached (breach of the five precepts and sixty two wrong views); one who has attained Right View is not liable to be reborn for an eighth time.

Bhikkhus, these are the six factors which are not compatible with one who has attained Right View (a sotāpanna).

End of the Paṭhama Abhabbathāna Sutta,
the eighth in this Vagga.

9. DUTIYA ABHABBATHĀNA SUTTA

Second Discourse on Things Not Compatible

93. Bhikkhus, these are the six factors which are not compatible with one who has attained Right View (i.e a sotāpanna).

What are the six? They are:

One who has attained Right View is not liable to hold the view that any conditioned phenomena (saṅkhāra dhamma) is permanent; one who has attained Right View is not liable to hold the view that any conditioned phenomena is pleasant;

one who has attained Right View is not liable to hold the view that any conditioned phenomena is self; one who has attained Right View is not liable to commit the view that any conditioned phenomena is committing anantriya kamma; one who has attained the Right View is not liable to revert to the view that belief in (kotuhala maṅgalā) is beneficial to and; one who has attained the Right View is not liable to hold the view that seeing, hearing and experiencing agreeable things are auspicious for one; one who has attained the Right View is not liable to hold the view that seeking a donee outside of the Teaching (who is not worthy of receiving offerings donated for well being in the next existence) is beneficial for one.

Bhikkhus, these are the six factors which are not compatible with a sotapanna.

End of the Dutiya Abhabbathāna Sutta,
the ninth in this Vagga.

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10. TATIYA ABHABBATHANA SUTTA

Third Discourse on Things Not Compatible

94. Bhikkhus, these are the six factors which are not compatible with one who has attained the Right View (i.e., sotāpanna).

What are the six? They are:

One who has attained the Right View is not liable to kill one's own mother; one who has attained the Right View is not liable to kill one's own father; one who has attained the Right View is not liable to an Arahāt; one who has attained the Right View is not liable to maliciously cause to

shed the blood of the Tathāgata; one who has attained the Right View is not liable to create schism in the Saṃgha; one who has attained the Right View is not liable to point to others (besides the Buddha) as Teacher.

Bhikkhus, these are the six factors which are not compatible with one who has attained the Right View.

End of the Tatiya Abhabbathāna Sutta,
the tenth in this Vagga.

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11. CATUTTHA ABHABBAṬHĀNA SUTTA

Fourth Discourse on Things Not Compatible

95. Bhikkhus, these are the six factors which are not compatible with one who has attained the Right View (i.e., sotāpanna).

What are the six?

One who has attained the Right View is not liable to revert to the view that pain and pleasure are done by oneself;

one who has attained the Right View is not liable to revert to the view that pain and pleasure are done by another;

one who has attained the Right View is not liable to revert to the view that pain and pleasure are done by oneself, as well as by another;

one who has attained the Right View is not liable to revert to the view that pain and pleasure arise (by chance) without one's action;

one who has attained the Right View is not liable to revert to the view that pain and pleasure arise without one's action, without any cause; one who has attained the Right View is not liable to revert to the view that pain and pleasure

arise without one's action or the action of another, without any cause.

Why is this so? Bhikkhus, it is because the one with Right View (Sotāpanna) discerns well the cause as well as the consequence.

Bhikkhus, these are the six factors which are not compatible with one who has attained the Right View (Sotāpanna).

End of the Catuttha Abhabbaṭhāna Sutta,
the eleventh in this Vagga.

End of the Sīti Vagga, the ninth Vagga.

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AṄGUTTARA NIKĀYA

SATTAKA NIPĀTA

PAṄṄĀSAKA

The Fifty Suttas

i. DHANA VAGGA

1. Paṭhama Piya Sutta
2. Dutiya Piya Sutta
3. Saṁkhittabala Sutta
4. Vitthatabala Sutta
5. Saṁkhittadhana Sutta
6. Vitthatadhana Sutta
7. Ugga Sutta
8. Saṁyojana Sutta
9. Pahāna Sutta
10. Macchariya Sutta

x. ĀNISAMSA VAGGA

1. PĀTUBHĀVA SUTTA

Discourse on Arising in this World

96. Bhikkhus, it is rare for the six factors, to arise in this world.

What are the six? They are:

It is rare for the Tathāgata, who is worthy of special veneration and who knows all dhammas truly by himself, to arise in the world.

It is rare to find in this world a person who can teach the Doctrine and the Discipline (dhammavinaya) made known by the Tathāgata.

It is rare in the world to be reborn (as a human being) where the virtuous are (majjhimadesa).

It is rare in the world to be without impairment of (one's) sense-faculties.

It is rare in the world to be an intelligent person and not a deaf-mute.

It is rare in the world to have the desire for meritorious action.

Bhikkhus, it is rare for these six factors to arise in the world.

End of the Pātubhāva Sutta,
the first in this Vagga.

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2. ĀNISAMSA SUTTA**Discourse on Benefits**

97. Bhikkhus, these are the six benefits of realization of Sotapatti Fruition.

What are the six? They are:

Steadfastness in the dhamma of the virtuous (the Buddha's Teaching), non-decline in the dhamma (of the virtuous), limitation in his dukkha; possession of Insight knowledge that is not shared with worldlings, discerning well the cause, and also discerning well the consequence.

Bhikkhus, these are the six benefits of realization of Sotapatti Fruition.

End of the Ānisaṃsa Sutta,
the second in this Vagga.

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3. ANICCA SUTTA**Discourse on Impermanence**

98. For the bhikkhu who views any conditioned phenomenon as permanent, there can certainly be no reason for him to be possessed of the Insight knowledge that is compatible with supramundane (lokuttara) dhamma. If he is not possessed of the Insight knowledge compatible with supramundane dhamma, there can be no reason for him to enter upon the righteous Ariya Path, which unfailingly brings about results. If he does not enter upon the Ariya Path

(magga) which unfailingly brings about results, there can be no reason for him to realize Sotāpatti Fruition, or Sakadāgāmi Fruition, or Anāgāmi Fruition, or Arahatta-fruition.

Bhikkhus, for the bhikkhu who views all conditioned phenomena as impermanent, there can certainly be reason for him to be possessed of the Insight knowledge that is compatible with supramundane dhamma. If he is possessed of the Insight knowledge that is compatible with supramundane dhamma there can be reason for him to enter upon the righteous Ariya Path (magga), which unfailingly brings about results. If he can enter upon the Ariya Path which unfailingly brings about results, there can be reason for him to realize Sotāpatti Fruition, or Sakadāgāmi Fruition, or Anāgāmi Fruition.

End of the Anicca Sutta,
the third in this Vagga.

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4. DUKKHA SUTTA

Discourse on Dukkha

99. Bhikkhus, for the bhikkhu who views any conditioned phenomenon as pleasant, there certainly ...p... for the bhikkhu who views all conditioned phenomena as unpleasant there certainly ...p... there can be reason.

End of the Dukkha Sutta,
the fourth in this Vagga.

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5. ANATTA SUTTA**Discourse on Non-Self**

100. Bhikkhus, for the bhikkhu who views any phenomenon as self (atta) ...p...

Bhikkhus, for (the bhikkhu) who views all phenomena as non-self (anatta) ...p... there can be reason.

End of the Anatta Sutta,
the fifth in this Vagga.

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6. NIBBĀNA SUTTA**Discourse on Nibbāna**

101. Bhikkhus, for the bhikkhu who views Nibbāna as unpleasant there can certainly be no reason for him to be possessed of the Insight knowledge that is compatible with supramundane dhamma. If he is not possessed of the Insight knowledge that is compatible with supramundane dhamma, there can be no reason for him to enter upon the righteous Ariya Path(magga), which unfailingly brings about results. If he does not enter upon the righteous Ariya Path (magga), which unfailingly brings about results, there can be no reason for him to realize Sotāpatti Fruition, or Sakādāgami Fruition, or Anāgāmi Fruition, or Arahatta Fruition.

Bhikkhus, for the bhikkhu who views Nibbāna as pleasant, there can certainly be reason for him to be possessed of the Insight knowledge that is compatible of supramundane dhamma. If he is possessed of the Insight

knowledge that is compatible of supramundane dhamma, there can be reason for him to enter upon the righteous Ariya Path (magga) which unfailingly brings about results. If he enters upon the righteous Ariya Path (magga) which unfailingly brings about results, there can be reason for him to realize Sotāpatti Fruition, or Sakadāgāmi Fruition, or Anāgāmi Fruition, or Arahatta Fruition.

End of the Nibbāna Sutta,

the sixth in this Vagga.

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7. ANAVATTHITA SUTTA

Discourse on No Exception

102. Bhikkhus, the bhikkhu who discerns well the six benefits, should be able to establish the perception of impermanence in all conditioned phenomena without making any exception to their being impermanent.

What are the six? They are:

All conditioned phenomena will appear to me as having no exception.

My mind will find no delight in all the worlds.

My mind will rise above all the worlds.

My mind will be inclined towards Nibbāna.

I shall be giving up all the fetters.

I shall become a noble bhikkhu (who is possessed of the Ariya Path).

Bhikkhus, the bhikkhu who discerns well these six benefits should be able to establish the perception of imper-

manence in all conditioned phenomena without making any exception to their (being impermanent).

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

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8. UKKHITTĀSIKA SUTTA

Discourse on the Killer With Uplifted Sword

103. Bhikkhus, the bhikkhu who discerns well the six benefits, should be able to establish the perception of unpleasantness in all conditioned phenomena without making any exception (to their being unpleasant).

What are the six? They are:

The perception of disgust in all conditioned phenomena will be present in me, just as I would be disgusted with a killer with uplifted sword.

My mind will rise above all the worlds.

I will discern peace in Nibbāna.

The defilements that have not been eliminated by Magga-Insight will be eliminated without remainder.

I will be doing what needs to be done (treading the Noble Path).

I will be serving the Teacher (the Buddha) with loving solicitude.

Bhikkhus, the bhikkhu who discerns well these six benefits, should be able to establish the perception of unpleas-

antness in all conditioned phenomena without making any exception (to their being unpleasant).

End of the Ukkhittāsika Sutta,
the eighth in this Vagga.

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9. ATAMMAYA SUTTA

Discourse on Freedom from Craving and Wrong View

104. Bhikkhus, a bhikkhu who discerns well the six benefits, should be able to establish the perception of non-self in all conditioned phenomena without any exception (to their being non-self).

What are the six? They are:

I shall be free from craving and wrong view respecting all the worlds.

All wrong views as "I" will become extinct in me.

Cravings as "Mine" will also become extinct in me.

I shall become possessed of Insight knowledge that is not shared with worldlings.

I shall discern well the causes (of all dhammas).

I shall discern well the consequences arising from causes.

Bhikkhus, the bhikkhu who discerns well these six benefits, should be able to establish the concept of non-self in all conditioned phenomena without any exception (to their being non-self).

End of the Atammaya Sutta,
the ninth in this Vagga.

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10. BHAVA SUTTA**Discourse on Existence**

105. Bhikkhus, these three existences (bhava's) should be given up. The three trainings should be taken up.

Which are the three existences that should be given up? Existence in the sensuous realms, existence in the fine material realm and existence in the non-material realm, should be given up.

Which three trainings should be taken up? Training in higher morality, training in higher Concentration and training in higher Wisdom, should be taken up.

Bhikkhus, once the bhikkhu gives up these three forms of existence and once he has also taken up of these three trainings, then bhikkhus, that bhikkhu should be said to be one who has obliterated craving, who has passed beyond the fetters, who has effected the End of dukkha, because he has truly given up conceit.

End of the Bhava Sutta,
the tenth in this Vagga.

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11. TANHĀ SUTTA**Discourse on Craving**

106. Bhikkhus, the three cravings should be given up; so also the three conceits.

Which three cravings should be given up?

Craving for pleasure of the senses, craving for rebirth (clinging to the views that there can be no ending to existence), and craving for annihilation (of self) (clinging to the view that there is no existence after death), these three cravings should be given up.

Which three conceits should be given up?

Conceit, low conceit, and excessive conceit, these three kind of conceits should be given up.

Bhikkhus, once the bhikkhu has given up these three cravings and these three kinds of conceit, then that bhikkhu should be said to be one who has obliterated craving, who has passed beyond the fetters, who has effected End of the dukkha, because he has truly given up conceit.

End of the *Taṇhā Sutta*,

the eleventh in this *Vagga*.

End of the *Ānisaṃsa Vagga*, the tenth *Vagga*.

End of the Second Fifty Discourses.

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Namo tassa bhagavato arahato sammāsambuddhassa

xi. TIKA VAGGA

1. Rāga Sutta
2. Duccarita Sutta
3. Vitakka Sutta
4. Saññā Sutta
5. Dhātu Sutta
6. Assāda Sutta
7. Arati Sutta
8. Santuṭṭhitā Sutta
9. Dovacassatā Sutta
10. Uddhacca Sutta

xi. TIKA VAGGA

1. RĀGA SUTTA

Discourse on Attachment

107. Bhikkhus, the dhammas are of these three kinds.

What are the three? They are:

Attachment, hatred and bewilderment.

Bhikkhus, to dispel these three kinds of dhamma, three kinds of dhamma should be cultivated.

What are the three? They are:

To dispel attachment (rāga), perception of foulness of things (asubha) should be cultivated.

To dispel hatred (dosa), loving kindness (mettā), should be cultivated.

To dispel bewilderment (moha), Insight knowledge (paññā) should be cultivated.

Bhikkhus, to dispel these three kinds of dhamma, these three kinds of dhamma should be cultivated.

End of the Rāga Sutta,

the first in this Vagga.

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2. DUCCARITA SUTTA

Discourse on Evil Action

108. Bhikkhus, the dhammas are of these three kinds.

What are the three? They are:

Evil committed bodily, verbally and mentally.

To dispel these three kinds of dhamma, three kinds of dhamma should be cultivated.

To dispel evil bodily action, good action should be cultivated.

To dispel evil verbal action, good verbal action should be cultivated.

To dispel evil mental action, good mental action should be cultivated.

Bhikkhus, to dispel these three kinds of dhamma, these three kinds of dhamma should be cultivated.

End of the Duccarita Sutta,
the second in this Vagga.

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3. VITAKKA SUTTA

Discourse on Thoughts

109. Bhikkhus, the dhammas are of these three kinds.
What are the three? They are:

Sensual thought, destructive thought, and harmful thought.

Bhikkhus, the dhammas are of these three kinds.

Bhikkhus, to dispel these three kinds of dhamma, three kinds of dhamma should be developed.

What are the three? They are:

To dispel sensual thought, thought of liberation (from sense desires) should be cultivated.

To dispel destructive thought, thought of goodwill should be developed.

To dispel harmful thought, thought of non-cruelty should be cultivated.

Bhikkhus, to dispel these three kinds of dhamma, these three kinds of dhamma should be cultivated.

End of the Vitakka Sutta,
the third in this Vagga.

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4. SAÑÑĀ SUTTA

Discourse on Perception

110. Bhikkhus, the dhammas are of these three kinds. What are the three. They are:

Perception of sensual pleasures, perception of ill-will, perception of cruelty.

Bhikkhus, the dhammas are of these three kinds.

Bhikkhus, to dispel these three kinds of dhamma, three kinds of dhamma should be cultivated.

What are the three? They are:

To dispel perception of sensual pleasures, perception of liberation should be cultivated.

To dispel perception of ill will, perception of goodwill should be cultivated.

To dispel perception of cruelty, perception of non-cruelty should be cultivated.

Bhikkhus, to dispel these three kinds of dhamma, these three kinds of dhamma should be cultivated.

End of the Saññā Sutta,
the fourth in this Vagga.

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5. DHĀTU SUTTA**Discourse on Elements**

111. Bhikkhus, the dhammas are of these three kinds.

What are the three? They are:

The element (dhātu) of sensual pleasures, the element of ill-will, and the element of cruelty.

Bhikkhus, the dhammas are of these three kinds.

Bhikkhus, to dispel these three kinds of dhamma, three kinds of dhamma should be cultivated.

What are the three?

To dispel the element of sensual pleasures, the element of liberation (from sensual pleasures) should be cultivated.

To dispel the element of ill-will, the element of goodwill should be cultivated.

To dispel the element of cruelty, the element of non-cruelty should be cultivated.

Bhikkhus, to dispel these three kinds of dhamma, these three kinds of dhamma should be cultivated.

End of the Dhātu Sutta,

the fifth in this Vagga.

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6. ASSĀDA SUTTA**Discourse on Enjoyableness**

112. Bhikkhus, the dhammas are of these three kinds.

What are the three? They are:

Wrong view arising from enjoyment of sensual pleasures (i.e. eternalism).

Wrong view regarding one's self arising from illusion of the five aggregates.

Wrong views (which are of 62 kinds).

Bhikkhus, the dhammas are of these three kinds.

Bhikkhus, to dispel these three kinds of dhamma, three kinds of dhamma should be cultivated.

What are the three? They are:

To dispel the wrong view arising from enjoyment of sensual pleasures, the perception of impermanence should be cultivated.

To dispel wrong view arising from illusion of the five aggregates the perception of non-self should be cultivated.

To dispel wrong views, right view should be cultivated.

Bhikkhus, to dispel these three kinds of dhamma, these three kinds of dhamma should be cultivated.

End of the Assāda Sutta,

the sixth in this Vagga.

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7. ARATI SUTTA

Discourse on Non-delight

113. Bhikkhus, the dhammas are of these three kinds.

What are the three? They are:

Non-delight, destructiveness and demeritorious practice.

Bhikkhus, the dhammas are of these three kinds.

Bhikkhus, to dispel these three kinds of dhamma, three kinds of dhamma should be cultivated.

What are the three? They are:

To dispel non-delight, sympathetic joy or kindness should be cultivated.

To dispel destructiveness, non-destructiveness should be cultivated.

To dispel demeritorious practice, meritorious practice should be cultivated.

Bhikkhus, to dispel these three kinds of dhamma, these three kinds of dhammas should be cultivated.

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

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8. SANTUṬṬHITĀ SUTTA

Discourse on Contentment

114. Bhikkhus, the dhamma are of these three kinds.

What are the three? They are:

Discontent, lack of comprehension, excessive want.

Bhikkhus, the dhammas are of these three kinds.

Bhikkhus, to dispel these three kinds of dhamma, three kinds of dhamma should be cultivated.

What are the three? They are:

To dispel discontent, contentment should be cultivated.

To dispel lack of comprehension, comprehension should be cultivated.

To dispel excessive want, few wants should be cultivated.

Bhikkhus, to dispel these three kinds of dhamma, these three kinds of dhamma should be cultivated.

End of the Santuṭṭhitā Sutta,
the eighth in this Vagga.

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9. DOVACASSATĀ SUTTA

Discourse on Non-amenability to Admonition

115. Bhikkhus, the dhammas are of these three kinds. What are the three? They are:

Non-amenability to admonition, having bad companions, distraction of mind.

Bhikkhus, the dhammas are of these three kinds.

To dispel these three dhammas, these three dhammas should be cultivated.

What are the three? They are:

To dispel non-amenability to admonition, amenability to admonition should be cultivated.

To dispel having bad companions, companionship should be cultivated.

To dispel distraction of mind, mindfulness of outbreath and inbreath should be cultivated.

Bhikkhus, to dispel these three kinds of dhamma, these three kinds of dhamma should be cultivated.

End of the Dovacassatā Sutta,
the ninth in this Vagga.

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10. UDDHACCA SUTTA

Discourse on Restlessness of Mind

116. Bhikkhus, the dhammas are of these three kinds.

What are the three? They are:

Restlessness of mind, uncontrolled sense-faculties, and unmindfulness.

Bhikkhus, the dhammas are these three.

Bhikkhus, to dispel these three kinds of dhamma, three kinds of dhamma should be cultivated.

What are the three? They are:

To dispel restlessness of mind, tranquillity of mind should be cultivated.

To dispel uncontrolled sense-faculties, control of the sense-faculties should be cultivated.

To dispel unmindfulness, mindfulness should be cultivated.

Bhikkhus, to dispel these three kinds of dhamma, these three kinds of dhamma should be cultivated.

End of the Uddhacca Sutta,

the tenth in this Vagga.

End of the Tika Vagga, the eleventh Vagga.

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Namo tassa bhagavato arahato sammāsambuddhassa

xii. SĀMAÑÑA VAGGA

1. Kāyānupassī Sutta
2. Dhammānupassī Sutta
3. Tapussa Sutta
- 4-23. Bhallikādi Sutta
24. Rāgapeyyāla

xii. SĀMAÑÑA VAGGA

1. KĀYĀNUPASSĪ SUTTA

Discourse on Contemplating the Body

117. Bhikkhus, without giving up the six kinds of dhamma, one should not be able to abide repeatedly contemplating the body, in the body.

What are the six? They are:

Delight in worldly activities, delight in talk, delight in sleep, delight in company, unguardedness of the sense faculties, not knowing the measure in food taking.

Bhikkhus, without giving up these six dhammas, (one) should not be able to abide repeatedly, contemplating the body, in the body.

Bhikkhus, by giving up the six dhammas, one should be able to abide contemplating the body, in the body.

What are the six? They are:

Delight in worldly activities, delight in talk, delight in sleep, delight in company, unguardedness of the sense-faculties, not knowing the measure in food-taking.

Bhikkhus, by giving up these six dhammas, (one) should be able to abide contemplating the body, in the body.

End of the Kāyānupassī Sutta,

the first in this Vagga.

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2. DHAMMĀNUPASSĪ SUTTA**Discourse on Contemplating the Dhamma**

118. Bhikkhus, without giving up the six dhammas, one should not be able to abide repeatedly, contemplating the aggregates in one's own body ...p... in the aggregates (in other's body) ...p... in one's own body and other's body ...p... contemplating sensation in one's own self ...p... contemplating sensation in other's ...p... contemplating sensation in one's self and others ...p... contemplating one's own mind ...p... contemplating other's mind ...p... contemplating one's own mind and other's mind ...p... abide repeatedly contemplating the dhamma within oneself ...p... contemplating the dhamma in other's ...p... contemplating the dhamma within oneself and in other's.

What are the six? They are:

Delight in worldly activities, delight in talk, delight in sleep, delight in company, unguardedness of the sense-faculties, not knowing the measure in food-taking.

Bhikkhus, by giving up these six dhammas, one should be able to abide contemplating the dhamma in the dhammas arising internally and externally.

End of the Dhammānupassī Sutta,

the second in this Vagga.

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3. TAPUSSA SUTTA**Discourse Concerning Tapussa**

119. Bhikkhus, the householder Tapussa who is possessed of the six kinds of dhamma, has complete confidence

in the virtuous of the Tathāgata, discerns deathless Nibbāna, abides realizing deathless Nibbāna.

What are the six? They are:

Unshakeable perfect faith in the Buddha, unshakeable perfect faith in the Dhamma, unshakeable perfect faith in the Saṃgha, noble morality, noble wisdom, and noble deliverance from the defilements (at the lower Fruitions).

Bhikkhus, the householder Tapussa who is possessed of these six kinds of dhamma has complete confidence in the Tathāgata, discerning the deathless Nibbāna and abides realizing the deathless Nibbāna.

End of the Tapussa Sutta,
the third in this Vagga.

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4-23. BHALLIKĀDI SUTTA

Discourses Concerning Bhallika Sutta and Others

120. Bhikkhus, the householder Bhallika is possessed of the six kinds of dhamma ...p...
121. ... the householder Sudatta named Anāthapiṇḍika ...
122. ... the householder Citta of Macchikāsaṇḍa town ...
123. ... Hathaka Ālavaka ...
124. ... Mahānāma, the Sakyan ruler ...
125. ... Ugga the householder of Vesālī ...
126. ... the householder Uggata ...
127. ... Sūrambaṭṭha ...

128. ... Jīvaka, adopted son of Prince Abhaya ...
 129. ... the householder Nakulapitā ...
 130. ... the householder Tavakaṇṇika ...
 131. ... the householder Pūraṇa ...
 132. ... the householder Isidatta ...
 133. ... the householder Sandhāna ...
 134. ... the householder Vicaya ...
 135. ... the householder Vijayamāhika ...
 136. ... the householder Meṇḍaka ...
 137. ... Vāseṭṭha the lay disciple...
 138. ... Ariṭṭha the lay disciple...
 139. ... Sāragga the lay disciple ... has complete confidence in (the virtues of) the Tathāgata, Discerns the Deathless (Nibbāna), abides realizing the Deathless Nibbāna.

What are the six? They are:

Unshakeable perfect faith in the Buddha, unshakeable conviction in the Dhamma, unshakeable perfect faith in the Saṃgha, noble morality, noble wisdom, and noble deliverance from the defilements (at the lower fruitions).

Bhikkhus, Sāragga the lay disciple who is possessed of these kinds of dhamma, has complete confidence in the virtues of the Tathāgata, discerns the Deathless (Nibbāna), abides realizing the Deathless Nibbāna.

End of the Twenty Third Discourse

End of the Sāmañña Vagga, the twelfth Vagga.

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RĀGAPEYYĀLA

140. Bhikkhus, to know attachment with Magga-Insight, the six kinds of dhamma should be cultivated.

What are the six? They are:

The most excellent of sights, the most excellent of sounds, the most excellent of gains, the most excellent of trainings, the most excellent of services, the most excellent among types of mindfulness.

Bhikkhus, to know attachment with Magga-Insight, these six kinds of dhamma should be cultivated. (1)

141. Bhikkhus, to know attachment with Magga-Insight, the six kinds of dhamma should be cultivated.

What are the six? They are:

Repeated mindfulness of the virtues of the Buddha, repeated mindfulness of the virtues of the Dhamma, repeated mindfulness of the virtues of the Saṃgha, repeated mindfulness of the virtues of morality, repeated mindfulness of the virtues of charitable giving, repeated mindfulness of one's own virtues (like morality) modelled on those of the devas.

Bhikkhus, to know attachment with Magga-Insight, these six kinds of dhamma should be cultivated. (2)

142. Bhikkhus, to know attachment with Magga-Insight, the six kinds of dhamma should be cultivated.

What are the six? They are:

Perception of impermanence, the perception of dukkha in impermanence, the perception of non-self (insubstantiality) in dukkha, the perception of abandonment, the perception of freedom from attachment, perception of cessation.

Bhikkhus, to know attachment with Magga-Insight, these six kinds of dhamma should be cultivated.(3)

143-169. Bhikkhus, to know attachment with discrimination ...p... to entirely extinguish, to give up (abandon), to exhaust, to destroy, to be free from attachment, to bring about cessation, to relinquish, to relinquish further. The six kinds of dhamma should be developed. (4-30).

170-649. Hatred ...p... bewilderment ...p... anger ...p... enmity ...p... ingratitude ...p... rivalry ...p... envy ...p... jealousy ...p... deceit ...p... guile ...p... obduracy ...p... impetuosity ...p... haughtiness ...p... excessive haughtiness ...p... intoxication ...p... carelessness ...p... to know with insight ...p... to know with discrimination ...p... to exhaust entirely ...p... to give up ...p... to void ...p... destroy ...p... to free from attachment ...p... to confine ...p... to forsake ...p... to forsake further ...p... these six kinds of dhamma should be developed. (Said the Bhagavā)

The Bhagavā discoursed on this dhamma. These bhikkhus were pleased with the Bhagavā's discourse and received it rejoicingly. (31-510).

End of the Rāga Peyyāla.

End of the Chakka Nipāta.

THE END OF CHAKKA NIPATA

Namo tassa bhagavato arahatto sammāsambuddhassa

ANGUATTARA NIKĀYA

Collection of Numerically Graduated Discourses

SATTAKA NIPĀTA

The Division of Seven-factor Discourses

Namo tassa bhagavato arahato Sammāsbuddhassa

AṄGUTTARA NIKĀYA

SATTAKA NIPĀTA

PANṆĀSAKA

The Fifty Suttas

i. DHANA VAGGA

1. Paṭhama Piya Sutta
2. Dutiya Piya Sutta
3. Saṁkhittabala Sutta
4. Vitthatabala Sutta
5. Saṁkhittadhana Sutta
6. Vitthatadhana Sutta
7. Uggā Sutta
8. Saṁyojana Sutta
9. Pahāna Sutta
10. Macchariya Sutta

ANĠUTTARA NIKĀYA

SATTAKA NIPĀTA

i. DHANA VAGGA

1. PAṬHAMA PIYA SUTTA

First Discourse on a Lovable Bhikkhu

1. Thus have I heard: Once the Bhagavā was staying at the Jetavana monastery of Anāthapiṇḍika in Sāvattī. It was then that the Bhagavā, after calling 'Bhikkhus' and the bhikkhus responding, 'Venerable Sir', the Bhagavā said thus:

"Bhikkhus, the bhikkhu who is possessed of the seven dhammas is not loved, not cherished and not respected by his companions in the Practice. He does not warm their hearts.

What are the seven? They are:

Bhikkhus, the bhikkhu in this Teaching:

is desirous of gain;

is desirous of respect;

is desirous of not being slighted or ignored (by others);

has no shame (to do evil);

has no fear (to do evil);

has evil desire;

has wrong view.

Bhikkhus, the bhikkhu who is possessed of these seven dhammas is not loved, not cherished and not respected by his companions in the practice. He does not warm their hearts.

Bhikkhus, the bhikkhu who is possessed of the seven dhammas is loved, cherished and respected by his companions in the Practice. He warms their hearts.

What are the seven? They are:

Bhikkhus, the bhikkhu in this teaching:
 is not desirous of gain;
 is not desirous of respect;
 is not desirous of not being slighted or ignored (by others);
 has shame (to do evil);
 has fear (to do evil);
 has little desire;
 has right view.

Bhikkhus, the bhikkhu who is possessed of these seven dhammas, is loved, cherished and respected by his companions in the Practice. He warms their hearts. (Thus said the Bhagavā).

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

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2. DUTIYA PIYA SUTTA

Second Discourse on a Lovable Bhikkhu

2. Bhikkhus, the bhikkhu who is possessed of the seven dhammas is not loved, not cherished and not respected by his companions in the Practice. He does not warm their hearts.

What are the seven dhammas? They are:

Bhikkhus, the bhikkhu in this Teaching:

is desirous of gain;

is desirous of respect;

is desirous of not being slighted or ignored (by others);

has no shame (to do evil);

has no fear (to do evil);

is jealous;

is stingy.

Bhikkhus, the bhikkhu who is possessed of these seven dhammas, is not loved, not cherished and not respected by his companions in the Practice. He does not warm their hearts.

Bhikkhus, the bhikkhu who is possessed of the seven dhammas, is loved, cherished and respected by his companions in the Practice. He warms their hearts.

What are the seven? They are;

Bhikkhus, the bhikkhu in this Teaching:

is not desirous of gain;

is not desirous of respect;

is not desirous of not being slighted or ignored (by others);

has shame (to do evil);

has fear (to do evil);

is not jealous;

is not stingy.

Bhikkhus, the bhikkhu who is possessed of these seven dhammas, is loved, is cherished, is respected by his companions in the Practice. He warms their hearts. (Thus said the Bhagavā).

End of the *Dutiya Piya Sutta*,

the second in this *Vagga*.

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3. SAMKHIITABALA SUTTA

Discourse on Power in Brief

3. Thus have I heard: Once the Bhagavā was staying at the Jetavana monastery of Anāthapiṇḍika in Sāvathī ...p...

Bhikkhus, the powers (bala) are these seven kinds.

What are the seven? They are:

The power of Conviction, the power of Effort, the power of Shame (to do evil), the power of Fear (to do evil), the power of Mindfulness, the power of Concentration and the power of Wisdom. Bhikkhus, the powers are these seven kinds. (Thus said the Bhagavā).

The power of Conviction, the power of Effort, the power of Shame (to do evil), the power of Fear (to do evil), the power of Mindfulness, the power of Concentration, and the power of Wisdom, the seventh.

The wise bhikkhu who is endowed with these seven kinds of power has ease of living, can investigate and reflect on (the dhammas) in the right way, can contemplate with insight knowledge the meaning of the Four Ariya Truths, and has his mind delivered ultimately (from sense objects) in the way of a flame going out.

End of the Samkhittabala Sutta,

the third in this Vagga.

4. VITTHATABALA SUTTA

Discourse on Power in Detail

4. Bhikkhus, the powers (bala) are these seven kinds. What are the seven? They are:

The power of Conviction, the power of Effort, the power of Shame (to do evil), the power of Fear (to do evil), the power of Mindfulness, the power of Concentration and the power of Wisdom.

Bhikkhus, what is the power of Conviction?

Bhikkhus, the Ariya disciple in this Teaching has conviction, conviction in the Tathāgata's Arahattamagga Insight and in the Tathāgata's Perfect Self-Enlightenment.

He believes that "That the Bhagavā is worthy of special veneration (Araham), that he truly comprehends the dhammas by his own intellect and insight (Sammāsambuddha) ...p... that he is the teacher of devas and men (Sathādevamanussānam), that he is the Enlightened One, knowing and teaching the Four Ariya Truths (Buddha), and that he is the Most Exalted (Bhagavā)". Bhikkhus, this should be said to be the power of Conviction.

Bhikkhus, what is the power of Effort?

Bhikkhus, the Ariya disciple in this Teaching abides, dispelling demeritorious dhammas and fulfilling meritorious dhammas with vigorous effort. He is possessed of power, of steadfast energy, and has not dropped the burden of (bringing about) meritorious dhammas. Bhikkhus, this should be said to be the power of Effort.

Bhikkhus, what is the power of Shame (to do evil)?

Bhikkhus, the Ariya disciple in this Teaching has shame (to do evil), physical, verbal and mental; he is ashamed of committing evil demeritorious actions. Bhikkhus, this should be said to be the power of Shame (to do evil).

Bhikkhus, what is the power of Fear (to do evil).

Bhikkhus, the Ariya disciple in this Teaching has Fear (to do evil), physical, verbal and mental; he is afraid of committing evil demeritorious actions. Bhikkhus, this should be said to be the power of Fear (to do evil).

Bhikkhus, what is the power of Mindfulness?

Bhikkhus, the Ariya disciple in this Teaching has Mindfulness, is possessed of highest and mature Mindfulness, and is capable of repeatedly recollecting deeds, speech and thoughts

of long ago. Bhikkhus, this should be said to be the power of Mindfulness.

Bhikkhus, what is the power of Concentration?

Bhikkhus, the Ariya disciple in this Teaching abides free from sensual pleasures ...p... abides attaining to the fourth jhāna. Bhikkhus, this should be said to be the power of Concentration.

Bhikkhus, what is the power of Wisdom?

Bhikkhus, the Ariya disciple in this Teaching has wisdom, and is endowed with the noble insight that can discern the arising and passing away (of conditioned phenomena), that can expel the defilements and that can enable him to realize Nibbāna, that is end of suffering. Bhikkhus, this should be said to be the power of Wisdom. Bhikkhus, the powers are these seven kinds. (Thus said the Bhagavā).

The power of Conviction,

The power of Effort,

The power of Shame (to do evil),

The power of Fear (to do evil),

The power of Mindfulness,

The power of Concentration,

The power of Wisdom, the seventh.

Bhikkhus, the wise bhikkhu who is endowed with these seven kinds of power has ease of living, can investigate and reflect on (the dhamma) in the right way, can contemplate with insight knowledge the meaning of the Four Ariya Truths and has his mind delivered ultimately (from sense-objects) in the way of a flame going out.

End of the Vitthatabala Sutta,
the fourth in this Vagga.

5. SAMKHIITADHANA SUTTA

Discourse on Treasures in Brief

5. Bhikkhus, the wealth or treasures (of the virtuous) are these seven kinds.

What are the seven? They are:

The treasure of Conviction, the treasure of Morality, the treasure of Shame (to do evil), the treasure Fear (to do evil), the treasure of Learning, the treasure of Generosity or Charitable Giving and the treasure of Insight Knowledge. Bhikkhus, the wealth or treasures (of the virtuous) are these seven kinds. (Thus said the Bhagavā).

The treasure of Conviction,

The treasure of Morality,

The treasure of Shame (to do evil),

The treasure of Fear (to do evil),

The treasure of Learning,

The treasure of Generosity or Charitable Giving, and

The treasure of Insight Knowledge, the seventh.

The wise say that any woman or any man who has these treasures (of the virtuous) is one who is not poor. They say that the life of such a person is not in vain.

For that reason, one who is wise should, keeping in mind the teaching of the Buddha, repeatedly strive after (the acquisition of) conviction that makes for brilliance and after morality that is the cause of discerning the Four Ariya Truths.

End of the Samkhittadhana Sutta,

the fifth in this Vagga.

6. VITTHATADHANA SUTTA**Discourse on Treasures in Detail**

6. Bhikkhus, the wealth or treasures (of the virtuous) are these seven kinds.

What are the seven? They are:

The treasure of Conviction, the treasure of Morality, the treasure of Shame (to do evil), the treasure of Fear (to do evil), the treasure of Learning, the treasure of Generosity or Charitable Giving, and the treasure of Insight Knowledge.

Bhikkhus, what is the treasure of Conviction?

Bhikkhus, the Ariya disciple in this Teaching has Conviction, Conviction in the Tathāgata's Arahattamagga-Insight and in the Tathāgata's Perfect Self-Enlightenment.

He believes that 'That Bhagavā is worthy of special veneration (Araham); that he truly comprehends the dhammas by his own intellect and insight (Sammāsambuddha) ...p... that he is the Enlightened One, knowing and teaching the Four Ariya Truths (Buddha); and that he is the Most Exalted (Bhagavā). Bhikkhus, this should be said to be the treasure of Conviction.

Bhikkhus, what is the treasure of Morality?

Bhikkhus, the Ariya disciple in this Teaching abstains from killing living beings ...p... abstains from taking intoxicating drinks that cause forgetfulness. Bhikkhus, this should be said to be the treasure of Morality.

Bhikkhus, what is the treasure of Shame (to do evil)?

Bhikkhus, the Ariya disciple in this Teaching has shame (to do evil), physical, verbal, and mental; he is ashamed of committing evil demeritorious actions. Bhikkhus, this should be said to be the treasure of Shame (to do evil).

Bhikkhus, what is the treasure of Fear (to do evil)?

Bhikkhus, the Ariya disciple in this Teaching has Fear (to do evil) physical, verbal, and mental; he is afraid of committing evil demeritorious actions. Bhikkhus, this should be said to be the treasure of Fear (to do evil).

Bhikkhus, what is the treasure of Learning?

Bhikkhus, the Ariya disciple in this Teaching has heard a great deal (of the teaching) retains and accumulates the teachings he has heard; these teachings are excellent at the beginning, excellent at the middle and excellent at the end, complete in meaning and phrasing, setting out the Noble Practice of Purity, which is absolutely pure, he has heard a great deal of such teachings, commits them to memory, accumulates them by recitation, reflects on them and penetratingly comprehends them through insight. Bhikkhus this should be said to be the treasure of learning.

Bhikkhus, what is the treasure of Generosity or Charitable Giving?

Bhikkhus, the Ariya disciple in this Teaching abides at home with a mind free from miserliness, dispenses in charity freely, has his hands cleansed for charitable giving, delights in charitable giving, is ready to be asked to give, and delights in giving and appropriately distributing. Bhikkhus, this should be said to be the treasure of Generosity or Charitable Giving.

Bhikkhus, what is the treasure of Insight-knowledge?

Bhikkhus, the Ariya disciple in this teaching has Insight-knowledge ...p... is possessed of the sublime Insight-knowledge that enable one to realize Nibbāna that is end of suffering. Bhikkhus, this should be said to be the treasure of Insight-Knowledge.

Bhikkhus, the wealth or treasures (of the virtuous) are these seven kinds. (Thus said the Bhagavā).

The treasure of Conviction,
 the treasure of Morality,
 the treasure of Shame (to do evil),
 the treasure of Fear (to do evil),
 the treasure of Learning,
 the treasure of Generosity or Charitable Giving, and
 the treasure of Insight Knowledge, the seventh,
 The wise say that any woman or any man who has
 these treasures (of the virtuous) is one who is not
 poor.

They say that the life of such a person is not in
 vain. For that reason, one who is wise should, keeping
 in mind the teaching of the Buddha, repeatedly strive
 after (the acquisition of) Conviction that makes for
 brilliance and after Morality that is the cause of dis-
 cerning the Four Ariya Truths.

End of the Vitthatadhana Sutta,
 the sixth in this Vagga.

7. UGGA SUTTA

Discourse to Uggā, the Minister

7. The minister Uggā of Pasenadī, the ruler of Kosala,
 then approached the Bhagavā, made obeisance to the Bhagavā,
 sat at a suitable place and respectfully said to the Bhagavā:

“Wonderful Sir! Marvellous Sir! Venerable Sir, Migāra
 grandson of the householder Rohaṇa is very rich, has plenty
 of property and has plenty of wealth”.

“Minister Uggā, how rich is the householder Migāra,
 grandson of the householder Rohaṇa, how much property
 does he have, how much wealth does he have?” (Asked the
 Bhagavā).

“Venerable Sir, that rich householder has a hundred lakhs of gold. What can be said of the amount of silver (he has)?” (Respectfully said Ugga).

“Minister Ugga, gold and silver as wealth does exist in the world. I do not say that they do not exist. In fact, minister Ugga, that wealth is associated with (loss by) fire, water, ruler, thief and unloved heirs”.

“Minister Ugga, these seven kinds of wealth are not associated with fire, water, ruler, thief and unloved heirs”.

“What are the seven? They are: The wealth of Conviction, the wealth of Morality, the wealth of Shame (to do evil), the wealth of Fear (to do evil), the wealth of Learning, the wealth of Generosity or Charitable Giving, the wealth of Insight Knowledge.

“Minister Ugga, these seven kinds of wealth are not associated with fire, water, ruler, thief and unloved heirs”. (Thus said the Bhagavā).

The wealth of Conviction, the wealth of Morality, the wealth of Shame(to do evil), the wealth of fear (to do evil), the wealth of Learning, the wealth of Generosity or Charitable Giving and the wealth of Insight Knowledge.

The wise say that any woman or any man has their wealth (of the virtuous) is one who is very rich. Indeed, in this world, such a person whether deva or man is incomparable by enemies.

For that reason, one who is wise should, keeping in mind the teaching of the Buddha, repeatedly strive after (the acquisition of) Conviction, that makes for brilliance and after Morality that is the cause of discerning the Four Ariya Truths.

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

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8. SAMYOJANA SUTTA**Discourse on Fetters**

8. Bhikkhus, the fetters are these seven kinds. What are the Seven? They are:

Fetter of attachment to sense pleasures (Anunaya Saṃyojana), fetter of ill-will (Paṭigha Saṃyojana), fetter of wrong view (Diṭṭhi Saṃyojana), fetter of uncertainty (Vicikicchā Saṃyojana), fetter of conceit (Māna Saṃyojana), fetter of craving for better existence (Bhavarāga Saṃyojana) and fetter of ignorance (Avijjā Saṃyojana).

Bhikkhus, the fetters are these seven kinds. (Thus said the Bhagavā).

End of the Saṃyojana Sutta.

the eighth in this Vagga.

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9. PAHĀNA SUTTA**Discourse on Eradication of Fetters**

9. Bhikkhus, to give up and eradicate the seven kinds of fetter, the noble practice is undertaken. What are the seven? They are:

To give up and eradicate the fetter of attachment to sense pleasures, the noble practice is undertaken.

To give up and eradicate the fetter of ill-will ...p... the fetter of wrong view... the fetter of uncertainty ... the fetter of conceit... the fetter of craving for (better) existence ... and the fetter of ignorance, the noble practice is undertaken. Bhikkhus, to give up and eradicate these seven kinds of fetters, the noble practice is undertaken.

Bhikkhus, once the bhikkhu gives up the fetter of attachment to sense pleasures, he has completely cut it off at the roots, he has made it like the stump of a palm tree and has rendered it incapable of coming into existence, so that it is unable to arise again in the future.

Fetter of ill-will ...p... fetter of wrong view ... fetter of uncertainty ... fetter of conceit ... fetter of craving for (better) existence ... he gives up the fetter of ignorance, he has completely cut it off at the roots, has made it like the stump of a palm tree and has rendered it incapable of coming into existence, so that it is unable to arise again in the future.

Bhikkhus, this bhikkhu should then be said to be one who has completely cut off craving, who has untied the fetters, who has brought about End of dukkha by having pulled out conceit completely. (Thus said the Bhagavā).

End of the Pahāna Sutta,
the ninth in this Vagga.

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10. MACCHARIYA SUTTA

Discourse on Stinginess

10. Bhikkhus, the fetters are these seven kinds. What are the seven? They are:

The fetter of attachment to sense pleasures, the fetter of ill-will, the fetter of wrong view, the fetter of uncertainty, the fetter of conceit, the fetter of jealousy, and the fetter of stinginess. Bhikkhus, the fetters are these seven kinds. (Thus said the Bhagavā).

End of the Macchariya Sutta,
the tenth in this Vagga.

End of the Dhana Vagga, the first.

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Namo tassa bhagavato arahato Sammāsbuddhassa

ii. ANUSAYA VAGGA

1. Paṭhama Anusaya Sutta
2. Dutiya Anusaya Sutta
3. Kula Sutta
4. Puggala Sutta
5. Udakūpamā Sutta
6. Aniccānupassī Sutta
7. Dukkhānupassī Sutta
8. Anattānupassī Sutta
9. Nibbāna Sutta
10. Niddasavatthu Sutta

ii. ANUSAYA VAGGA

1. PAṬHAMA ANUSAYA SUTTA

**First Discourse on Defilements not yet been Eradicated
by Magga Insight**

11. Bhikkhus, the defilements that have not yet been eradicated by Magga Insight, Anusaya are these seven kinds. What are the seven? They are:

The Anusaya of attachment to sense pleasure, the Anusaya of ill-will, the Anusaya of wrong view, the Anusaya of uncertainty, the Anusaya of conceit, the Anusaya of craving for (better) existence, and the Anusaya of ignorance. Bhikkhus, the defilements that have not yet been eradicated by Magga Insight are these seven kinds. (Thus said the Bhagavā).

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

2. DUTIYA ANUSAYA SUTTA

Second Discourse on Defilements not yet been Eradicated

by Magga Insight

12. Bhikkhus, to give up and eradicate the seven kinds of Anusaya, the noble practice is undertaken. What are the seven? They are:

To give up and eradicate the Anusaya of attachment to sense pleasures, the noble practice is undertaken.

(To give up and eradicate) the Anusaya of ill will ...p... the Anusaya of wrong view, the Anusaya of uncertainty,

the Anusaya of conceit, the Anusaya of craving for better existence and the Anusaya of ignorance, the noble practice is undertaken. Bhikkhus, to give up and eradicate these seven kinds of Anusaya, the noble practice is undertaken.

Bhikkhus, once the bhikkhu gives up the Anusaya of attachment to sense pleasures has completely cut it off at the roots, has made it like the stump of a palm tree and has rendered it incapable of coming into existences, so that it is unable to arise again in the future.

Once Anusaya of ill will ...p... the Anusaya of wrong view, the Anusaya of uncertainty, the Anusaya of conceit, the Anusaya of craving for (better) existences, and the Anusaya of ignorance are given up, has completely cut them off at the roots, has made them like the stump of a palm tree and has rendered them incapable of coming into existences, so that they are unable to arise again in the future. .

Bhikkhus, this bhikkhu should then be said to be one who has completely cut off craving, who has untied the Anusaya, who has brought about end of dukkha by having pulled out conceit completely. (Thus said the Bhagavā).

End of the Dutiya Anusaya Sutta,

the second in this Vagga.

3. KULA SUTTA

Discourse on Lay Disciple

13. Bhikkhus, (one) should not approach the house of donors possessed of the seven characteristics, if not yet approached (repair to), if it has already been approached, (one) should not sit down.

What are the seven? They are:

(The donors) do not welcome (the bhikkhu) with pleasure; (The donors) do not make obeisance with pleasure; (The donors) do not provide accomodation with pleasure; (The donors) conceal visible offerings from (the bhikkhu).

Despite an abundance of offerings, only a few are given. Though there are excellent offerings, only common and inferior offerings are given.

The offerings are made disrespectfully, not respectfully. Bhikkhus (one) should not approach the house of donors possessed of these seven characteristics, if not yet approached. If it has already been approached, (one) should not sit down.

Bhikkhus, (one) should approach the house of donors who are possessed of the seven characteristics, if not yet approached. If it has already been approached, (one) should sit down.

What are the seven? They are:

(The donors) welcome (the bhikkhu) with pleasure; (The donors) make obeisance with pleasure; (The donors) provide accomodation with pleasure; (The donors) do not conceal visible offerings from (the bhikkhu) when there is an abundance of offerings; many offerings are made when there are excellent offerings; excellent offerings are made. Offerings are made respectfully, not disrespectfully.

Bhikkhus, (one) should approach the house of donors who are possessed of these seven characteristics if not yet approached. If it has been approached (one) should sit down. (Thus said the Bhagavā).

End of the Kula Sutta,
the third in this Vagga.

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4. PUGGALA SUTTA

Discourse on Persons

14. Bhikkhus, these seven kinds of persons are worthy of receiving offerings brought even from afar, are worthy of receiving offerings especially set aside for guests, are worthy of receiving offerings donated for well-being in the next existences, are worthy of receiving obeisance with joined palms raised to the forehead and are incomparably fertile fields for all to sow the seeds of merit.

What are the seven? They are:

Persons who have been freed (from the bondage of) both body and mind; persons who have been freed from the defilements through wisdom; persons who have realized Nibbāna through Magga and Phala; persons who have attained to higher stages of the Path and Fruition through realization of the Four Ariya Truths; persons who have achieved liberation from the defilements through conviction; persons who develop knowledge of the Ariya Path directed by Magga Insight; persons who develop knowledge of the Ariya Path direct by Conviction.

Bhikkhus, these are the seven kinds of persons who are worthy of receiving offerings brought even from afar, are worthy of receiving offerings specially set aside for guests, are worthy of receiving offerings donated for well-being in the next existence, are worthy of receiving obeisance with joined palms raised to the forehead and are incomparably fertile fields for all to sow the seeds of merit. (Thus said the Bhagavā).

End of the Puggala Sutta,

the fourth in this Vagga.

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5. UDAKŪPAMĀ SUTTA

Discourse on Example of Men in Water

15. Bhikkhus, there are in the world seven kinds of persons who are like men in water. What are the seven? They are:

Bhikkhus, someone in this world who sinks and is drowned once and for all;

Bhikkhus, someone in this world who surfaces (from the water) and is drowned;

Bhikkhus, someone in this world who surfaces (from the water) and stays afloat;

Bhikkhus, someone in this world who surfaces (from the water) and looks here and there;

Bhikkhus, someone in this world who surfaces (from the water) and swims;

Bhikkhus, someone in this world who surfaces (from the water) and reaches where he can stand up (in the water);

Bhikkhus, someone in this world who surfaces (from the water) and swims to safety, reaching the other shore, and rests on firm ground that is Nibbāna, having abandoned all demeritoriousness.

Bhikkhus, how does the person sink and is drowned once and for all?

Bhikkhus, someone in this world is possessed of really black demeritorious dhammas. Bhikkhus, thus does the person sink and is drowned once and for all. (1)

Bhikkhus, how does the person surface (from the water) and is then drowned?

Bhikkhus, someone in this world has strong conviction in meritorious dhammas, has strong sense of Shame (to do evil) ...p... has strong sense of Fear (to do evil) ...p... has energetic effort and he has good knowledge of meritorious

dhammas. Thus he surfaces (from the water). However that person's conviction does not remain firm, does not progress, but regresses. That person's sense of Shame (to do evil) ...p... that person's sense of Fear (to do evil), that person's energetic effort and that person's good knowledge does not remain firm, does not progress, but regresses.

Bhikkhus, thus does the person surface (from the water) and is then drowned. (2)

Bhikkhus, how does the person surface (from the water) and stay afloat?

Bhikkhus, someone appears in this world, strong in his conviction in meritorious dhammas. (That person's) sense of Shame (to do evil) ...p... sense of Fear (to do evil) and effort are good and he has good knowledge of meritorious dhammas. That person's conviction does not progress, does not regress but stands still.

That person's sense of Shame (to do evil) ...p... that person's sense of Fear (to do evil) ... and that person's effort ... that person's good knowledge does not regress, does not progress, but stands still.

Bhikkhus, thus does that person surface (from the water) and stays afloat. (3)

Bhikkhus, how does the person surface (from the water) and look here and there?

Bhikkhus, someone appears in this world, strong in his conviction in meritorious dhammas. (That person's) sense of Shame (to do evil) ...p... sense of Fear (to do evil) ... and effort are good. (That person) appears good in his knowledge of meritorious dhammas. That person is a Sotāpanna (stream-winner) who cannot fall into states of ruin, owing to the total extinction of the three fetters and is surely destined to achieve the three higher stages of the Ariya Path.

Bhikkhus, thus does that person surface (from the water) and looks here and there. (4)

Bhikkhus, how does the person surface (from the water) and swim?

Bhikkhus, someone appears in this world strong in his conviction in the meritorious dhammas.

(That person's) sense of shame (to do evil) ...p... sense of fear (to do evil) ... and effort are good. He appears, good in his knowledge of the meritorious dhammas.

That person is a *Sakadāgāmi* who will return only once to the human world, making an end of dukkha, owing to the total extinction of the three lower fetters and attenuation of attachment, hatred and bewilderment.

Bhikkhus, thus does the person surface (from the water) and swim. (5).

Bhikkhus, how does the person surface (from the water) and reach where he can stand up (in the water)?

Bhikkhus, someone appears in this world, strong in his conviction in meritorious dhammas. (That person's) sense of Shame (to do evil) ...p... sense of Fear (to do evil) ... and effort are good. He appears good in his knowledge of the meritorious dhammas. That person is an *Anāgāmi* who will have spontaneous rebirth in the brahmā realm owing to the total extinction of the five lower fetters and who will realize *Parinibbāna* from that realm, without returning to any other realm.

Bhikkhus, thus does the person surface (from the water) and reach where he can stand up (in the water). (6)

Bhikkhus, how does the person become one who surfaces (from the water) swims to safety, reaching the other shore, and rests on firm ground that is *Nibbāna*, having abandoned all demeritoriousness?

Bhikkhus, someone appears in this world, strong in his conviction in meritorious dhammas.

(That person's) sense of shame (to do evil) ...p... sense of fear (to do evil) ... and effort are good. He appears, good in his knowledge of the meritorious dhammas. That person, because of extinction of the āsavas, remains realizing by himself through Magga Insight, attaining to, in this very life, the emancipation of mind (cetovimutti) and the emancipation by insight, which are free from āsavas.

Bhikkhus, thus does the person become one who surfaces (from the water), swims to safety, reaching the other shore, and rests on firm ground that is Nibbāna, having abandoned all demeritoriousness. (7)

Bhikkhus, there obviously exist in this world seven kinds of persons who are like men in water. (Thus said the Bhagavā).

End of the Udakūpamā Sutta,
the fifth in this Vagga.

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6. ANICCĀNUPASSĪ SUTTA

Discourse on Contemplation of Impermanence

16. Bhikkhus, there are these seven kinds of persons who are worthy of receiving offerings brought even from afar, are worthy of receiving offerings especially set aside for guests, are worthy of receiving offerings donated for well-being in the next existence, are worthy of receiving obeisance with joined palms raised to the forehead, and are incomparably fertile fields for all to sow the seeds of merit.

What are the seven? They are:

Bhikkhus, someone in this world repeatedly contemplates all conditioned dhammas as impermanent, perceives them as impermanent and penetratingly knows them to be impermanent. He constantly and exclusively bears this in mind

and abides fully absorbed in it with Vipassanā-insight. That bhikkhu owing to total extinction of the āsavas ...p... abides realizing Nibbāna.

Bhikkhus, that person is the first person who is worthy of receiving offerings brought even from afar, worthy of receiving offerings especially set aside for guests, worthy of receiving offerings donated for well-being in the next existence, worthy of receiving obeisance with joined palms raised to the forehead and is incomparably a fertile field for all to sow the seeds of merit.

Again, bhikkhus, someone in this world repeatedly contemplates all conditioned dhammas as impermanent, perceives them as impermanent, and penetratingly knows them to be impermanent. He constantly and exclusively bears in mind and abides fully absorbed in it with Vipassanā-insight. Soon after, that person has the āsavas extinguished and has his life ended.

Bhikkhus, this is the second person who is worthy of receiving offerings brought even from afar ...p... he is the incomparably fertile field for all to sow the seeds of merit.

Again bhikkhus, someone in this world repeatedly contemplates all conditioned dhammas as impermanent, perceives them as impermanent, and penetratingly knows them to be impermanent. He constantly and exclusively bears this in mind and abides fully absorbed in it with Vipassanā-insight. That person, owing to the total extinction of the five lower fetters is one who realizes Parinibbāna in the middle of his span of life (*Antarāparinibbāyī*) ...p... (He) is one who realizes Parinibbāna beyond the middle of his span of life (*Upahaccaparinibbāyī*) ...p... (He) is one who realizes Parinibbāna without effort (*asañkhāraparinibbāyī*) ...p... (he) is one who realizes Parinibbāna with effort (*Sasañkhāraparinibbāyī*) ...p... (he) is one who, having attained to the Akaniṭṭha realm of Pure Abodes (*Suddhāvāsa*) realizes Parinibbāna in that realm (*Uddham sota-kaniṭṭhagāmi*).

Bhikkhus, this person is the seventh person who is worthy of receiving offerings brought even from afar, worthy of receiving offerings especially set aside for guests, worthy of receiving offerings donated for well-being in the next existence, worthy of receiving obeisance with joined palms raised to the forehead and is incomparably fertile field for all to sow the seeds of merit.

Bhikkhus, these are the seven kinds of persons who are worthy of receiving offerings brought even from afar, worthy of receiving offerings especially set aside for guests, worthy of receiving offerings donated for well-being in the next existence, worthy of receiving obeisance with joined palms raised to the forehead and are incomparably fertile fields for all to sow the seeds of merit. (Said the Bhagavā).

End of the Aniccānupassī Sutta,
the sixth in this Vagga.

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7. DUKKHĀNUPASSĪ SUTTA

Discourse on Contemplation of Suffering

17. Bhikkhus, there are these seven kinds of persons who are worthy of receiving offerings brought even from afar ...p... who are incomparably fertile fields for all to sow the seeds of merit.

What are the seven? They are:

Bhikkhus, someone in this world abides repeatedly contemplating all conditioned dhammas as suffering (dukkha) ...p...

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

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8. ANATTĀNUPASSĪ SUTTA

Discourse on Contemplation of Non-self

18. (Someone in this world abides), repeatedly contemplating all dhammas as nonself (anatta) ...p...

End of the Anattānupassī Sutta,
the eighth in this Vagga.

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9. NIBBĀNA SUTTA

Discourse on Nibbāna

19. (One) abides, repeatedly contemplating Nibbāna as happiness, perceiving it as happiness and penetratingly knowing it to be happiness. He constantly and exclusively bears this in mind and abides fully absorbed in it with Vipassanā-insight. That person, owing to the total extinction of the āsavas ...p... abides, realizing and attaining to it with Vipassanā-insight. Bhikkhus, that person is worthy of receiving offerings brought even from afar ...p... he is the first person who is incomparably fertile field for all to sow the seeds of merit.

Again bhikkhus, someone in this world abides, repeatedly contemplating Nibbāna as happiness, perceiving it as happiness and penetratingly knowing it to be happiness. He constantly and exclusively bears this in mind and abides fully absorbed in it with Vipassanā-insight. Soon after that person has the āsavas extinguished and has his life ended.

Bhikkhus, that person is worthy of receiving offerings brought even from afar ...p... he is the second person who is the incomparably fertile field for all to sow the seeds of merit.

Again bhikkhus, someone in this world abides, repeatedly contemplating nibbāna as happiness, perceiving it as happiness and penetratingly knowing it to be happiness. He constantly and exclusively bears this in mind and abides fully absorbed in it with Vipassanā-insight. That person, owing to the total extinction of the five lower fetters, is one who realizes Parinibbāna in the middle of his span of life ...p... (he) is one who realizes Parinibbāna beyond the middle of his span of life ...p... (he) is one who realizes Parinibbāna without effort ...p... (he) is one who realizes Parinibbāna with effort ...p... (he) is one who, having attained to the Akaniṭṭha realm of Pure abodes (Suddhāvāsa) realizes Parinibbāna in that realm.

Bhikkhus, that person is the seventh person who is worthy of receiving offerings brought even from afar ...p... he is the incomparable fertile field for all to sow the seeds of merit.

Bhikkhus, these are the seven kinds of persons who are worthy of receiving offerings brought even from afar ...p... are the incomparable fertile fields for all to sow the seeds of merit. (Thus said the Bhagavā).

End of the Nibbāna Sutta,
the ninth in this Vagga.

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10. NIDDASA VATTHU SUTTA

Discourse on Niddasa Vatthu

20. Bhikkhus, niddasa vatthuni are these seven kinds.
What are the seven? They are:

Bhikkhus, the bhikkhu in this Teaching:

Is moved by strong desire in observing the three trainings and by devotion, in subsequently doing the same;

is moved by strong desire in practising Vipassanā meditation and by devotion in subsequently doing the same;

is moved by strong desire in destroying craving and by devotion in subsequently doing the same;

is moved by strong desire in observing solitary retreat and by devotion in subsequently doing the same;

is moved by strong desire in putting forth effort and by devotion in subsequently doing the same;

is moved by strong desire in developing mindfulness and comprehension and by devotion in sub-sequently doing the same;

is moved by strong desire in knowing right view with penetration and by devotion in subsequently doing the same.

Bhikkhus, niddasa vatthuni are these seven kinds.
(Thus said the Bhagavā).

End of the Niddasa Vatthu Sutta,
the tenth in this Vagga.

End of the Anusaya Vagga, the second.

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Namo tassa bhagavato arahato Sammāsbuddhassa

iii. VIJJISATTAKA VAGGA

1. Sārandada Sutta
2. Vassakāra Sutta
3. Paṭhama Sattaka Sutta
4. Dutiya Sattaka Sutta
5. Tatiya Sattaka Sutta
6. Bojjhaṅga Sutta
7. Saññā Sutta
8. Paṭhama Parihāni Sutta
9. Dutiya Parihāni Sutta
10. Vipatti Sutta
11. Parābhava Sutta

iii. VAJJĪSATTAKA VAGGA
1. SĀRANDADA SUTTA
Discourse at Sarandada Cetiya

21. Thus have I heard:

Once the Bhagavā was staying at Sārandada cetiya in Vesālī. On that occasion the Bhagavā said to many Licchavī princes who had approached the Bhagavā, made their obeisance and were sitting at suitable places:

“Licchavī princes, I am going to discourse to you on the seven dhammas of non-decline. Listen and bear it well in mind. I shall speak”.

“Very well, Venerable Sir,” responded the princes of Vajjī. The Bhagavā then said thus:

“Licchavī princes, which are the seven dhammas of non-decline?”

Licchavī princes, so long as the Vajjī princes assemble frequently and have many meetings, the furtherance of their welfare and prosperity is to be expected, not their decline”.(1)

“Licchavī princes, so long as the Vajjī princes assemble and disperse in harmony and unity and carry out in harmony and unity the affairs of the Vajjī country, the furtherance of their welfare and prosperity is to be expected, not their decline.(2)

“Licchavī princes, so long as the Vajjī princes refrain from ordaining what has not been ordained before, refrain from abolishing what has been ordained before, and act in conformity with the ancient, established Vajjī practices, customs and institutions, the furtherance of their welfare and prosperity is to be expected, not their decline.”(3)

“Licchavī princes, so long as the Vajjī princes treat their elders with respect, esteem, veneration and reverence, and consider that those elders ought to be listened to, the furtherance

of their welfare and prosperity is to be expected, not their decline.”(4)

“Licchavī princes, so long as the Vajjī princes refrain from forcibly abducting women and maidens and detaining them, the furtherance of their welfare and prosperity is to be expected, not their decline”. (5)

“Licchavī princes, so long as the Vajjī princes show respect, esteem, veneration and reverence towards their shrines, within and without the city, and give appropriate offerings and oblations to be made to those shrines as formerly, without neglect, or omission the furtherance of their welfare and prosperity is to be expected, not their decline”. (6)

“Licchavī princes, so long as Vajjī princes take appropriate measures to afford proper care, protection and security to the Arahats, so that those Arahats who have not yet come to the Vajjī country may come, and so that those who have already come may live in the Vajjī country in ease and comfort, the furtherance of their welfare and prosperity is to be expected not their decline”. (7)

“Licchavī princes, so long as these seven dhammas of non-decline endure among the Vajjī princes, and so long as the Vajjī princes observe and apply these seven dhammas thoroughly, the furtherance of their welfare and prosperity is to be expected, not their decline”. (Thus said the Bhagavā).

End of the Sārandada Sutta,
the first in this Vagga.

2. VASSAKĀRA SUTTA

Discourse to Brahmin Vassakāra

22. Thus have I heard:

Once the Bhagavā was staying at Gijjhakuṭa Hill in

Rājagaha. At that time Ajātasattu, ruler of Magadha country and son of Queen Vedehī, desirous of going and suppressing the Vajjī princes said thus:

“I will exterminate the powerful Vajjī princes, destroy them and bring them to ruin.”

Ajātasattu, ruler of Magadha and son of Queen Vedehī sent for brahmin Vassakāra, chief minister of Magadha and said to him:

Come, Brahmin, go to the Bhagavā, prostrate with your head at his feet and convey these words of mine to him, asking whether the Bhagavā is free from illness and afflictions, whether he is enjoying bodily vigour, strength, ease and comfort: say to the Bhagavā, “Venerable Sir, Ajātasattu, ruler of Magadha and son of Queen Vedehī, prostrates with his head at your feet and asking whether the Bhagavā is free from illness and affliction, whether he is enjoying bodily vigour, strength, ease and comfort. Say also thus: Venerable Sir, Ajātasattu, ruler of Magadha and son of Queen Vedehī, desirous of going and suppressing the Vajjī princes is saying thus: ‘I will exterminate the powerful Vajjī princes, destroy them and bring them to ruin’”. Note well what the Bhagavā says and relate it back to me. Tathāgatas do not say what is not true.

“Very well, Lord” responded chief minister brahmin Vassakāra to King Ajātasattu of Magadha and son of Queen Vedehī. He then approached the Bhagavā and exchanged greetings with the Bhagavā. Brahmin Vassakāra, after ending a glad and memorable conversation seated himself at a suitable place and said to the Bhagavā thus:

“Venerable Gotama, Ajātasattu, ruler of Magadha, son of Queen Vedehī prostrates with his head at Venerable Gotama’s feet and asks whether the Bhagavā is free from illness and afflictions, whether he is enjoying bodily vigor, strength, ease and comfort. Say to the Bhagavā, Venerable Gotama, King

Ajātasattu desirous of going and suppressing the Vajjī princes is saying thus: 'I will exterminate the powerful Vajjī princes, destroy them and bring them to ruin'.

At that time Venerable Ānanda was behind the Bhagavā, fanning the latter. The Bhagavā then asked Venerable Ānanda: "Ānanda, what have you heard? Do the Vajjī princes assemble frequently and have many meetings?"

"Venerable Sir, I have heard that the Vajjī princes assemble frequently and have many meetings".

"Ānanda, so long as the Vajjī princes assemble frequently and have many meetings, Ānanda, the furtherance of their welfare and prosperity is to be expected, not their decline".(1)

"Ānanda, do the Vajjī princes assemble and disperse in harmony and unity and carry out in harmony and unity the affairs of the Vajjī country? What have you heard?"

"Venerable Sir, I have heard that the Vajjī princes assemble and disperse in harmony and unity and carry out in harmony and unity the affairs of the Vajjī country".

"Ānanda, so long as the Vajjī princes assemble and disperse in harmony and unity and carry out in harmony and unity the affairs of the Vajjī country, Ānanda, the furtherance of their welfare and prosperity is to be expected, not their decline".(2)

"Ānanda, do the Vajjī princes refrain from ordaining what has not been ordained before, refrain from abolishing what has been ordained before and act in conformity with the ancient, established Vajjī practices, customs and institutions? What have you heard?"

"Venerable Sir, I have heard that the Vajjī princes refrain from ordaining what has not been ordained before,

refrain from abolishing what has been ordained before and act in conformity with the ancient, established Vajjī practices, customs and institutions”.

“Ānanda, so long as the Vajjī princes refrain from ordaining what has not been ordained before, refrain from abolishing what has been ordained before and act in conformity with the ancient, established Vajjī practices, customs and institutions, Ānanda, the furtherance of their welfare and prosperity is to be expected, not their decline. (3).

“Ānanda, do the Vajjī princes treat their elders with respect, esteem, veneration and reverence and consider that those elders ought to be listened to? What have you heard?”

“Venerable Sir, I have heard that the Vajjī princes treat their elders with respect, esteem; veneration and reverence and consider that those elders ought to be listened to”.

“Ānanda, so long as the Vajjī princes treat their elders with respect, esteem, veneration, reverence and consider that those elders ought to be listened to, Ānanda, the furtherance of their welfare and prosperity is to be expected, not their decline”.(4)

“Ānanda, do the Vajjī princes refrain from forcibly abducting women and maidens and detaining them? What have you heard?”

“Venerable Sir, I have heard that the Vajjī princes refrain from forcibly abducting women and maidens and detaining them”.

“Ānanda, so long as the Vajjī princes do not forcibly abducting women and maidens and detaining them, Ānanda, the furtherance of their welfare and prosperity is to be expected, not their decline”.(5)

“Ānanda, do the Vajjī princes show respect, esteem, veneration and reverence towards their shrines within and

without the city, and cause appropriate offerings and oblations to be made to those shrines as formerly, without neglect or omission? What have you heard?"

"Venerable sir, I have heard that the Vajjī princes show respect, esteem, veneration and reverence towards their shrines within and without the city and cause appropriate offerings and oblations to be made to those shrines as formerly, without neglect or omission".

"Ānanda, so long as the Vajjī princes show respect, esteem, veneration and reverence towards their shrines within and without the city and cause appropriate offerings and oblations to be made to those shrines as formerly, without neglect or omission, Ānanda, the furtherance of their welfare and prosperity is to be expected, not their decline".(6).

"Ānanda, do the Vajjī princes take appropriate measures to afford proper care, protection and security to the Arahats, so that those Arahats who have not yet come to the Vajjī country may come and so that those who have already come may live in the Vajjī country in ease and comfort? What have you heard?"

"Venerable Sir, I have heard that the Vajjī princes take appropriate measures to afford proper care, protection and security to the Arahats, so that those Arahats who have not yet come to the Vajjī country may come and so that those who have already come may live in the Vajjī country in ease and comfort".

"Ānanda, so long as the Vajjī princes take appropriate measures to afford proper care, protection and security to the Arahats, so that those Arahats who have not yet come to the Vajjī country may come and so that those who have already come may live in the Vajjī country in ease and comfort, Ānanda, the furtherance of their welfare and prosperity is to be expected, not their decline". (7) (Thus said the Bhagavā).

The Bhagavā then said to the chief minister of Magadha, Brahmin Vassakāra:

“Brahmin, once I was staying at Sārandada cetiya in Vesālī. Brahmin, at that time I discoursed on the seven dhammas of non-decline, to the Vajjī princes”.

“Brahmin, so long as these seven dhammas of non-decline are established in the Vajjī princes and so long as the Vajjī princes are observing these dhammas of non-decline, the furtherance of their welfare and prosperity is to be expected, not their decline”.

“O Gotama, if only the Vajjī princes are possessed of one dhamma of non-decline, the furtherance of their welfare and prosperity is to be expected, not their decline. If they are possessed of the seven dhammas of non-decline, what can be said then”.

“O Gotama, Ajātasattu, ruler of Magadha country, son of Queen Vedehī, can have no possibility of overcoming the Vajjī princes in battle, unless means of cunning persuasion or of causing discourt (by breaking up their unity) are employed”.

“O Gotama, we are leaving now. We have much business to attend to”. (Thus said the Brahmin Vassakāra).

“Brahmin, you may leave when you wish”. (Said the Bhagavā).

The chief minister of Magadha, the Brahmin Vassakāra delighted and pleased with the Bhagavā’s discourse, rose from his seat and left.

End of the Vassakāra Sutta,
the second in this Vagga.

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3. PAṬHAMA SATTAKA SUTTA**First Discourse on Seven Dhammas**

23. Thus have I heard:

Once the Bhagavā was staying at Gijjhakuṣa Hill in Rājagaha. On that occasion the Bhagavā said to the bhikkhus:

“Bhikkhus, I am going to discourse to you on the seven dhammas of non-decline. Listen and bear in mind well. I shall speak”.

“Very well, Venerable Sir”, responded the bhikkhus to the Bhagavā, then said thus: What are the seven dhammas of non-decline? They are:

Bhikkhus, so long as the bhikkhus assemble frequently and have many meetings, the furtherance of their (spiritual) progress is to be expected, not their decline. (1).

Bhikkhus, so long as the bhikkhus assemble and disperse in harmony and unity and carry out in harmony and unity and attend to the affairs of the Saṃgha (the community of bhikkhus) in harmony and unity, the furtherance of their (spiritual) progress is to be expected, not their decline.(2).

Bhikkhus, so long as the bhikkhus refrain from decreeing what has not been decreed, and follow, not violate the traditions of the past that have been decreed, the furtherance of their (spiritual) progress is to be expected, not their decline.(3).

Bhikkhus, so long as the bhikkhus respect, esteem, venerate, and revere the bhikkhu elders who are of long standing(in their bhikkhuhood) who had long since become bhikkhus, who are fathers and leaders of the Saṃgha, and consider that those bhikkhu elders ought to be listened to, the furtherance of their (spiritual) progress is to be expected, not their decline. (4).

Bhikkhus, so long as the bhikkhus do not follow the will of craving, which arises (within them) and leads to rebirth, the furtherance of their (spiritual) progress is to be expected, not their decline. (5).

Bhikkhus, so long as the bhikkhus have their minds inclined towards (living in) forest hermitages, the furtherance of their (spiritual) progress is to be expected, not their decline. (6).

Bhikkhus, so long as the bhikkhus are looking forward to the arrival of fellow-practitioners who cherish morality and who have not yet arrived, and how the fellow-practitioners who have arrived, may live comfortably, the furtherance of their (spiritual) progress, not their decline. (7)

Bhikkhus, so long as these seven dhammas of non-decline are established in the bhikkhus, and so long as they observe these dhammas, the furtherance of their (spiritual) progress is to be expected, not their decline. (Thus said the Bhagavā).

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

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4. DUTIYA SATTAKA SUTTA

Second Discourse on Seven Dhammas

24. Bhikkhus, I am going to discourse to you on the seven dhammas of non-decline. Listen and bear in mind well ...p... Bhikkhus, what are the seven dhammas of non-decline? They are:

Bhikkhus, so long as the bhikkhus do not remain delighting, enjoying and engaging themselves in mundane activity, the furtherance of their (spiritual) progress is to be expected, not their decline.

Bhikkhus, so long as the bhikkhus, do not remain delighting in talk ...p... in sleep ...p... in gathering and living in company... remain free from the evil desire and uninfluenced by such evil desire ... do not have evil companions and associates and are not inclined towards evil persons ... do not stand still on the Ariya Path (before attainment of arahatta-fruit), content with the little that they have achieved, the furtherance of their (spiritual) progress is to be expected, not their decline.

Bhikkhus, so long as these seven dhammas of non-decline are established in the bhikkhus and so long as they are observed by the bhikkhus, the furtherance of their (spiritual) progress is to be expected, not their decline. (Thus said the Bhagavā).

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

5. TATIYA SATTAKA SUTTA

Third Discourse on Seven Dhammas

25. Bhikkhus, I am going to discourse to you on the seven dhammas of non-decline. Listen to it and bear it in mind well ...p... What are the seven dhammas of non-decline? They are:

Bhikkhus, so long as the bhikkhus are possessed of conviction, the furtherance of their (spiritual) progress is to be expected, not their decline.

Bhikkhus, so long as the bhikkhus have Shame (to do evil) ...p... Fear (to do evil) ... Learning ... Effort ... Mindfulness ... Vipassanā, Pañña (Insight-knowledge), the furtherance of their (spiritual) progress is to be expected, not their decline.

Bhikkhus, so long as these seven dhammas of non-decline are established in the bhikkhus and so long as the bhikkhus observe these dhammas, the furtherance of their (spiritual) progress is to be expected, not their decline. (Thus said the Bhagavā).

End of the Tatiya Sattaka Sutta,
the fifth in this Vagga.

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6. BOJJHAṄGA SUTTA

Discourse on Factors of Enlightenment

26. Bhikkhus, I am going to discourse to you on the seven dhammas of non-decline. Listen to it and bear it in mind well ...p... Bhikkhus, what are the seven dhammas of non-decline? They are:

Bhikkhus, so long as the bhikkhus are developing mindfulness as a factor of enlightenment (satisambojjhaṅga), the furtherance of their (spiritual) progress is to be expected, not their decline.

Bhikkhus, so long as the bhikkhus are developing investigation of the dhamma as a factor of enlightenment (dhammavicaya-sambojjhaṅga) ...p... effort or energy as a factor of enlightenment (viriya-sambojjhaṅga) ... joy as a factor of enlightenment (pīti-sambojjhaṅga) ... tranquillity as a factor of enlightenment (passadhi-sambojjhaṅga) ... concentration as a factor of enlightenment (samādhi-sambojjhaṅga) ... equanimity as a factor of enlightenment (upekkhā-sambojjhaṅga), the furtherance of their (spiritual) progress is to be expected, not their decline.

Bhikkhus, so long as these seven dhammas of non-decline are established in the bhikkhus, and so long as the bhikkhus are observing them, the furtherance of their (spiritual) progress is to be expected, not their decline. (Thus said the Bhagavā).

End of the Bojjhaṅga Sutta,
the sixth in this Vagga.

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7. SAÑÑĀ SUTTA

Discourse on Percaption

27. Bhikkhus, I am going to discourse to you on the seven dhammas of non-decline. Listen to it and bear it in mind well ...p... what are the seven dhammas of non-decline? They are:

Bhikkhus, so long as the bhikkhus are developing the perception of impermanence (anicca), the furtherance of their (spiritual) progress is to be expected, not their decline.

Bhikkhus, so long as the bhikkhus are developing the perception of non-self (anatta) ...p... the perception of repulsiveness (asuba) ... the perception of fault (ādīnava) ... the perception of abandonment (pahāna) ... the perception of absence of attachment (virāga) ... the perception of cessation(nirodha), the furtherance of their (spiritual) progress is to be expected, not their decline.

Bhikkhus, so long as these seven dhammas of non-decline are established in the bhikkhus, and so long as the bhikkhus are observing them, the furtherance of their (spiritual) progress is to be expected, not their decline. (Thus said the Bhagavā).

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

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8. PAṬHAMA PARIHĀNI SUTTA

First Discourse on Decline

28. Thus have I heard:

Once the Bhagavā was staying at the Jetavana monastery of Anāthapiṇḍika in Sāvattī. On that occasion, the Bhagavā said to the bhikkhus thus:

“Bhikkhus, these are the seven dhammas of decline for the bhikkhus still in training (for Arahatsip).

What are the seven? They are:

Delighting in mundane activities, delighting in talk, delighting in sleep, delighting in gathering and living in company, not guarding the doors of sense-faculties, not knowing the ‘measure’ in eating and the bhikkhus still in training reflecting thus in regard to Saṃgha affairs: “The senior theras, elder theras and theras of long standing in charge of Saṃgha affairs will not evidently be fulfilling their appropriate responsibilities” and choosing to do on their own, what should be done by those senior theras. Bhikkhus, these are the seven dhammas of decline for the bhikkhus who are still in training.

Bhikkhus, these are the seven dhammas of non-decline for the bhikkhus who are still in training. What are the seven? They are:

Not delighting in mundane activities, not delighting in talk, not delighting in sleep, not delighting in gathering and living in company, guarding the doors of sense-faculties, knowing the ‘measure’ in eating, the bhikkhus who are still in training reflecting thus in regard to Saṃgha affairs: “The senior theras, elder theras and theras of long standing in charge of Saṃgha affairs will evidently be fulfilling their appropriate responsibilities” and choosing not to do on their own, what should be done by those senior theras. Bhikkhus, these are the seven dhammas of non-decline for the bhikkhus who are still in training. (Thus said the Bhagavā).

End of the Paṭhama Parihāni Sutta,
the eighth in this Vagga.

9. DUTIYA PARIHĀNI SUTTA**Second Discourse on Decline**

29. Bhikkhus, these are the seven dhammas of decline for the lay devotee.

What are the seven? They are:

(The lay devotee) neglects in reverencing the bhikkhus. He is not mindful of hearing the dhamma of the virtuous. He does not observe the higher morality. He lacks veneration for the senior bhikkhu (theras), the junior bhikkhus (nava), and the bhikkhu of middle standing (majjhima), he listens to the dhamma with a mind inclined to criticise and find faults with, looks for a donee outside of the Teaching, and makes his offerings first to those outside of this Teaching. Bhikkhus, these are the seven dhammas of decline for the lay devotee.

Bhikkhus, these are the seven dhammas of non-decline for the lay devotee.

What are the seven? They are:

(The lay devotee) does not neglect in reverencing the bhikkhus. He is mindful of hearing the dhamma of the virtuous. He observes the higher morality. He does not lack veneration for the senior bhikkhus, for the junior bhikkhus, for the bhikkhus of middle standing. He listens to the dhamma with a mind not inclined to criticise and find fault with. He does not look for a donee outside of this Teaching and makes his offerings first to those within this Teaching. Bhikkhus, these are the seven dhammas of non-decline for the lay devotee.

This discourse was delivered by the Bhagavā. After delivering this discourse, the Bhagavā who is accustomed to utter excellent speech, the Sugata, and who is the teacher of men and devas (Sattā) said thus:

The lay devotee neglects in reverencing the bhikkhus with mind trained and practised, and is not mindful of hearing the dhamma of the virtuous.

Neither does he observe the higher morality.

He has no veneration for the bhikkhus and is inclined to listen to the dhamma of the virtuous with a mind bent on criticising.

The lay devotee looks for a donee outside of this Teaching and makes his offerings first to those outside of this Teaching.

The lay devotee who resorts to the seven well-taught dhammas of decline, is lost to the dhamma of the virtuous.

The lay devotee does not neglect in reverencing the bhikkhus with a mind trained and practised.

He is mindful of hearing the dhamma of the virtuous.

He observes the higher morality. His veneration for the bhikkhus increases and he listens to the dhamma of the virtuous with a mind not bent on criticising.

The lay devotee does not look for a donee outside of this Teaching and makes his offerings first to those within this Teaching.

The lay devotee who resorts to these seven well-taught dhammas of non-decline, will not be lost to the dhamma of the virtuous.

End of the *Dutiya Parihāni Sutta*,
the ninth in this *Vagga*.

10. VIPATTI SUTTA**Discourse on Ruin**

30. Bhikkhus, the causes of ruin of the lay devotee are these seven ...p... Bhikkhus, the causes of attainment of the lay devotee are these seven ...p...

End of the Vipatti Sutta,
the tenth in this Vagga.

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11. PARĀBHAVA SUTTA**Discourse on Cause of Ruin**

31. Bhikkhus, the causes of ruin of the lay devotee are these seven ...p... Bhikkhus, the causes of attainment of the lay devotee are these seven. What are the seven? They are:

The lay devotee does not neglect in reverencing the bhikkhus. He is mindful of hearing the dhamma of the virtuous. He observes the higher morality. He has much veneration for the senior bhikkhus, the junior bhikkhus and the bhikkhus of middle standing. He listens to the dhamma with a mind not inclined to criticise and find fault with, does not look for a donee outside of this Teaching and makes his offerings first within this Teaching. Bhikkhus, these are the seven causes of attainment of the lay devotee. (Thus said the Bhagavā).

The lay devotee neglects in reverencing the bhikkhus with a mind trained and practised, is not mindful of hearing the dhamma of the virtuous, and does not observe the higher morality.

He has no veneration for the bhikkhus and is inclined to listen to the dhamma of the virtuous with a mind bent on criticising.

The lay devotee looks for a donee outside of this Teaching and makes his offerings first to those outside of this Teaching.

The lay devotee who resorts to these seven dhammas of decline is lost to the dhamma of the virtuous.

The lay devotee does not neglect in reverencing the bhikkhus with a mind trained and practised. He is mindful of hearing the dhamma of the virtuous. He observes the higher morality. His veneration for the bhikkhus increases and he listens to the dhamma of the virtuous with a mind not bent on criticising.

That lay devotee does not look for a donee outside of the Teaching and makes his offerings first within this Teaching. The lay devotee who resorts to these seven well taught dhammas of non-decline, will not be lost to the dhamma of the virtuous.

End of the Parābhava Sutta,

the eleventh in this Vagga.

End of the Vajjisattaka Vagga, the third Vagga.

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Namo tassa bhagavato arahato sammāsambuddhassa

II. DUTIYA PAṆṆĀSAKA

The Second Fifty Suttas

x. ĀNISAMSA VAGGA

1. Pātubhāva Sutta
2. Ānisaṃsa Sutta
3. Anicca Sutta
4. Dukkha Sutta
5. Anatta Sutta
6. Nibbāna Sutta
7. Anavatthita Sutta
8. Ukkhittāsika Sutta
9. Atammaya Sutta
10. Bhava Sutta

iv . DEVATĀ VAGGA

I. APPAMĀDAGĀRAVA SUTTA

Discourse on Reverencing Mindfulness

32. When the early part of the night had passed (at midnight), a deva with a very delightful appearance came, illuminating the entire Jetavana monastery with his own radiance, approached the Bhagavā, made his obeisance and standing at a suitable place, respectfully said to the Bhagavā:

Venerable sir, these are the seven dhammas of non-decline for the bhikkhus. What are the seven? They are:

Reverencing the Buddha, reverencing the Dhamma, reverencing the Saṃgha, reverencing the training, reverencing concentration of the mind, reverencing mindfulness, reverencing warm greetings (among fellow bhikkhus).

Venerable Sir, these are the seven dhammas of non-decline for the bhikkhus.

The Bhagavā approved of it (the deva's words).

The deva then, knowing that the Bhagavā had approved of his words, made his respectful obeisance to the Bhagavā and vanished from that very place.

The Bhagavā then, when the night had passed, said to the bhikkhus:

“Bhikkhus, when the early part of the night had passed (at midnight) a deva with a very delightful appearance came, illuminating the entire Jetavana monastery with his own radiance, approached me, made his obeisance, and standing at a suitable place, respectfully said to me;

Venerable Sir, these are the seven dhammas of non-decline for the bhikkhus. What are the seven? They are:

Reverencing the Buddha, reverencing the Dhamma, reverencing the Saṃgha, reverencing the training, reverencing concentration of the mind, reverencing mindfulness and reverencing warm greetings (among fellow bhikkhus).

Venerable Sir, these are the seven dhammas of non-decline for the bhikkhus, said the deva.

After respectfully saying those words, the deva made his respectful obeisance to me and vanished from that very place. (Thus said the Bhagavā).

The energetic bhikkhu reverences the Buddha, the Dhamma, earnestly reverences the Saṃgha, reverences concentration of the mind, earnestly reverences the training, reverences mindfulness and reverences warm greetings (among fellow-bhikkhus).

That bhikkhu will not decline and is indeed close to Nibbāna.

End of the Appamādagāraṇa Sutta,
the first in this Vagga.

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2. HIRĪGĀRAVA SUTTA

Discourse on Reverencing Shame to do Evil

33. Bhikkhus, tonight, when the early part of the night had passed (at midnight), a deva with a very delightful appearance came, illuminating the entire Jetavana monastery with his own radiance, approached me, made his obeisance to me, and standing at a suitable place, respectfully said to me thus:

“Venerable Sir, these are the seven dhammas of non-decline for the bhikkhus. What are the seven? They are:

Reverence for the Buddha, reverence for the Dhamma, reverence for the Saṅgha, reverence for the training, reverence for concentration of the mind, reverence for shame (to do evil), and reverence for fear (to do evil).

Venerable Sir, these are the seven dhammas of non-decline for the bhikkhus”, said the deva.

After saying these words, the deva made his respectful obeisance to me and vanished from that very place. (Thus said the Bhagavā).

The energetic bhikkhu reverences the Buddha, the dhamma, earnestly reverences the Saṅgha, reverences concentration of the mind, earnestly reverences the training, is possessed of shame (to do evil) and fear (to do evil), and makes reverence and respect. That bhikkhu will not decline and is indeed close to Nibbāna.

End of the Hirīgārava Sutta,
the second in this Vagga.

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3. PAṬHAMA SOVACASSATĀ SUTTA

First Discourse on Amenability to Admonition

34. Bhikkhus, tonight a deva ...p... said these words respectfully to me:

“Venerable Sir, these are the seven dhammas of non-decline for the bhikkhus.

What are the seven? They are:

Reverence for the Buddha, reverence for the Dhamma, reverence for the Saṃgha, reverence for the training, reverence for concentration of the mind, amenability to admonition and having good companions.

Venerable sir, these are the seven dhammas of non-decline for the bhikkhus” said the deva.

After saying these words, the deva made his respectful obeisance to me and vanished from that very place. (Thus said the Bhagavā).

The energetic bhikkhu reverences the Buddha, the Dhamma, earnestly reverences the Saṃgha, reverences concentration of the mind, earnestly reverences the training, has good companions, is amenable to admonition and makes reverence and respect. That bhikkhu will not decline and is indeed close to Nibbāna.

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

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4. DUTIYA SOVACASSATĀ SUTTA

Second Discourse on Amenability to Admonition

35. Bhikkhus, tonight, when the early part of the night had passed, a deva with a very delightful appearance ...p... Venerable Sir, these are the seven dhammas of non-decline for the bhikkhus.

What are the seven? They are:

“Reverence for the Buddha, reverence for the Dhamma, reverence for the Saṃgha, reverence for the training, reverence

for concentration of the mind, amenability to admonition and having good companions.

Venerable sir, these are the seven dhammas of non-decline for the bhikkhus. Having said these words, the deva respectfully made his obeisance to me, and vanished from that very place.” (Thus said the Bhagavā).

On the Bhagavā saying so, Venerable Sāriputta respectfully said these words to the Bhagavā:

Venerable Sir, I know thus in detail the meaning of the dhamma taught by the Bhagavā in brief. Venerable sir, in this Teaching, the bhikkhu himself reverences the Buddha and habitually mentions the virtue of such reverence. He makes those other bhikkhus who do not reverence the Buddha, observe such reverence. He mentions truly on appropriate occasion the virtue of those other bhikkhus who reverence the Buddha.

He himself reverences the Dhamma ...p... reverences the Saṅgha ... reverences the training ... reverences concentration of the mind ... is amenable to admonition ... has good companions and habitually mentions the virtue of having good companions. He makes those other bhikkhus who do not have good companions observe the virtue of having good companions. He mentions truly on appropriate occasions the virtue of those other bhikkhus who have good companions. Venerable Sir, I understand thus in detail the meaning of the dhamma taught in brief by the Bhagavā. (Thus said the Venerable Sāriputta).

Good! Good! Sāriputta. Sāriputta knows well and in detail the meaning of the dhamma taught by me in brief.

Sāriputta, the bhikkhu in this Teaching himself reverences the Buddha and habitually mentions the virtue of such reverence. He makes those other bhikkhus who do not reverence the Buddha observe such reverence. He mentions truly on

appropriate occasion the virtue of those other bhikkhus who reverence the Buddha.

He himself reverences the Dhamma ...p... reverences the Saṅgha ... reverences the training ... reverences concentration of the mind ... is amenable to admonition ... has good companions and habitually mentions the virtue of having good companions. He makes those other bhikkhus who do not have good companions observe the virtue of having good companions. He mentions truly on appropriate occasion the virtue of those other bhikkhus who have good companions.

Sāriputta, the meaning of the dhamma taught by me in brief should be noted thus in detail. (Thus said the Bhagavā).

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

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5. PATHAMA MITTA SUTTA

First Discourse on Companions

36. Bhikkhus, the companion who is possessed of the seven qualifications should be resorted to. What are the seven? They are:

He is apt to give away what others find it difficult to give away. He does what is difficult to do. He forbears what is difficult to forbear. He discloses his own secret to his companion. He keeps secret his companion's secret that should be kept so. He does not desert his companion in danger and does not slight him when he has gone poor.

Bhikkhus, the companion who is possessed of these seven qualifications should be resorted to. (Thus said the Bhagavā).

The companion gives away what is difficult to give away. He also does what is difficult to do.

Again he forbears harsh words spoken by his companion that are difficult to forbear as well as other things that are difficult to forbear.

He discloses his secret to his companion and keeps secret his companion's secret. He does not desert his companion in danger and does not slight him when he has gone poor.

In this world a companion who has these qualifications should be associated with by one who desire good companions.

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

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6. DUTIYA MITTA SUTTA

Second Discourse on Companions

37. Bhikkhus, though one may be rebuked and driven away by the fellow bhikkhu who is possessed of the seven dhammas, he should be resorted to, honoured and attended upon. What are the seven? They are:

He is worthy of affection, worthy of esteem, of respect. He warms one's heart. He is capable of admonishing others and is forbearing when he himself is admonished by others. He is capable of profound speech on the dhamma and does not urge others where there is no cause for doing so.

Bhikkhus, though one may be rebuked and driven away by the fellow bhikkhu who is possessed of these seven dhammas, he should be resorted to, honoured and attended upon. (thus said the Bhagavā).

The bhikkhu is worthy of affection, of respect.

He warms one's heart. He is capable of admonishing others and is forbearing when he himself is admonished.

He is capable of profound speech and discourse on the Dhamma, and does not urge others where there is no cause for doing so.

The bhikkhu has these qualifications.

The good bhikkhu companion who has these qualifications, who seeks one's benefit, and who is always considerate, should be resorted to by one who wants a good companion, even though he rebukes and drives one away.

End of the Dutiya Mitta Sutta,

the sixth in this Vagga.

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7. PAṬHAMĀ PAṬISAMBHIDĀ SUTTA

First Discourse on Analytical Knowledge

38. Bhikkhus, the bhikkhu who is possessed of the seven dhammas, soon realizes with his own insight the four kinds of analytical knowledge (Paṭisambhidā) and abides there in. What are the seven? They are:

Bhikkhus, the bhikkhu in this Teaching (when his mind is sluggish) knows truly thus, "My mind is sluggish".

When his mind is indolent he knows truly thus, "My mind is indolent".

When his mind is distracted by external objects, he knows truly thus, "My mind is distracted by external objects".

For that person, manifest feelings (*vedanā*) arise, manifest feelings become evident and manifest feelings pass away.

For that person, manifest perceptions (*Saññā*) arise, manifest perceptions become evident and manifest perceptions pass away.

For that person manifest initial thoughts (*vitakka*) arise, manifest initial thoughts become evident and manifest initial thoughts pass away.

That bhikkhu grasps well the sign of what is suitable and of what is unsuitable, of what is inferior or of what is superior, or of dhammas that lead to black demeritoriousness of dhammas that lead to white meritoriousness, grasps the sign well, bears it in mind well, and notes it well, and knows it penetratingly with insight.

Bhikkhus, the bhikkhu who is possessed of these seven dhammas, soon realizes with his own insight the four kinds of analytical knowledge (*paṭisambhidā*) and abides therein. (Thus said the Bhagavā).

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

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8. DUTIYA PAṬISAMBHIDĀ SUTTA

Second Discourse on Analytical Knowledge

39. Bhikkhus, Sāriputta who is possessed of the seven dhammas, realizes with his own insight the four kinds of analytical knowledge (*paṭisambhidā*) and abides therein. What are the seven? They are:

“Bhikkhus, Sāriputta in this Teaching truly knows thus, “My mind has sluggishness” (if his mind has it).

Knows truly thus, “My mind is indolent”.

Knows truly thus, “My mind is distracted by external objects” when it is so distracted”.

For that Sāriputta, manifest feelings arise, manifest feelings become evident and manifest feelings pass away.

Manifest perceptions arise, manifest perceptions become evident and manifest perceptions pass away.

Manifest initial thoughts arise, manifest initial thoughts become evident and manifest initial thoughts pass away.

Sāriputta grasps the sign of what is suitable and of what is unsuitable, of what is inferior and of what is superior, of dhammas that lead to black demeritoriousness and of dhammas that lead to white meritoriousness, grasps the sign well, bears it in mind well, notes it well, and knows it penetratingly with insight.

Bhikkhus, Sāriputta who is possessed of these seven dhammas, realizes with his own insight the four kinds of analytical knowledge (*paṭisambhidā*) and abides therein.

End of the *Dutiya Paṭisambhidā Sutta*,

the eighth in this *Vagga*.

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9. PATHAMA VASA SUTTA

First Discourse on Skill of the Mind

40. Bhikkhus, the bhikkhu who is possessed of the seven dhammas is capable of making the mind accord with his wish, but the mind cannot make the bhikkhu accord with its will. What are the seven? They are:

Bhikkhus, the bhikkhu in this Teaching is skilled in concentration of mind (Samādhi), is skilled in going into Samādhi, abiding in Samādhi and rising from Samādhi, in stabilising Samādhi, in the domain of the object of attention of Samādhi, and in making Samādhi advert to its object of attention.

Bhikkhus, the bhikkhu who is possessed of these seven dhammas is capable of making the mind accord with his wish, but the mind cannot make the bhikkhu accord with its will. (Thus said the Bhagavā).

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

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10. DUTIYA VASA SUTTA

Second Discourse on Skill of the Mind

41. Bhikkhus, Sāriputta who is possessed of the seven dhammas is capable of making the mind accord with his wish, but the mind cannot make Sāriputta accord with its will. What are the seven? They are:

Bhikkhus, in this Teaching Sāriputta is skilled in Samādhi, is skilled in going into Samādhi, abiding in Samādhi and arising from Samādhi, in stabilising Samādhi, in the domain of the object of attention of Samādhi, and in making Samādhi advert to its object of attention.

Bhikkhus, Sāriputta who is possessed of these seven dhammas is capable of making his mind accord with his wish, but the mind cannot make Sāriputta accord with its will. (Thus said the Bhagavā)

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

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11. PATHAMA NIDDASA SUTTA

First Discourse on a Niddasa Bhikkhu

42. Venerable Sāriputta then re-robed himself in the morning, and taking his alms bowl and great robe, entered Sāvathī on his alms-round. It then occurred to Venerable Sāriputta thus: "It is still early to go on my alms-round in Sāvathī . It would be well if I were to approach the monastery of the wandering ascetics who hold beliefs outside of the Buddha's Teaching."

Venerable Sāriputta next approached the monastery of the wandering ascetics who hold beliefs outside of the Buddha's Teaching, exchanged glad greetings with them, and after having amiable and memorable talk with them, was sitting at a suitable place.

At that time, a casual talk arose thus among these assembled wandering ascetics who hold beliefs outside of the Buddha's Teaching.

"Friends, any bhikkhu who has practised the pure and noble discipline fully for twelve years should be said to be a niddasa bhikkhu (i.e. he will not need to practise for another twelve years)."

Then, Venerable Sāriputta neither approved of nor contradicted what the wandering ascetics who held beliefs outside of the Buddha's Teaching had said. Thinking "the Bhagavā will let me know the meaning of what the wandering ascetics had said," he rose from his seat and left.

Venerable Sāriputta then went on his alms-round in Sāvathī, partook of his alms-meal, left the alms-round village, approached the Bhagavā, made his obeisance and sitting at a suitable place, respectfully said thus to the Bhagavā.

Venerable Sir, this morning I re-robed myself, took my alms-bowl and great robe and entered Sāvathī for alms-round.

It occurred to me thus: "It is too early yet to go on alms-round in Sāvathī. It would be well if I could approach to the monastery of the wandering ascetics who hold beliefs outside the Buddha's Teaching, I then approached the monastery of the wandering ascetics who hold beliefs outside the Buddha's Teaching and exchanged glad greetings with them. After I had had an amiable and memorable talk with them, I sat at a suitable place. Venerable Sir, the following casual talk arose among the wandering ascetics who were assembled there.

"Friends, any bhikkhu who has practised the pure and noble discipline fully for twelve years should be said to be a niddasa bhikkhu (i.e., he will not need to practise for another twelve years)."

Venerable Sir, then I neither approved of nor contradicted what the wandering ascetics with beliefs outside the Buddha's Teaching had said. Neither approving of nor contradicting, I thought the Bhagavā will let me know the meaning of what the wandering ascetics had said," rose from my seat and left.

Venerable Sir, in this Teaching of dhamma and vinaya (discipline), would it be sufficient by mere counting of years, to designate a bhikkhu as a niddasa bhikkhu. (Respectfully asked the Venerable Sāriputta).

Sāriputta, in this Teaching of dhamma-vinaya it would not be sufficient by mere counting of years, to designate a bhikkhu as a niddasa bhikkhu.

Sāriputta, I have by myself realized with insight and taught these seven dhammas respecting the niddasa bhikkhu.

What are the seven? They are:

Sāriputta, the bhikkhu in this Teaching is moved by keen desire in observing the discipline. Subsequently, observing the discipline, too, he does not wane in his zeal.

In investigating the dhamma, he is moved by keen desire. In subsequently investigating the dhamma, he does not wane in his zeal.

He is moved by keen desire in getting rid of bad desire. Subsequently getting rid of bad desire, he does not wane in his zeal.

He is moved by keen desire in living in seclusion. In subsequently living in seclusion he does not wane in his zeal.

In putting forth effort, he is moved by keen desire. In subsequently putting forth effort, he does not wane in his zeal.

In mindfulness and mature insight, he is moved by keen desire. Subsequently, too, he does not wane in his zeal in mindfulness and mature insight.

In knowing right view with penetration, he is moved by keen desire. In subsequently knowing right view with penetration, he does not wane in his zeal.

Sāriputta, knowing it with insight, I have taught these seven dhammas respecting the niddasa bhikkhu.

Sāriputta, if the bhikkhu who is possessed of these seven dhammas practises the pure and noble discipline fully for twelve years, he should be said to be a niddasa bhikkhu. If the bhikkhu practises the pure and noble discipline fully for twenty- four years, he should be said to be a niddasa bhikkhu. If the bhikkhu practises the pure and noble discipline fully for thirty- six years, he should be said to be a niddasa bhikkhu. If the bhikkhu practises the pure and noble discipline fully for forty- eight years, he should be said to be a niddasa bhikkhu. (Thus said the Bhagavā).

End of the Paṭhama Niddasa Sutta,
the eleventh in this Vagga.

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12. DUTIYA NIDDASA SUTTA

Second Discourse on a Niddasa Bhikkhu

43. Thus have I heard:

Once the Bhagavā was staying at Ghositārāma monastery in Kosambhī. At that time the Venerable Ānanda in the morning re-robed himself, took his alms-bowl and great robe and entered Kosambhī on his alms-round. It occurred to the Venerable Ānanda at that time that "It is too early yet to go on my alms-round in Kosambhī. It would be well for me to go to the monastery of the wandering ascetics who hold views outside of the Buddha's Teaching".

The Venerable Ānanda then approached the monastery of the wandering ascetics who held views outside of the Buddha's Teaching, and exchanged glad greetings with them. After amiable and memorable talk (with the wandering ascetics), the Venerable Ānanda sat at a suitable place.

At that time, a casual talk occurred thus among these assembled wandering ascetics, who hold views outside the Buddha's Teaching.

Friends, any bhikkhu who has practised the pure and noble discipline fully for twelve years should be said to be a niddasa bhikkhu.

Then, Venerable Ānanda neither approved of nor disapproved what the wandering ascetics, who held views outside the Buddha's Teaching, had said. Thinking, "the Bhagavā will let me know the meaning of what the wandering ascetics had said", he rose from his seat and left.

The Venerable Ānanda then went on his alms-round in Kosambī, partook of his alms-meal, left the alms-round village, approached the Bhagavā, made his obeisance, and sitting at a suitable place, respectfully said thus to the Bhagavā:

“Venerable Sir, this morning I re-robed myself, took my alms-bowl and robe and entered Kosambī for alms-food. It occurred to me thus: “It is too early yet to go on alms-round in Kosambī. It would be well for me to approach the monastery of the wandering ascetics, who hold views outside the Buddha’s Teaching ...p... and exchanged glad greetings with them. After I had had an amiable and memorable talk with them, I sat at a suitable place. Venerable Sir, then the following casual talk arose among the wandering ascetics, who were assembled there”.

“Friends, any bhikkhu who has practised the pure and noble discipline fully for twelve years should be said to be a niddasa bhikkhu.”

Venerable Sir, then I neither approved nor disapproved what the wandering ascetics, who held views outside the buddha’s Teaching, had said. Neither approving nor disapproving, I thought “the Bhagavā will let me know the meaning of what the wandering ascetics had said”, I rose from my seat and left.

Venerable Sir, in this Teaching of Dhamma and Vinaya, would it be sufficient by mere counting of years, to designate a bhikkhu as a niddasa bhikkhu. (Respectfully asked the Venerable Ānanda).

Ānanda, in this Teaching of Dhamma and Vinaya, it would not be sufficient by mere counting of years, to designate the bhikkhu as a niddasa bhikkhu.

Ānanda, I have by myself realized with insight and taught these seven dhammas respecting the niddasa bhikkhu. What are the seven? They are:

Ānanda, the bhikkhu in this Teaching has conviction, shame (to do evil), has fear (to do evil), has much learning has vigorous effort, is possessed of mindfulness and has wisdom.

Ānanda, I have by myself realized with insight and taught these seven dhammas respecting the niddasa bhikkhu.

Ānanda, if the bhikkhu who is possessed of these seven dhammas practises the pure and noble discipline fully for twelve years, he should be said to be a niddasa bhikkhu. If the bhikkhu practises the pure and noble discipline fully for twenty-four years, he should be said to be a niddasa bhikkhu. If the bhikkhu practises the pure and noble discipline fully for thirty-six years, he should be said to be a niddasa bhikkhu. If the bhikkhu practises the pure and noble discipline fully for forty-eight years, he should be said to be a niddasa bhikkhu. (Thus said the Bhagavā).

End of the Dutiya Niddasa Sutta,

the twelfth in this Vagga.

End of the Devatā Vagga, the fourth.

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Namo tassa bhagavato arahato Sammāsbuddhassa

v. MAHĀYAÑÑA VAGGA

1. Sattaviññāṇaṭṭhi Sutta
2. Samādhiparikkhāra Sutta
3. Paṭhama Aggi Sutta
4. Dutiya Aggi Sutta
5. Paṭhama Saññā Sutta
6. Dutiya Saññā Sutta
7. Methuna Sutta
8. Saṃyoga Sutta
9. Dānamahapphala Sutta
10. Nandamātā Sutta

v. MAHĀYAÑÑA VAGGA
 I. SATTAVIÑÑĀṄATHITI SUTTA
 Discourse on Rebirth Consciousness

44. Bhikkhus, these are the seven locations of (rebirth) consciousness. What are the seven? They are:

Bhikkhus, there are beings like men, some devas and some vinipātikas, who are diverse in form and perception. This is the first location of (rebirth) consciousness.

Bhikkhus, there are beings like brahmās arisen in the first jhānic plane, who differ in form but are alike in perception. This is the second location of (rebirth) consciousness.

Bhikkhus, there are beings like brahmās arisen in the Ābassara plane who are alike in form but different in perception. This is the third location of (rebirth) consciousness.

Bhikkhus, there are beings like brahmās arisen in the Subhakiṇhā plane, who are alike both in form and in perception. This is the fourth location of (rebirth) consciousness.

Bhikkhus, there are beings like brahmās, arisen in the plane of infinity of space, who have completely transcended perception associated with rūpa jhāna (rūpa saññā) for whom the perception that arises on contact of the five senses with their objects (paṭigha saññā) has completely ceased, and who do not bear in mind at all any other perception (nānattasaññā) than the concept that 'space is Infinite'. This is the fifth location of the (rebirth) consciousness.

Bhikkhus, there are (beings like) brahmās who have completely transcended the plane of infinity of space and who have arisen in the plane of infinity of consciousness, bearing in mind the concept 'Consciousness is Infinite' (viññāṇañcāyatana-saññā). This is the sixth location of the (rebirth) consciousness.

Bhikkhus, there are (beings like) brahmās who have completely transcended the plane of infinity of consciousness and who have arisen in the plane of nothingness, bearing in mind the concept, 'there is nothing at all'. This is the seventh location of the (rebirth) consciousness.

Bhikkhus, these are the seven locations of the (rebirth) consciousness. (Thus said the Bhagavā).

End of the Sattaviññāṇaṭṭhi Sutta,
the first in this Vagga.

2. SAMĀDHIPARIKKHĀRA SUTTA

Discourse on Concentration of Mind

45. Bhikkhus, these are the seven dhammas that constitute the associate of concentration of mind (Samādhi).

What are the seven. They are:

Right View (Sammādiṭṭhi)

Right Thinking (Sammāsaṅkappa)

Right Speech (Sammāvācā)

Right Conduct (Sammākammanta)

Right Livelihood (Sammāājīva)

Right Effort (Sammavāyāma)

Right Mindfulness (Sammāsati)

Bhikkhus, the one-pointedness of mind (ekaggatā) that is accompanied by these seven dhammas may be called ariyasamādhi, arisen with cause or reason or ariyasamādhi arisen with associating dhammas. (Thus said the Bhagavā).

End of the Samādhiparikkhāra Sutta,
the second in this Vagga.

3. PAṬHAMA AGGI SUTTA

First Discourse on Fires

46. Bhikkhus, the fires are of these seven kinds.
What are the seven? They are:

The fire of attachment, of hatred, of bewilderment, of those worthy of reverence (mother and father), of the householder (head of the family), of the donee (bhikkhu) and of firewood. Bhikkhus, the fires are of these seven kinds. (thus said the Bhagavā).

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

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4. DUTIYA AGGI SUTTA

Second Discourse on Fires

47. At that time the brāhmin Uggatasarīra had prepared a great sacrifice, having brought five hundred bulls, five hundred calves, five hundred heifers, five hundred goats and five hundred rams to the sacrificial post.

The brāhmin Uggatasarīra then approached the Bhagavā and exchanged glad greetings with the Bhagavā. After engaging amiable and memorable talk, he seated himself at a suitable place and respectfully said to the Bhagavā:

“O Gotama, I have heard that the lighting of the sacrificial fire and the erecting of the sacrificial post, are of great benefit”.

“Brāhmin, I have also heard that the lighting of the sacrificial fire and the erecting of the sacrificial post, are of great benefit”. (Thus said the Bhagavā).

For a second time the brāhmin Uggatasarīra ...P... for a third time the brāhmin Uggatasarīra respectfully said to the Bhagavā:

“O Gotama, I have heard that the lighting of the sacrificial fire and the erecting of the sacrificial post are of great benefit”.

“Brāhmin, I have heard also that the lighting of the sacrificial fire and the erecting of the sacrificial post are of great benefit”. (Thus said the Bhagavā).

“O Gotama, what the Revered Gotama has heard and what I have heard, agree in all respects”. (Respectfully said the brāhmin).

Thereupon, the Venerable Ānanda said to the brāhmin Uggatasarīra: “Brahmin, you should not have said to the Bhagavā, O Gotama, lighting the sacrificial fire and erecting the sacrificial post are of great benefit”.

But, brāhmin, you may say to the Bhagavā thus: ‘Venerable Sir, I wish to light the sacrificial fire and erect the sacrificial post. Venerable Sir, please admonish me and give me such advice that will be conducive to my welfare and happiness for long’.

Upon this, the Brāhmin Uggatasarīra respectfully said to the Bhagavā:

“O Gotama, I wish to light the sacrificial fire and erect the sacrificial post. May the Revered Gotama be pleased to admonish me and give me with such advice that will be conducive to my welfare and happiness for long.”

“Brāhmin, the person who wishes to light the sacrificial fire and to erect the sacrificial post, is said to set up (lit. erect) the three weapons, which even before the sacrifice, constitute demeritoriousness, which bring about suffering and that has suffering as consequence”.

What are the three? They are:

The weapon of bodily action, the weapon of verbal action, and the weapon of mental action.

Brāhmin, the person who wishes to light the sacrificial fire and to erect the sacrificial post, even before the sacrifice, has his mind become thus:

“For making the sacrifice, let so many bulls be slaughtered. For making the sacrifice, let so many calves be slaughtered. For making the sacrifice, let so many heifers be slaughtered. For making the sacrifice, let so many goats be slaughtered. And for making the sacrifice, let so many rams be slaughtered”.

That person does an evil deed, while intending to do a good deed, does a demeritorious act, while intending to do a meritorious act; seeks an evil destination, while intending to seek a good destination. Brāhmin, the person who wishes to light the sacrificial fire and to erect the sacrificial post, sets up the first weapon of mental act, even before the sacrifice, that constitutes demeritoriousness, that brings about suffering and that has suffering as consequence.

Again, brāhmin, the person who wishes to light the sacrificial fire and to erect the sacrificial post, even before the sacrifice, says these words: “For making the sacrifice, let so many bulls be slaughtered. For making the sacrifice, let so many calves be slaughtered. For making the sacrifice, let so many heifers be slaughtered. For making the sacrifice, let so many goats be slaughtered. And for making the sacrifice, let so many rams be slaughtered.”

That person does an evil deed while intending to do a good deed; does a demeritorious act while intending to do a meritorious act; seeks an evil destination while intending to seek a good destination.

Brāhmin, the person who wishes to light the sacrificial fire and to erect the sacrificial post, even before the sacrifice,

sets up the second weapon of verbal act that constitutes demeritoriousness, that brings about suffering and that has suffering as consequence.

Again, brāhmin, for making the sacrifice, the person who wishes to light the sacrificial fire and to erect the sacrificial post, even before the sacrifice, that person initially exerts himself for the purpose of slaughtering bulls. For making the sacrifice; that person initially exerts himself for the purpose of slaughtering calves. For making the sacrifice, that person initially exerts himself for the purpose of slaughtering heifers. For making the sacrifice, that person initially exerts himself for the purpose of slaughtering goats. And for the sacrifice, that person initially exerts himself for the purpose of slaughtering rams.

That person does an evil deed while intending to do a good deed; does a demeritorious act while intending to do a meritorious act; seeks an evil destination while intending to seek a good destination.

Brāhmin, the person who wishes to light the sacrificial fire and to erect the sacrificial post, even before the sacrifice, sets up the third weapon of bodily action that constitutes demeritoriousness; that brings about suffering and that has suffering as consequence.

Brāhmin, the person who wishes to light the sacrificial fire and to erect the sacrificial post, even before the sacrifice sets up the three weapons that constitutes demeritoriousness, that brings about suffering and that has suffering as consequence.

Brāhmin, these three fires should be given up, avoided and not resorted to. What are the three? They are:

The fire of greed, the fire of anger or hatred, and the fire of bewilderment.

Brāhmin, why should the fire of greed be given up, avoided and not resorted to? Brahmin, the greedy person, with mind oppressed and overcome by greed, does an evil bodily action, an evil verbal action, and an evil mental action. That person, having done an evil bodily action, an evil verbal action and an evil mental action, after death and dissolution of his aggregates of existence (*khandā*), has a ruinous destination in miserable existences (*apāya*), in wretched destination (*duggatim*), in states of ruin (*vinipāta*) and in realms of intense continuous suffering (*niraya*). For that reason, the fire of greed should be given up, avoided and not resorted to.

Brāhmin, why should the fire of anger or hatred should be given up, avoided and not resorted to?

Brāhmin, the angry man, with mind oppressed and overcome by anger, does an evil bodily action, an evil verbal action and an evil mental action. That person, having done an evil bodily action, an evil verbal action and an evil mental action, after death and dissolution of his aggregates of existence (*khandā*), has a ruinous destination in miserable existences (*apāya*), in wretched destinations, in states of ruin and in realms of intense continuous suffering. For that reason, the fire of anger or hatred should be given up, avoided and not resorted to.

Brāhmin, why should the fire of bewilderment be given up, avoided and not resorted to?

Brāhmin, the bewildered man, with mind oppressed and overcome by bewilderment, does an evil bodily action, an evil verbal action, and an evil mental action. That person, having done an evil bodily action, an evil verbal action and an evil mental action, after death and dissolution of his aggregates of existence, has a ruinous destination in miserable existences, wretched destinations, states of ruin, and realms of intense continuous suffering. For that reason, the fire of bewilderment should be given up, avoided, and not resorted to.

These three fires should be given up, avoided, and not resorted to.

Brāhmin, the three fires should be respected, revered, adored and rightly and happily attended upon. What are the three? They are:

The fire of those worthy of reverence (mother and father), the fire of the householder (head of the family) and the fire of the donee.

Brāhmin, what is the fire of those worthy of reverence (mother and father).

Brāhmin, in this world, mother and father should be said to be those worthy of reverence.

Why is this so?

Brāhmin, the child is descended from the mother and father. For that reason, mother and father are said to be the fire of those worthy of reverence. For that reason, the fire of those worthy of reverence should be respected, revered, adored and rightly and happily attended upon.

Brāhmin, what is the fire of the householder?

Brāhmin, in this world the man (the head of the family) should be said to be the fire of the householder for the son, the daughter, the wife (spouse), the slave, the servant and all who are employed to do jobs. For that reason, the fire of the householder should be respected, revered, adored, and rightly and happily attended upon.

Brāhmin, what is the fire of the donee?

Brāhmin, in this world, there are samaṇas and brāhmaṇas who avoid extraneous (heretical) views, who are established in

forbearance and who delight in meritoriousness, who discipline the single mind, cause it to be freed from attachment and make it tranquil. Brahmin, these samaṇas and brāhmaṇas, are said to be the fire of the donee. For that reason, the fire of the donee should be respected, revered, adored, and rightly and happily attended upon.

Brāhmin, these three fires by being respected, revered and adored should be rightly and happily attended upon.

Brāhmin, the fire of the firewood should be occasionally made to blaze, should be occasionally ignored, should be occasionally extinguished and should be occasionally left without being extinguished. (Thus said the Bhagavā).

On the Bhagavā teaching thus, the brāhmin Uggatasarīra respectfully said to the Bhagavā: O Gotama, (the discourse) is indeed delightful! (the discourse) is indeed delightful! ...P... May the Revered Gotama be pleased to take me from now on till the end of my life as a lay disciple, who takes refuge in the Three Gems.

O Gotama, I release the five hundred bulls, the five hundred calves, the five hundred heifers, the five hundred goats and the five hundred rams. I offer them lives (meaning they will not be slaughtered). Let them graze on the green grass, let them drink the cool water and let the cool breeze cool them. (Respectfully said the brāhmin Uggatasarīra).

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

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5. PAṬHAMA SAÑÑĀ SUTTA**First Discourse on Perception**

48. Bhikkhus, if these seven perceptions (Saññās) are respectfully developed (contemplated), great benefit would ensue. Such development will lead to Nibbāna and end in Nibbāna.

What are the seven? They are:

The perception of impurity, of death, of repulsiveness of food, of undelightfulness of all worlds, of impermanence, of suffering inherent in impermanence, and the perception of nonself or not being subject to will or control (anatta) inherent in suffering.

If these seven perceptions are repeatedly developed, great benefit would ensue. (Such development) will lead to Nibbāna and end in Nibbāna. (Thus said the Bhagavā).

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

6. DUTIYA SAÑÑĀ SUTTA**Second Discourse on Perception**

49. Bhikkhus, if these seven perceptions are repeatedly developed, great benefit would ensue. Such development will lead to Nibbāna and end in Nibbāna. What are the seven? They are:

The perception of impurity, of death, of repulsiveness of food, of undelightfulness of all worlds, of impermanence, of suffering inherent in impermanence, and the perception of nonself or not being subject to will or control (anatta) inherent in suffering.

“Bhikkhus, if these seven perceptions are repeatedly developed, great benefit would ensue. Such development will lead to Nibbāna and end in Nibbāna”.

Bhikkhus, with reference to what are these words uttered in the Teaching: “Bhikkhus, if the perception of impurity is repeatedly developed, great benefit would ensue. Such development will lead to Nibbāna and end in Nibbāna?”

Bhikkhus, for the bhikkhu who abides with mind repeatedly observing the perception of impurity, the mind shrinks from the practice of sexual indulgence, turns away from it, draws back from it, and is not suffused with it. (Instead) it rests in equanimity and in revulsion. For example, bhikkhus, if a feather or cartilage is dropped on a fire, it draws back, bends back, turns back and is not distended. In the same manner, for the bhikkhu who abides with mind repeatedly observing the perception of impurity, the mind shrinks from the practice of sexual indulgence, turns away from it, draws back from it, and is not suffused with it. (Instead), it rests in equanimity and in revulsion.

Bhikkhus, if, for the bhikkhu who abides with mind repeatedly observing the perception of impurity, the mind adverts to the practice of sexual indulgence, and if his mind rests in non-disgust and in non-revulsion, bhikkhus, that bhikkhu should know thus: “I have not (really) developed the perception of impurity. For me, I remain the same after the development of the perception of impurity as I was before the development of the perception of impurity. I have not yet attained to strength of development (*bhāvanā*)”. Thus does the bhikkhu know well with discrimination in this respect.

Bhikkhus, if, for the bhikkhu who abides with mind repeatedly observing the perception of impurity, the mind shrinks from the practice of sexual indulgence, turns away from it, draws back from it, and is not suffused with it, and if (instead) it rests in equanimity and in revulsion, bhikkhus,

that bhikkhu should know thus: "I have developed the perception of impurity. For me, I am different after the development of the perception of impurity from what I was before the development of the perception of impurity. I have attained to the strength of development (bhāvanā)". Thus does the bhikkhu know well with discrimination in this respect.

"Bhikkhus, if the perception of impurity is repeatedly developed, great benefit would ensue. Such development will lead to Nibbāna and end in Nibbāna". With reference to this (the foregoing) are these words uttered in Teaching. (1)

Bhikkhus, with reference to what are these words uttered in Teaching: "Bhikkhus, if the perception of death is repeatedly developed, great benefit would ensue. Such development will lead to Nibbāna and end in Nibbāna"?

Bhikkhus, for the bhikkhu who abides with mind repeatedly observing the perception of death, the mind shrinks from attachment to life, turns away from it, draws back from it, and is not suffused with it. (Instead) it rests in equanimity and in revulsion. For example, bhikkhus, if a feather or cartilage is dropped on a fire, it draws back, bends back, turns back, and is not distended. In the same manner, for the bhikkhu who abides with mind repeatedly observing the perception of death, the mind shrinks from attachment to life, turns away from it, draws back from it, and is not suffused with it. (Instead) it rests on equanimity and in revulsion. Bhikkhus, if, for the bhikkhu who abides with mind repeatedly observing the perception of death, the mind adverts to attachment to life, and if his mind rests in non-disgust and non-revulsion, bhikkhus, the bhikkhu should know thus: "I have not (really) developed the perception of death. For me, I remain the same after the development of the perception of death as I was before such development. I have not yet attained to strength of development (bhāvanā)". Thus does the bhikkhu should know well with discrimination in this respect.

Bhikkhus, if for the bhikkhu who abides with mind repeatedly observing the perception of death, the mind shrinks from attachment to life, turns away from it, draws back from it, is not suffused with it, and if (instead) it rests in equanimity and in revulsion, bhikkhus, that bhikkhu should know thus: "I have developed the perception of death. For me, I am different after the development of the perception of death from what I was before development of the perception of death. I have attained to strength of development (*bhāvanā*)". Thus does the bhikkhu know well with discrimination in this respect.

"Bhikkhus, if the perception of death is repeatedly developed, great benefit would ensue. Such development will lead to Nibbāna and end in Nibbāna". With reference to this are these (following) words uttered in teaching. (2)

"Bhikkhus, if the perception of repulsiveness of food is repeatedly developed, great benefit would ensue. Such development will lead to Nibbāna and end in Nibbāna". With reference to what are these words uttered in teaching?

Bhikkhus, for the bhikkhu who abides with mind repeatedly observing the perception of repulsiveness of food, the mind shrinks from attachment to taste, turns away from it, draws back from it and is not suffused with it. (Instead) it rests in equanimity and in revulsion.

For example, bhikkhus, if a feather or a cartilage is dropped on a fire, it draws back, bends back, turns back, and is not distended. In the same manner, for the bhikkhu who abides with mind repeatedly observing the perception of repulsiveness of food, the mind shrinks from attachment to taste, turns away from it, draws back from it, and is not suffused with it. (Instead) it rests in equanimity and in revulsion.

Bhikkhus, if, for the bhikkhu who abides with mind repeatedly observing the perception of repulsiveness of food, the mind adverts to attachment to taste, and if his mind rests in non-disgust and non-revulsion, bhikkhus, that bhikkhu should

know thus: "I have not (really) developed the perception of repulsiveness of food. For me, I remain the same after development of the perception of repulsiveness of food as I was before such development. I have not yet attained to strength of development (bhāvanā)". Thus does the bhikkhu know well with discrimination in this respect.

Bhikkhus, if, for the bhikkhu who abides with mind repeatedly observing the perception of repulsiveness of food, the mind shrinks from attachment to taste, turns away from it, draws back from it, is not suffused with it, and if (Instead) it rests in equanimity and in revulsion, bhikkhus, that bhikkhu should know thus: "I have developed the perception of repulsiveness of food. For me, I am not the same after the development of the perception of repulsiveness of food as I was before such development. I have attained to strength of bhāvanā (development)". Thus does the bhikkhu know well with discrimination in this respect.

"Bhikkhus, if the perception of repulsiveness of food is repeatedly developed, great benefit would ensue. Such development will lead to Nibbāna and end in Nibbāna". With reference to this are these words uttered in teaching. (3).

"Bhikkhus, if the perception of undelightfulness of all worlds is repeatedly developed, great benefit would ensue. Such development will lead to Nibbāna and end in Nibbāna". With reference to what are these words uttered in teaching? Bhikkhus, for the bhikkhu who abides with mind repeatedly observing the perception of non-delightfulness of all worlds, the mind shrinks from fascination with the world ...p... for example, bhikkhus ...p... the mind shrinks, turns away, draws back from it and is not suffused with it, Bhikkhus, similarly to this, for the bhikkhu who abides with mind repeatedly observing the perception of the undelightfulness of all worlds, the mind shrinks from fascination with the world, turns away from it, draws back from it, is not suffused with it. (Instead), it rests in

equanimity and in revulsion. Bhikkhus, if, for the bhikkhu who abides with mind repeatedly observing the perception of the undelightfulness of all worlds, the mind adverts of fascination with the world, and if it rests in non-disgust and non-revulsion, bhikkhus, that bhikkhu should know thus; “I have not yet (really) developed the perception of undelightfulness of all worlds. For me, I remain the same after development of the perception of undelightfulness of all worlds as I was before such development. I have not yet attained to strength of development (*bhāvanā*)”. Thus does the bhikkhu know well with discrimination in this respect.

Bhikkhus, if, for the bhikkhu who abides with mind repeatedly observing the perception of undelightfulness of all worlds, his mind shrinks from fascination with the world ...p... if it rests in equanimity or in revulsion, bhikkhus, that bhikkhu should know thus: “I have developed the perception of undelightfulness of all worlds. I am not the same now after development of the perception of undelightfulness of all worlds as I was before such development. I have attained to strength of *bhāvanā*”. Thus does the bhikkhu know well with discrimination in this respect.

“Bhikkhus, if the perception of undelightfulness of all worlds is repeatedly developed, great benefit would ensue. Such development will lead to Nibbāna and end in Nibbāna”. With reference to this are these words uttered in teaching. (4)

“Bhikkhus, if the perception of impermanence is repeatedly developed, great benefit would ensue. Such development will lead to Nibbāna and end in Nibbāna”. With reference to what are these words uttered in teaching?

Bhikkhus, for the bhikkhu who abides with mind repeatedly observing the perception of impermanence, the mind shrinks from gains and honour ...p... it rests in equanimity and revulsion: For example, bhikkhus, if a feather or cartilage is dropped on a fire, it draws back, bends back, turns back, and

is not distended. Bhikkhus, in the same manner, for the bhikkhu who abides with mind repeatedly observing the perception of impermanence, the mind draws back from gains and honour ...p... (instead), it rests in equanimity and in revulsion.

Bhikkhus, if, for the bhikkhu who abides with mind repeatedly observing the perception of impermanence, the mind adverts to gain and honour, and if his mind rests in non-disgust and non-revulsion, bhikkhus, that bhikkhu should know thus: "I have not yet developed the perception of impermanence. I remain the same after development of the perception of impermanence as I was before such development. I have not yet attained to strength of development (*bhāvanā*)". Thus does the bhikkhu know well with discrimination in this respect.

Bhikkhus, if, for the bhikkhu who abides with mind repeatedly observing the perception of impermanence, the mind shrinks from gains and honour, turns away from them, draws back from them, and is not suffused with them, and if (instead) it rests in equanimity and revulsion, bhikkhus, that bhikkhu should know thus: "I have developed the perception of impermanence. For me, I am not the same after the development of the perception of impermanence as I was before such development. I have attained to strength of development (*bhāvanā*)". Thus does the bhikkhu know well with discrimination in this respect.

"Bhikkhus, if the perception of impermanence is repeatedly developed, great benefit would ensue. Such development will lead to Nibbāna and end in Nibbāna". With reference to this are these words uttered in teaching. (5)

"Bhikkhus, if the perception of suffering (*dukkha*) inherent in impermanence is repeatedly developed, great benefit would ensue. Such development will lead to Nibbāna and will

end in Nibbāna". With reference to what are these words uttered in teaching.

Bhikkhus, the bhikkhu who abides with mind repeatedly observing the perception of suffering in impermanence, is faced by the perception that sees a tremendous peril in indolence, carelessness, faint-heartedness, unmindfulness, lassitude and inattention, just as (one) perceives a tremendous peril in a killer with uplifted sword.

Bhikkhus, if the bhikkhu who abides with mind repeatedly observing the perception of suffering in impermanence, is not faced by the perception that sees a tremendous peril in indolence, carelessness, faint-heartedness, unmindfulness, lassitude, and inattention, he will not be faced with the perception of peril in the manner of (one) perceiving a tremendous peril in a killer with uplifted sword. Bhikkhus, that bhikkhu should know thus; "I have not yet (really) developed the perception of suffering in impermanence. For me I am the same after the development of the perception of suffering in impermanence as I was before such development. I have not yet attained to strength of development (*bhāvanā*)". Thus does the bhikkhu know well with discrimination in this respect.

Bhikkhus, if the perception that confronts (one) and is viewed by (one) as peril is established in the manner of the perception that confronts (one) and is viewed by (one) as a tremendous peril in a killer with uplifted sword, the bhikkhu who abides repeatedly observing the perception of suffering in impermanence, will have the perception established (in him) of a tremendous evil in indolence, carelessness, faint-heartedness, unmindfulness, lassitude, and inattention. Bhikkhus, that bhikkhu should know thus: "I have developed the perception of suffering in impermanence. I am not now the same as I was before the development of perception of suffering in impermanence. I have attained to strength of development (*bhāvanā*). Thus does the bhikkhu know well with discrimination in this respect.

“Bhikkhus, if the perception of suffering in impermanence is repeatedly developed, great benefit would ensue. Such development will lead to Nibbāna and end in Nibbāna.” With reference to this are these words uttered in teaching. (6)

“Bhikkhus, if the perception of non-self or not being subject to will or control (anatta) in suffering is repeatedly developed, great benefit would ensue. Such development will lead to Nibbāna and end in Nibbāna”. With reference to what are these words uttered in teaching?

Bhikkhus, for the bhikkhu who abides repeatedly observing the perception of anatta in suffering, his mind would be freed of the false belief of an ego-entity with regard to his personality which has consciousness or with regard to all external objects, of the wrong views, as this is ‘mine’, this is ‘I’, and this is my ‘Self’ (atta). The three wrong views are well transcended, the opposing defilements are extinguished, and (the bhikkhu) is well liberated.

Bhikkhus, for the bhikkhu who abides repeatedly observing the perception of anatta in suffering if his mind is not freed of the false belief of an ego-entity with regard to his personality which has to consciousness or with regard to all external objects, of the wrong views as this is ‘mine’, this is ‘I’ and this is my ‘Self’ (atta), and does not transcend the three wrong views from the opposing defilements, and is not liberated, bhikkhus, that bhikkhu should know thus: “I have not yet (really) developed the perception of anatta in suffering. For me, I am the same after development, of the perception of anatta as I was before such development. I have not yet attained to strength of development (bhāvanā). Thus does the bhikkhu know well with discrimination in this respect.

“Bhikkhus, for the bhikkhu who abides with mind repeatedly observing the perception of anatta in suffering if his mind is freed of the false belief of an ego-entity with regard

to his personality which has consciousness or with regard to all external objects, of the wrong views as this is 'mine', this is 'I', and this is my 'self' (atta), the three wrong views are transcended, and the opposing defilements, are extinguished and (the bhikkhu) is well liberated, bhikkhus, that bhikkhu should know thus: "I have developed the perception of anatta in suffering. I am not the same now as I was before such development. I have attained to strength of development (bhāvanā). Thus does the bhikkhu know well with discrimination in this respect.

"Bhikkhus, if the perception of anatta in suffering is repeatedly developed, great benefit would ensue. Such development will lead to Nibbāna and end in Nibbāna". With reference to this are these words uttered in teaching. (7)

Bhikkhus, if these seven perceptions are repeatedly developed, great benefit would ensue. Such development will lead to Nibbāna and end in Nibbāna. (Thus said the Bhagavā).

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

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7. METHUNA SUTTA

Discourse on Sex

50. Jāṇussoṇi brahmin then approached the Bhagavā and exchanged glad greetings. After an amiable and memorable talk with the Bhagavā, the brāhmin Jāṇussoṇi seated at a suitable place, respectfully said:

Does not the Revered Gotama profess that he observes the noble practice (of abstaining from sexual indulgence)?

Brahmin, whoever desires to say, "The noble practice is observed unbrokenly, without rent, untarnished, without

fault, entirely and with purity”, should say it of me.

“That saying is true, brahmin. I observe the noble practice unbrokenly, without rent, untarnished, without fault, entirely and with purity’. (Thus said the Bhagavā).

O Gotama, how is the noble practice broken, rented, tarnished and impaired? (Respectfully asked the brahmin Jāṇussoṇi).

Brahmin, in this world a samaṇa or a brāhmaṇa professes to observe the noble practice well. Nevertheless, though he does not go so far as to have sexual intercourse with a woman, he relishes being rubbed with perfume, kneaded with oil, bathed and stroked by a woman. He likes being rubbed with perfume by a woman, desires it and delights in it. Brahmin, such relishing is said to be the breaking, renting, tarnishing and impairing of the noble practice.

Brahmin, such a samaṇa or a brāhmaṇa (his act) being akin to sexual intercourse, should be said to be one who deserves the noble practice impurity. I say that he is one who is not free from birth, old age, death, grief, lamentation, pain, distress and despair. He is not free from suffering. (1)

Again, brahmin, in this world a samaṇa or a brāhmaṇa professes to observe the noble practice well. Nevertheless, though he does not go so far as to have sexual intercourse with a woman or to relish being rubbed with perfume, kneaded with oil, bathed and stroked by a woman, he talks with a woman, jokes with her and laughs heartily ...p...

He does not talk with a woman, joke with her or laugh heartily, but looks and stares eye to eye with a woman ...p...

He does not stare eye to eye with a woman, but listens to the voice of a woman, laughing, talking, singing, or lamenting on the other side of a fence or wall ...p...

That samaṇa or brāhmaṇa does not listen to a voice of a woman laughing, talking, singing, or lamenting on the other side of a fence or wall, but recalls frequently his having laughed, talked, sported with a woman in the past ...p...

That samaṇa or brāhmaṇa does not recall frequently his having laughed, talked, sported with a woman in the past, but looks at a rich man or a rich man's son satisfying himself with and enjoying the five sense-pleasures ...p...

That samaṇa or brāhmaṇa does not look at a rich man or a rich man's son satisfying himself with and enjoying the five sense-pleasures, but observes the moral precepts, or the (ritual) practices, or the austerities, or the noble practice (brahmācariya) aspiring to rebirth as a deva-king or as a deva.

That samaṇa or brāhmaṇa relishes the state of a deva, longs for it and finds delight in it.

Brahmin, such relish is also said to be breaking, renting, tarnishing and impairing of the noble practice. Such a samaṇa or brāhmaṇa is said to be one who observes the noble practice impurely owing to the affinity of his act with the act of sexual intercourse. I say that he is one who is not free from birth, old age, death, grief, lamentation, pain, distress and despair. He is not free from suffering. (2-7).

Brahmin, so long as I saw that I had not given up any of these sexual associations, I did not profess to have realized with penetration the sammāsambodhiñāṇa (knowledge of Supreme Enlightenment) that has no parallel in the world of devas, Māra and brāhmās, or in the human world with its samaṇas, brāhmaṇas, kings and men.

Brāhmin, when I did not see that I had not given up any of these sexual associations, I (then) professed to have acquired the sammāsambodhiñāṇa that has no parallel in the world of devas, Māra, and brāhmās, or in the human world with its samaṇas, brāhmaṇas, kings and men.

I professed to have realized with penetration the Arahatta magga ñāṇa (Arahatta Path Knowledge) and Sabbaññuta ñāṇa (Knowledge of Supreme Enlightenment), that are peerless in the world of beings. My deliverance (Arahatta-fruit) is indestructible. The reviewing knowledge (Paccavekkhaṇa ñāṇa) arose in me that this is my last birth and that there remains no more birth for me. (Thus said the Bhagavā).

On this being said, the brahmin Jāṇussoṇi respectfully said to the Bhagavs.

O Gotama, the discourse is indeed delightful! O Gotama, the discourse is indeed delightful! ...p... May the Revered Gotama be pleased to take me from now on till end of my life as a lay disciple who takes refuge in the Three Gems.

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

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8. SAMYOGA SUTTA

Discourse on Association

51. Bhikkhus, I am going to discourse to you on what brings about or what does not bring about sexual association. Listen to it and bear it in mind well.

Bhikkhus, what is the dhamma concerning what brings about and what does not bring about sexual association?

Bhikkhus, a woman bears in mind the faculty of femininity, bears in mind female behaviour, female appearance, female conceit, female desire, female voice and female attire. That woman is attached to seven dhammas such as the faculty of femininity, delights in them. That woman is attached to and

delights in these seven dhammas, she bears in mind the faculty of masculinity that exists externally, bears in mind male behaviour, male appearance, male conceit, male desire, male voice and male attire. That woman is attached to the seven dhammas such as the faculty of masculinity, delights in them. That woman is attached to and delights in these seven dhammas. She desires sexual association with an external self. She desires the pleasure and the joy resulting from sexual association. Bhikkhus, beings that delight in being female get to sexual association with men. Bhikkhus, women cannot thus transcend their female nature.

Bhikkhus, a man bears in mind the faculty of masculinity in himself, bears in mind male behaviour, male appearance, male conceit, male desire, male voice, and male attire. That man is attached to the seven dhammas such as the faculty of masculinity and delights in them. That man is attached to and delights in these seven dhammas, he bears in mind the faculty of femininity that exists externally, bears in mind female behaviour, female appearance, female conceit, female desire, female voice and female attire. That man is attached to the seven dhammas such as the faculty of femininity and delights in them. That man is attached to and delights in these seven dhammas: he desires sexual association with an external self. He desires the pleasure and the joy resulting from sexual association. Bhikkhus, beings that delight in being male get to sexual association with women. Bhikkhus, men cannot thus transcend their male nature. Bhikkhus, this is how sexual association takes place.

Bhikkhus, how does sexual association not take place?

Bhikkhus, a woman does not bear in mind the faculty of femininity in herself, does not bear in mind female behaviour, female appearance, female conceit, female desire, female voice and female attire. That woman is not attached to the seven dhammas such as the faculty of femininity and does not delight in them. That woman is not attached to and does not delight

in these seven dhammas, she does not bear in mind the faculty of masculinity, that exists externally, does not bear in mind male behaviour, male appearance, male conceit, male desire, male voice, and male attire. That woman is not attached to the seven dhammas such as the faculty of masculinity, and does not delight in them. That woman is not attached to and does not delight in these seven dhammas, she does not desire sexual association with an external self. She does not desire the pleasure and the joy resulting from sexual association. Bhikkhus, beings that do not delight in being female do not get to sexual association with men. Bhikkhus, women thus transcend their female nature.

Bhikkhus, a man does not bear in mind the faculty of masculinity in himself, does not bear in mind male behaviour, male appearance, male conceit, male desire, male voice and male attire. That man is not attached to the seven dhammas such as the faculty of masculinity, and does not delight in them. That man is not attached to and does not delight in these seven dhammas, he does not bear in mind the faculty of femininity that exists externally, does not bear in mind female behaviour, female appearance, female conceit, female desire, female voice and female attire. That man is not attached to the seven dhammas such as the faculty of femininity, and does not delight in them. That man is not attached to and does not delight in these seven dhammas: he does not desire sexual association with an external self. He does not desire the pleasure and the joy resulting from sexual association. Bhikkhus, beings that do not delight in being male do not get to sexual association with women. Bhikkhus, men thus transcend their male nature.

Bhikkhus, this is the discourse on what brings about and what does not bring about sexual association. (Thus said the Bhagavā).

End of the Saṃyoga Sutta,
the eighth in this Vagga.

9. DĀNAMAHAĀPPHALA SUTTA**Discourse on Offering which bears Great Fruit**

52. Once the Bhagavā was staying on the bank of Gaggarā Lake in Campā town. At that time many devotees resident in Campā town approached the Venerable Sāriputta, made respectful obeisance to the Venerable Sāriputta, and, seated at a suitable place, respectfully said to the Venerable Sāriputta:

Venerable Sir, we listened to a discourse by the Bhagavā long ago. Venerable Sir, we beg of you. We would like to listen (again) to a discourse by the Bhagavā”.

Lay disciple, if that be so, come and listen to a discourse by the Bhagavā on this Sabbath day. (Said the Venerable Sāriputta).

The devotees of Campā town responded to the Venerable Sāriputta by saying: “Venerable Sir, be it so,” respectfully made their obeisance to the Venerable Sāriputta, rose from their seats and left.

The lay disciples of Campā Town on that sabbath day, approached the Venerable Sāriputta, respectfully made their obeisance to the Venerable Sāriputta, and were standing in one place. The Venerable Sāriputta then, together with the lay disciples of Campā Town, approached the Bhagavā, respectfully made their obeisance to the Bhagavā, and seated at a suitable place, respectfully asked the Bhagavā:

Venerable Sir, may sometimes an offering made by some in this world be made in such manner as not to bear great fruit, great profit?

Venerable Sir, may sometimes an offering made by some in this world be made in such manner as to bear great fruit, great profit? (Respectfully asked Venerable Sāriputta).

Sāriputta, sometimes an offering made by some in this world may be made in such manner as not to bear great fruit, great profit.

Sāriputta, sometimes an offering made by some in this world may be made in such manner as to bear great fruit, great profit. (Thus said the Bhagavā).

Venerable Sir, what is the cause, what is the reason, for an offering made by some in this world, not bearing great fruit, great profit?

Venerable Sir, what is the cause, what is the reason, for an offering made by some in this world, bearing great fruit, great profit? (Respectfully asked the Venerable Sāriputta).

Sāriputta, someone in this world makes an offering with a mind clinging to his own property; with an expectancy of gain in the present existence; with a view to store up his own property; and with an expectancy to reap and enjoy the benefit of his offering in the hereafter. He makes his offering to samaṇas or brāhmaṇas in the form of food and drink, clothing, vehicle, flowers, perfume, fragrant, ointment, bed, dwelling, and lighting. Sāriputta, what do you think, in this world might a man make such an offering? (Thus said the Bhagavā).

Venerable Sir, he might.

Sāriputta, someone makes an offering with a mind, clinging to his own property; with an expectancy of gain in the present existence; with a view to store up his own property; and with an expectancy to reap and enjoy the benefit of his offering in the hereafter. After making that offering and after death and dissolution of his body (khandā), that person is reborn in the realm of the Cātumahārājika devas. On the exhaustion of his kamma, he loses his fame, following and dominion, he has to descend and is reborn in the human world.

Sāriputta, someone in this world makes an offering with a mind not clinging to his own property; not with an expectancy of gain in the present existence, not with a view to store up his own property and not with an expectancy to reap and enjoy the benefit of his offering in the hereafter. In fact, he makes his offering bearing in mind that 'to make an offering is excellent' ...p...

(He) does not make the offering bearing in mind that 'to make an offering is an excellent'. In fact he makes the offering bearing in mind that: '(My) father and grandfather did make their offerings and acted thus. I should not allow the (custom) of my ancestors to lapse' ...p...

(He) does not make the offering bearing in mind that 'my father and grandfather did make their offerings and acted thus. I should not allow the (custom) of my ancestors to lapse'. As a matter of fact, he makes the offering bearing in mind that 'I cook (my) food. The samaṇas and brāhmaṇas who do not cook(their food). The one who cooks should make an offering to the samaṇas and brāhmaṇas who do not cook' ...p...

(He) does not make the offering bearing in mind that 'I cook (my food). The samaṇas and brāhmaṇas do not cook(their food). The one who cooks should make an offering to the samaṇas and brāhmaṇas who do not cook'. As a matter of fact he makes his offering and distribution (reflecting) my offering will be like the great alms-giving to the ancient sages (rishis) Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamadaggi, Aṅgīrasa, Bhāradvāja, Vāseṭṭha, Kassapa and Bhagu ...p...

"I do not make my offering and distribution so that it will be like the great alms-giving to the ancient sages (rishis) Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamadaggi, Aṅgīrasa, Bhāradvāja, Vaseṭṭha, Kassapa and Bhagu. As a matter of fact, my mind is bright, satisfied and glad for making the offering". Thus is the offering made ...p...

(He) does not make the offering, (reflecting) "My mind is bright, satisfied and glad for making the offering". As a matter of fact, he makes the offering (so that it will be) an ornament and accompaniment of the tranquillity (samatha) and insight (Vipassanā) mind ...p...

That person makes offerings to samaṇas or brāhmaṇas in the form of food and drink, clothing, vehicle, flowers, perfume, fragrant ointment, bed, dwelling and lighting.

Sāriputta, what do you think of this? In this world, might a man make such an offering? (Thus asked the Bhagavā).

Venerable Sir, he might.

Sāriputta, in making such offering, the person (who makes the offering) does not do so with a mind clinging to his own property; not with an expectancy of gain in the present existence, not with a view to store up his own property and not with an expectancy to reap and enjoy the benefit of his offering in the hereafter. He does not do so (reflecting), 'to make an offering is excellent'. He does not do so bearing in mind, 'My father and grandfather did make offerings. I should not allow the (custom) of my ancestors to lapse'. He does not do so (reflecting), 'I cook (my food). These samaṇas and brāhmaṇas do not cook(their food). The one who cooks should make an offering to those who do not'. He does not do so (reflecting), 'My offering and distributing will be like the great alms-giving to the ancient sages (rishis) Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamadaggi, Aṅgīrasa, Bhāradvāja, Vāseṭṭha, Kassapa and Bhagu'. He does not do so (reflecting) 'My mind is bright, satisfied and glad for making the offering'. As a matter of fact, the offering is made (so that it will be) an ornament and accompaniment of tranquillity (samatha) and insight (Vipassanā) mind. After making the offering, that person, after death and dissolution of his body (khandhā) is reborn in the brāhmā realm. On the exhaustion of his kamma, power, glory and dominion, he becomes an Anāgāmi without returning (anymore) to the sensuous sphere (kāma bhūmi).

Sāriputta, this is the cause, this is the reason, why the offering made by someone in this world does not bear great fruit, great profit. Sāriputta, this is the cause, this is the reason, why the offering made by someone in this world, bears great fruit, great profit. (Thus said the Bhagavā).

End of the Dānamahāpphala Sutta,
the ninth in this Vagga.

* * * * *

10. NANDAMĀTĀ SUTTA

Discourse on Nandamātā

53. Thus have I heard:

Once the Venerable Sāriputta and the Venerable Moggallāna together with many bhikkhus were journeying around the Dakkhiṇāgiri countryside. At that time the female devotee Nandamātā of Veḷukaṇḍakī town was reciting audibly the Pārāyana Sutta in the early morning after arising from bed at dawn. Just then the deva-king Vessavaṇa was proceeding from the northern to the southern quarter on a certain mission. On hearing the female devotee Nandamātā reciting audibly the Pārāyana Sutta, the deva-king Vessavaṇa stood listening till the end of the recitation. After having recited the sutta audibly, the female devotee Nandamātā was silent. Knowing that female devotee Nandamātā had ended her recitation of the discourse, the deva-king Vessavaṇa expressed his joy and appreciation by saying "Well done, sister, well done sister!"

Revered One of excellent countenance, who may the Revered One be who has thus expressed his joy and appreciation? (Asked the female devotee Nandamātā).

Sister, I am your brother the deva-king Vessavaṇa. (Said the deva-king Vessavaṇa).

Well done, Revered One of excellent countenance, if you are deva-king Vessavaṇa, may the discourse recited by me be my gift for you. (Said the devotee Nandamātā).

Well, sister, may this discourse be a gift for me. Tomorrow, before their morning alms-meal, bhikkhus headed by the Venerable Sāriputta and the Venerable Moggallāna will be coming to Veḷukaṇḍakī town. Offer an alms-meal to these bhikkhus and share your merit with me. This sharing of merit will also be a gift for me. (Said the deva-king Vessavaṇa).

Female devotee Nandamātā then, when the night had passed, had prepared at her house excellent hard and soft food. The bhikkhus headed by the Venerable Sāriputta and the Venerable Moggallāna then arrived at Veḷukaṇḍakī town before they had had their morning alms-meal. Thereupon the female devotee Nandamātā called a male attendant and sent him saying "Come, man, go to the monastery and say to the bhikkhus: 'Venerable Sirs, an alms-meal has been prepared and is ready at my mistress Nandamātā's house'".

"Very well, mistress" assented the male attendant to the female devotee Nandamātā. He then proceeded to the monastery and respectfully said to the bhikkhus:

"Venerable Sirs, it is time now. The alms-meal has been prepared at the house of my mistress Nandamātā".

The bhikkhus then, headed by the Venerable Sāriputta and the Venerable Moggallāna, rearranged their robes themselves, took their alms-bowls and great robes, approached the female devotee Nandamātā's house and sat at the places prepared for them.

The female devotee Nandamātā herself then served the bhikkhus headed by the Venerable Sāriputta and the Venerable Moggallāna with excellent hard and soft food till the bhikkhus were satiated and wanted no more. When the Venerable Sāriputta removed his hand from the alms-bowl, signifying that he had had enough, the female devotee Nandamātā

seated herself at a suitable place. When the female devotee Nandamātā was thus seated, the Venerable Sāriputta asked her:

“Nandamātā, who has told you of the coming of the bhikkhus?”

Venerable Sir, when dawn came, I arose from bed in the early morning and I recited audibly the Pārāyana Sutta, after which I kept silent. Venerable Sir, the deva-king Vessavaṇa then, knowing that I had finished reciting the discourse, expressed his joy and appreciation by saying “Well done sister, well done sister”.

Revered One of excellent countenance, who may the Revered One be, who has thus expressed his joy and appreciation?” (I asked).

Sister, I am your brother the deva-king Vessavaṇa. (Said the deva-king Vessavaṇa).

Well done, Revered One of excellent countenance. If you are deva-king Vessavaṇa, may the discourse recited by me be my gift to the deva-king Vessavaṇa. (Said I).

Well sister, may this discourse be a gift for me. Tomorrow, before their morning alms-meal, bhikkhus headed by the Venerable Sāriputta and the Venerable Moggallāna will be coming to Veḷukaṇḍakī town. Offer an alms-meal to these bhikkhus and share your merit with me. This sharing of merit will also be a gift for me. (Said the deva-king Vessavaṇa).

Venerable Sir, in making this (my offering of alms-meal) may the merit gained by me before the offering, at the time of offering and after the offering lead to the happiness of the deva-king Vessavaṇa. (Said I).

Nandamātā, how marvellous! Nandamātā, how extraordinary, what has not happened before has happened! (How wonderful and marvellous it is) that an ordinary person like you has had a personal conversation with a powerful deva-king like Vessavaṇa. (Said the Venerable Sāriputta) (1).

Venerable Sir, my personal conversation with the deva-king Vessavana is not the only marvellous and extraordinary thing, something that has not happened before. I had another experience that is marvellous and extraordinary that has not yet happened before. Venerable sir, I had an only son, dearly beloved, one named Nanda. That son was forcibly seized by the ruler's men for some reason, ill-treated and put to death. Venerable sir, I was not aware of any derangement of mind on my part when that young man (my son) had been seized or when he was being seized, when he had been put to death or when he was being put to death, or when he had been ill-treated or when he was being ill-treated. (Respectfully said the female devotee Nandamātā).

Nandamātā, how marvellous and how extraordinary it was. What had not happened before had happened. Though only a mere woman, you were able to cleanse yourself against derangement of your mind. (2).

Venerable Sir, that my mind was not deranged on the death of my son was not the only marvellous and extraordinary experience, something that had not happened before. I had another marvellous and extraordinary experience, something that had not happened before.

Venerable Sir, when my husband died in this house, he was reborn as an earth spirit (bhumma deva). He manifested himself to me in his former human form. Venerable Sir, I was not aware of any derangement of my mind when my dead husband manifested himself to me in his former human form.

Nandamātā, how marvellous and how extraordinary it was. What had not happened before had happened. Though only a mere woman, you were able to cleanse yourself against derangement of your mind. (3).

Venerable Sir, that I was not deranged in mind when my dead husband manifested himself to me in his former

human form was not the only marvellous and extraordinary experience, something that had not happened before. I had another marvellous and extraordinary experience, something that had not happened before. Venerable Sir, I was taken as a wife to my husband who himself was young, when I was a young maiden. I was not aware of any infidelity to my husband, even in mind, not to speak of a bodily act of infidelity. (Respectfully said the female devotee Nandamātā).

Nandamātā, how marvellous and how extraordinary it was. What had not happened before had happened. Though only a mere woman, you were able to cleanse yourself against derangement of your mind. (4).

Venerable Sir, that I was not guilty of any infidelity to my husband was not the only marvellous and extraordinary experience, something that had not happened before. I had another marvellous and extraordinary experience, something that had not happened before.

Venerable Sir, since the time I had asked to be a female devotee, I have not been aware of any intentional transgression of any precept. (Said the female devotee Nandamātā).

Nandamātā, how marvellous and how extraordinary it was. What had not happened before had happened. (Said Venerable Sāriputta). (5).

Venerable Sir, that I had not transgressed any precept was not the only marvellous and extraordinary experience, something that had not happened before. I had another marvellous and extraordinary experience, something that had not happened before.

Venerable Sir, in this house for as long as I wished I could attain to and abide in the first jhāna (mental absorption), free from sensual pleasures and from demeritorious dhammas, accompanied by initial thought and sustained thought, by joy and happiness resulting from extinction of the hindrances.

Owing to extinction of initial thought and sustained

thought, attained to and abided in the second jhāna accompanied by joy and happiness resulting from tranquillity that is free from initial thought and sustained thought. I abided in equanimity, detached from joy. Possessed of mindfulness and comprehension, I experienced bodily happiness. The Ariyas say one in the third jhāna is "one who is in the habit of abiding in equanimity, mindfulness and happiness. I (thus) attained to and abided in the third jhāna. Owing to transcendence of happiness and of suffering, and owing to previous extinction of pleasure and displeasure, I attained to and abided in the fourth jhāna, accompanied by pure mindfulness arising from equanimity. (Respectfully said the female devotee Nandamātā).

Nandamātā, how marvellous and how extraordinary experience it was. What had not happened before had happened. (Said Venerable Sāriputta). (6).

Venerable Sir, that I could go into jhāna, was not the only marvellous and extraordinary experience, something that had not happened before. I had another marvellous and extraordinary experience, something that had not happened before.

Venerable sir, of the five lower fetters taught by the Bhagavā, I did not see any fetter that I had not given up. (Respectfully said the female devotee Nandamātā).

Nandamātā, how marvellous and how extraordinary it was. What had not happened before had happened. (Said the Venerable Sāriputta). (7)

Thereafter, the Venerable Sāriputta, with words on the Dhamma, instructed the female devotee Nandamātā, urged her to practise the Dhamma, inspired and gladdened her, rose from his seat and left.

End of the Nandamātā Sutta,

the tenth in this Vagga.

End of the Mahāyañña Vagga, the fifth.

Namo tassa bhagavato arahato Sammāsbuddhassa

vi. ABYĀKATA VAGGA

1. Abyākata Sutta
2. Purisagati Sutta
3. Tissabrahmā Sutta
4. Sīhasenāpati Sutta
5. Arakkheyya Sutta
6. Kimila Sutta
7. Sattadhamma Sutta
8. Pacalāyamāna Sutta
9. Metta Sutta
10. Bhariyā Sutta
11. Kōdhana Sutta

vi. ABYĀKATA VAGGA

1. ABYĀKATA SUTTA

Discourse on What the Bhagavā does not Say

54. Then a certain bhikkhu approached the Bhagavā, respectfully made his obeisance and seated at a suitable place, respectfully asked the Bhagavā thus:

Venerable Sir, what is the cause, what is the reason, for the well-informed Ariya disciple not experiencing doubt concerning undefined points?

Bhikkhu, the well informed Ariya disciple does not experience doubt concerning undefined points owing to the extinction in him of micchādiṭṭhi (wrong view). Bhikkhu, the belief that "A being does arise after death" is a wrong view. Bhikkhu, the belief that "A being does not arise after death" is (also) a wrong view. Bhikkhu the belief that "A being does arise after death, and does not arise after death" is (also) a wrong view. Bhikkhu, the belief that "A being neither arises after death nor does not arise after death" is (also) a wrong view.

Bhikkhu, the uninformed worldling does not know wrong view, does not know the cause of wrong view, does not know the cessation of wrong view, does not know the practice leading to cessation of wrong view. For that worldling, wrong view grows. For the worldling whose wrong view grows, I say that he is not free from the suffering of birth, old age, death, grief, lamentation, bodily pain and mental distress, and despair. He is not free from all suffering (dukkha),

Bhikkhu, the well-informed Ariya disciple who knows thus, who sees thus, does not say that: "A being arises again after death". He does not say that "A being does not arise again after death". He does not say that "A being does arise after death, and does not arise after death". He does not say

that "A being neither arises after death nor does not arise after death". Bhikkhu the well-informed Ariya disciple who knows thus, who sees thus, does not speak concerning undefined points. Bhikkhus, the well-informed Ariya disciple who knows thus, who sees thus, is not, concerning undefined points, startled, shaken, unsteady and frightened (owing to the extinction in him of micchādiṭṭhi).

Bhikkhu, the belief that, "A being arises again after death" is craving (taṇhā) that arises together with wrong view ...p... this belief is perception (saññā) that arises together with wrong view ...p... this belief is conceit (māna) based on wrong view ...p... this belief is papañca dhamma, the wrong view that enlarges and augments saṃsāra (the round of rebirth) ...p... this view is clinging (upādāna) that arises together with wrong view ...p...

Bhikkhu, the belief that, "A being arises again after death" is distortion of view, that is in fact a wrong view.

Bhikkhu, the belief that "A being does not arise again after death" is also distortion of view, that is in fact a wrong view.

Bhikkhu, the belief that "A being does arise after death and does not arise after death" is also a distortion of view, that is in fact a wrong view.

Bhikkhu, the belief that "A being neither arises after death nor does not arise after death" is (also) a distortion of view, that is in fact a wrong view.

Bhikkhu, the uninformed worldling does not know distortion of view, does not know the cause of distortion of view, does not know cessation of distortion of view and does not know the practice that leads to the cessation of distortion of view. For that worldling, distortion of view grows. For that worldling, I say that he is not free from the suffering of birth, old age, death, grief, lamentation, bodily pain, mental distress

and despair. He is not free from all suffering (dukkha).

Bhikkhu, the well-informed Ariya disciple knows the distortion of view, knows the cause of distortion of view, knows the cessation of distortion of view, knows the practice leading to the cessation of distortion of view. For that Ariya disciple, distortion of view ceases. For that Ariya disciple. I say that he is free from the suffering of birth ...p... he is free, from all suffering (dukkha).

Bhikkhu, the well-informed Ariya disciple who knows thus, who sees thus, does not say that "A being arises again after death" ...p... he does not say that "A being neither arises after death nor does not arise after death". Bhikkhu, the well-informed Ariya disciple who knows thus, who sees thus, does not speak concerning undefined points. Bhikkhu, the well-informed Ariya disciple who knows thus, who sees thus is not concerned with undefined points, startled, unsteady, and frightened (owing to the extinction in him of micchādiṭṭhi).

Bhikkhu, this is the cause, this is the reason for the well-informed Ariya disciple not experiencing doubt concerning undefined points. (Thus said the Bhagavā).

The end of Abyākata Sutta,
the first in this Vagga.

2. PURISAGATI SUTTA

Discourse on Arising of Insight Knowledge of Men

55. Bhikkhus, I am going to discourse to you on the seven kinds of nānagati (arising of insight knowledge) of man and the extinction of the defilements through not clinging to any object (with craving and wrong view). Listen and bear in mind well. I shall speak. (Thus said the Bhagavā).

“Very well, Venerable Sir”, responded the bhikkhus to the Bhagavā. The Bhagavā then said thus: Bhikkhus, what are the seven kinds of *nānagati* (arising insight knowledge) of man?

Bhikkhus, the bhikkhu in this Teaching practises (the dhamma) thus: “If meritorious and demeritorious actions in the past life had not brought about my personality of the present, my body of the present would not be. If meritorious and demeritorious actions in the present life that will create the body of the future were not to come to pass, my body in a future life will not be. I shall renounce the five khandas of the present life (by giving up craving). He gains (thereby) the Vipassanā Insight of equanimity. That bhikkhu is not attached (either) to his past existence (or) to his future existence. He sees well, with Vipassanā Magga Insight, the sublime peace of Nibbāna. But that bhikkhu has not yet, entirely and completely, realized Nibbāna. He has not yet, entirely and completely, given up the potent conceit (pride); has not yet, entirely and completely, given up the potent craving for existence; has not yet, entirely and completely, given up the potent ignorance. As the five lower fetters have ceased without remainder in that bhikkhu, he is an *antarāparinibbāyī*, one for whom the defilements have ceased in the middle of his span of life.

Bhikkhus, the bhikkhu practises (the dhamma) thus in the manner of a blazing iron pan that has been hammered the whole day, with sparks being extinguished.

If meritorious and demeritorious actions had not brought about my body of the past, my body of the present would not be. If meritorious and demeritorious action in the present life that will create my body of the future were not to come to pass, my body in a future life will not be. I shall renounce the five khandhās of the present life (by giving up craving).

He gains (thereby) the Vipassanā Insight of equanimity. That bhikkhu is not attached (either) to his past existence (or) to his future existence. He sees well, with Vipassanā Insight, the sublime peace of Nibbāna. But that bhikkhu has not yet, entirely and completely, realized Nibbāna. He has not yet, entirely and completely, given up the potent conceit (pride); has not yet, entirely and completely, given up the potent of craving for existence, has not yet, entirely and completely, given up the potent ignorance. As the five lower fetters have ceased without remainder in that bhikkhu, he is an anarāparinibbāyī, one for whom the defilements have ceased in the middle of his span of life. (1)

Bhikkhus, the bhikkhu in this Teaching practises (the dhamma) thus; “If meritorious and demeritorious actions had not brought about my body of the past, my body of the present would not be. If meritorious and demeritorious actions in the present life that will create the body of the future were not to come to pass, my body in a future life will not be. I shall renounce the five khandhās of the present life (by giving up craving). He gains (thereby) the Vipassanā Insight of equanimity. That bhikkhu is not attached (either) to his past existence or to his future existence. He sees well, with Vipassanā Insight, the sublime peace of Nibbāna. But that bhikkhu has not yet, entirely and completely, realized Nibbāna. He has not yet, entirely and completely, given up the potent conceit(pride); has not yet entirely, and completely, given up the potent craving for existence; has not yet entirely and completely, given up the potent ignorance. As the five lower fetters have ceased without remainder in that bhikkhu, he is an antrāparinibbayī, one for whom the defilements have ceased before in the middle of his span of life.

Bhikkhus, the bhikkhu practises (the dhamma) thus, in the manner of a blazing iron pan that has been hammered the whole day, with sparks flying and being extinguished.

“If meritorious and demeritorious actions had not brought about my body of the past, my body of the present would not be. If meritorious and demeritorious actions in the present life that will create the body of the future were not to come to pass, my body in the future life will not be ...p... as the five lower fetters have ceased without remainder in that bhikkhu, he is an antrāparinibbāyī, one for whom the defilements have ceased before the middle of his span of life. (2).

Bhikkhus, the bhikkhu in this Teaching practises (the dhamma) thus: “If meritorious and demeritorious actions had not brought about my body of the past, my body of the present would not be” ...p... as the five lower fetters have ceased without remainder in that bhikkhu, he is an antrāparinibbāyī, one for whom the defilements have ceased in the middle of his span of life.

Bhikkhus, if a blazing pan of iron is hammered for the whole day, sparks would fly, rise upwards into the sky and would be extinguished in the sky without reaching the vault of the sky. Similarly to this, the bhikkhu practises (the dhamma) thus; “If meritorious and demeritorious actions had not brought about my body of the past, my body of the present would not be “...p... bhikkhus, as the five lower fetters have ceased without remainder in that bhikkhu, he is an antrāparinibbāyī, one for whom the defilements have ceased in the middle and not beyond his span of life. (3).

Bhikkhus, the bhikkhu in this Teaching practises (the dhamma) thus: “If meritorious and demeritorious actions had not brought about my body of the past, my body of the present would not be” ...p... as the five lower fetters have ceased without remainder in that bhikkhu, he is an upahaccaparinibbāyī, one for whom the defilements have ceased in the middle of his span of life.

Bhikkhus, if a blazing pan of iron is hammered for the whole day, sparks would fly, rise into the sky and will be .

extinguished on touching the vault of the sky. Similarly to this, the bhikkhu practises (the dhamma) thus: "If meritorious and demeritorious actions had not brought about my body of the past, my body of the present would not be" ...p... as the five lower fetters have ceased without remainder in that bhikkhu, he is an upahaccaparinibbāyī, one for whom the defilements have ceased past the middle of his span of life. (4).

Bhikkhus, the bhikkhu in this Teaching practises (the dhamma) thus: "If meritorious and demeritorious actions had not brought about my body of the past, my body of the present would not be" ...p... as the five lower fetters have ceased without remainder in that bhikkhu, he is an asaṅkhāraparinibbāyī, one for whom the defilements have ceased without effort.

Bhikkhus, if a blazing pan of iron is hammered for the whole day, sparks would fly, rise upwards and fall on some small heap of grass or heap of firewood. Those sparks would either kindle fire in that heap of grass or of firewood, or kindle smoke in that heap of grass or of firewood, or after kindling fire or kindling smoke and consuming that heap of grass or of firewood, would get extinguished for lack of fuel. Similarly to this, the bhikkhu practises (the dhamma) thus: "If meritorious and demeritorious actions had not brought about my body of the past, my body of the present would not be ...p... as the five lower fetters have ceased without remainder in that bhikkhu, he is an asaṅkhāraparinibbāyī, one for whom the defilements have ceased without effort. (5).

Bhikkhus, the bhikkhu in this Teaching practises (the dhamma) thus: "If meritorious and demeritorious actions had not brought about my body of the past, my body of the present would not be ...p... as the five lower fetters have ceased without remainder in that bhikkhu, he is a sasaṅkhāraparinibbāyī, one for whom the defilements have ceased with effort.

Bhikkhus, if a blazing pan of iron is hammered for the whole day, sparks would fly, rise upwards and fall on a large heap of grass or of firewood. Those sparks would either kindle fire in that heap of grass or of firewood, or kindle smoke in that heap of grass or of firewood, or after kindling fire or kindling smoke and consuming that large heap of grass or of firewood, would get extinguished for lack of fuel. Similarly, to this, bhikkhus,, the bhikkhu practises (the dhamma) thus: "If meritorious and demeritorious actions had not brought about my body of the past, my body of the present would not be ...p... as the five lower fetters have ceased without remainder in that bhikkhu, he is a *sasaṅkhāraparinibbāyī*, one for whom the defilements have ceased with effort. (6)

Bhikkhus, the bhikkhu in this teaching practises (the dhamma) thus: "If meritorious and demeritorious actions had not brought about my body of the past, my body of the present would not be. If meritorious and demeritorious actions in the present life that will create the body of the future were not to come to pass, my body in a future life will not be. I shall renounce the five *khandhās* of the present life (by giving up craving). He gains (thereby) the *Vipassanā* Insight of equanimity. That bhikkhu is not attached (either) to his past existence (or) to his future existence. He sees, well with *Vipassanā Magga* Insight, the sublime peace of *Nibbāna*. But that bhikkhu has not yet, entirely and completely, realized *Nibbāna*. He has not yet, entirely and completely, given up the potent conceit (pride); has not yet entirely and completely given up the potent craving for existence; has not yet entirely and completely given up the potent ignorance. As the five lower fetters have ceased without remainder in that bhikkhu, he is an *uddhansota akaniṭṭhagāmi*, one who is bound to rise higher and attain to *Magga*-insight with the faculty of hearing and will be reborn in the *akaniṭṭha brahmā* realm.

Bhikkhus, if a blazing pan of iron is hammered for the whole day, sparks would fly, rise upwards and fall on a huge heap of grass or of firewood. Those sparks would either kindle fire in that heap of grass or of firewood, or kindle smoke in that heap of grass or of firewood. After kindling fire or kindling smoke, they would consume the huge heap of grass or of firewood and burn the bush and the forest. After burning the bush and the forest, it would spread to green grass and plants, or to the road, or to a hill of rock, or to a stretch of water, or to a delightful stretch of land, and would get extinguished for lack of fuel. Similarly to this, the bhikkhu practises (the dhamma) thus: "If meritorious and demeritorious actions had not brought about my body of the past, my body of the present would not be ...p... as the five lower fetters have ceased without remainder in that bhikkhu, he is an *uddhaṅsota akaniṭṭhagāmi*, one who is bound to rise higher and attain to Magga Insight with the faculty of hearing and will be reborn in the *akaniṭṭha brahmā* realm. (7).

Bhikkhus, these are the seven kinds of *nānagati* (arising of insight knowledge) of man.

Bhikkhus, what is the extinction of the defilements through not clinging to any object (with craving and wrong view)?

Bhikkhus, the bhikkhu in this Teaching practises (the dhamma) thus: "If meritorious and demeritorious actions had not brought about my body of the past, my body of the present would not be. If meritorious and demeritorious actions in the present life that will create the body of the future were not to come to pass, my body in a future life will not be. I shall renounce the five *khandhās* of the present life (by giving up craving)". He gains (thereby) the *Vipassanā* Insight of equanimity. That bhikkhu is not attached (either) to his past existence (or) to his future existence. He sees well, with *Vipassanā* Magga Insight, the sublime peace of *Nibbāna*. That

bhikkhu has entirely and completely realized Nibbāna. That bhikkhu has, entirely and completely given up the potent conceit (pride); has entirely and completely given up the potent craving for existence; has given up entirely and completely given up the potent ignorance. That bhikkhu, because of the extinction of the āsavas ...p... realizes and abides in Arahatta-fruit. Bhikkhus, such abiding should be said to be anupādāparinibbāna, extinction of the defilements through not clinging to any object (of attention) with (craving and wrong view).

Bhikkhus, these are the seven kinds of ñānagati (arising of insight knowledge) of man and the extinction of the defilements through not clinging to any object (of attention) with (craving and wrong view). (Thus said the Bhagavā).

End of the Purisagati Sutta,
the second in this Vagga.

3. TISSA BRAHMĀ SUTTA

Discourse on Tissa Brahmā

56. Thus have I heard:

Once the Bhagavā was staying on Gijjhakūṭa Hill near Rājagaha. On that occasion, when the early part of the night had passed, two devas of very delightful appearance came, illuminating the whole of Gijjhakūṭa Hill with their radiance. They approached the Bhagavā, made their respectful obeisance to the Bhagavā, and seated themselves at a suitable place. One of the devas then respectfully said to the Bhagavā thus: "Venerable Sir, these (five hundred) bhikkhunīs are freed from the defilements".

The other deva then respectfully said to the Bhagavā: “Venerable Sir, these (five hundred) bhikkhunīs are entirely freed from the defilements, without any remainder of the four clingings”.

These two devas thus respectfully made their respective submissions to the Bhagavā who approved of what they said. Knowing that the Bhagavā had approved of what they had said, the (two) devas made their respectful obeisance to the Bhagavā and vanished from that very place.

The Bhagavā then, when the night had passed, said to the bhikkhus: Bhikkhus, tonight, when the early part of the night had passed, two devas of very delightful appearance came, illuminating the whole Gijjhakūṭa Hill with their radiance. They approached me, made their obeisance to me, and while seated at a suitable place, one of the (two) devas respectfully said to me:

“Venerable Sir, these (five hundred) bhikkhunīs are freed from the defilements”.

The other deva (then) respectfully said to me: “Venerable Sir, these (five hundred) bhikkhunīs are entirely freed from the defilements, without any remainder of the four clingings”.

Bhikkhus, these (two) devas respectfully made their respective submissions, made their obeisance to me, and vanished from that very place.

At that time, the Venerable Moggallāna was sitting not far from the Bhagavā. It occurred to the Venerable Moggallāna thus:

Which devas have the capability of knowing which persons have a remainder of clingings and which persons do not have a remainder of clingings?”

(It so happened then that) the bhikkhu Tissa had just passed away and was reborn in one of the Brahmā realms. In

that Brāhmā realm it was known that “Tissa Brāhmā is powerful and mighty”. Just then the Venerable Moggallāna vanished (instantaneously) from Gijjhakūta Hill in the manner of a strong man stretching his folded arm and folding his stretched arm, and appeared in the Brāhmā realm (where Tissa Brāhmā was). Tissa Brāhmā, seeing the Venerable Moggallāna coming in the distance, respectfully said:

“Venerable Moggallāna, do come. The coming of the Venerable Moggallāna is a good coming. Venerable Moggallāna has not been to this place for quite some time. Venerable Moggallāna, please be seated here; it is prepared specially for you”.

The Venerable Moggallāna sat at the prepared seat. Tissa Brāhmā made his obeisance to the Venerable Moggallāna and himself took his seat at a suitable place. The Venerable Moggallāna then asked Tissa Brāhmā who was thus seated at a suitable place:

“Tissa, which devas have the capability of knowing which persons have a remainder of clingings and which persons do not have a remainder of clingings?”

Venerable Moggallāna, the devas who are arisen in the brāhmā realm have the capability of knowing the persons who have a remainder of clingings and the persons who do not have remainder of clingings. (Respectfully replied Tissa Brāhmā).

Tissa, do all devas arisen in the brāhmā realm have the capability of knowing the persons who have a remainder of clingings and the persons who do not have a remainder of clingings? (Asked the Venerable Moggallāna).

Venerable Moggallāna, not all the devas arisen in the brāhmā realm have the capability of knowing the persons who have a remainder of clingings and the persons who do not have a remainder of clingings. Venerable Moggallāna, the

devas who are arisen in the brāhmā realm and who are contented with noble longevity, with beautiful appearance, with happiness, with retinues and with being sovereign of the Brāhmās, do not truly know the liberation that surpasses (the above qualities) and the cause of such liberation. Such devas do not have the capability of knowing the persons who have a remainder of clingings and the persons who do not have a remainder of clingings.

Venerable Moggallāna, the devas who are arisen in the Brāhmā realm and who are not contented with noble longevity, with beautiful appearance, with happiness, with retinues and with being sovereign of the Brāhmās, do know truly the liberation that surpasses (the above qualities) and the cause of such liberation. Such devas have the capability of knowing the persons who have a remainder of clingings and the persons who do not have a remainder of clingings.

Venerable Moggallāna, the bhikkhu in this Teaching is freed of both body (rūpakāya) and of mind (nāmakāya). The devas know of this bhikkhu thus:

“This revered one is doubly freed (of rūpakāya as well as nāmakāya). Devas and men will see him only for so long as his khandha (aggregates of existence) lasts. After the dissolution of his khandhā, devas and men will not see him any more. (They know of him thus).

Venerable Moggallāna, thus do those devas have the capability of knowing the persons who have a remainder of clingings and the persons who do not have a remainder of clingings.

Venerable Moggallāna, the bhikkhu in this Teaching is freed of the defilements through wisdom. The devas know of him thus:

“This revered one is freed of the defilements through wisdom. Devas and men will see him only for so long as his

khandhā lasts. After the dissolution of his khandhā, devas and men will not see him any more". (They know of him thus).

Venerable Moggallāna, thus do those devas have the capability of knowing the persons who have a remainder of clingings and the persons who do not have a remainder of clingings.

Venerable Moggallāna, the bhikkhu in this Teaching is one who realizes Nibbāna with mind (nāmakāya). Those devas know of this bhikkhu thus:

"This revered person is one who realizes Nibbāna with mind (nāmakāya). If this revered one were to resort to a monastic retreat suitable for practice of the noble dhamma, approach a good friend, and have his sense faculties well balanced, he would in this very life personally realize with insight and abide in, arahatta-fruit that is the culmination of the matchless noble dhamma and that is desired by sons of good family who have left the home for the homeless life of a bhikkhu.

Venerable Moggallāna, thus do those devas have the capability of knowing the persons who have a remainder of clingings and the persons who do not have a remainder of clingings.

Venerable Moggallāna, the bhikkhu in this Teaching attains to arahatta magga after seeing Nibbāna with sotāpatti magga (the path knowledge of the stream winner) ...p... he is freed from the defilements through Conviction ...p...

He is one who progressively advances to the higher path and fruition with insight. The devas know of that bhikkhu thus:

This revered person is one who advances to the higher path and fruition with insight. If this revered one were to resort to a monastic retreat suitable for practice of the noble dhamma, approach a good friend, and have his sense faculties

well balanced, he would in this very life realize with insight, and abide in, arahatta-fruit that is the culmination of the matchless noble dhamma and that is desired by sons of good family who have left the home for the homeless life of a bhikkhu.

Venerable Moggallāna, thus do those devas have the capability of knowing the persons who have a remainder of clingings and the persons who do not have a remainder of clingings.

Venerable Mahā Moggallāna, then, being glad and pleased with what Tissa Brāhmā had said, gave his blessing to it, and (instantaneously) vanished from the Brāhmā realm in the manner of a strong man stretching his folded arm and folding his stretched arm, and appeared on Gijjhakūṭa Hill.

The Venerable Mahā Moggallāna next approached the Bhagavā, made his obeisance, and while seated at a suitable place respectfully related to the Bhagavā, his conversation with Tissa Brāhmā.

Moggallāna, Tissa Brāhmā, has not told you about the seventh person who is accustomed to abide in animitta Vipassanā (signless insight meditation).

O Exalted One, it is time for the Revered One to discourse on the seventh person who is accustomed to abide in animitta Vipassanā. O speaker of good words it is time for the Revered One to discourse on the seventh person who is accustomed to abide in animitta Vipassanā. May the Revered One deliver this discourse on the seventh person who is accustomed to abide in animitta Vipassanā so that the bhikkhus may hear it from the Bhagavā and bear it well in mind. (Respectfully said the Venerable Moggallāna).

Moggallāna, if that is so, listen and bear it well in mind. I shall speak. (Thus said the Bhagavā).

“Be it so, Venerable Sir,” responded the Venerable Moggallāna to the Bhagavā who proceeded to discourse thus:

Moggallāna, the bhikkhu in this Teaching by not bearing in mind any sign (such as sign of permanence) abides in concentration of the mind that is free from any sign (such as that of permanence). The devas know of this bhikkhu thus:

“This revered one, by not bearing any sign in mind, abides in concentration of the mind that is free from any sign (such as that of permanence). If this revered one were to resort to a monastic retreat that is suitable for practice of the noble dhamma, approach a good friend, and have his sense faculties well balanced, he would in this very life personally realize with insight, and abide in arahatta-fruit that is the culmination of the matchless noble dhamma and that is desired by sons of good family, who have left the home for the homeless life of a bhikkhu.

Moggallāna, thus do those devas have the capability of knowing the persons who have a remainder of clingings and the persons who do not have a remainder of clingings. (Thus said the Bhagavā).

End of the Tissa Brāhmā Sutta,
the third in this Vagga.

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4. SĪHASENĀPATI SUTTA

Discourse to a General by the Name of Sīha

57. Thus have I heard:

Once the Bhagavā was staying at the big turreted monastery in Mahāvana forest near Vesālī. On that occasion a general by the name of Sīha approached the Bhagavā, made

his obeisance to the Bhagavā, and seated at a suitable place, respectfully said to the Bhagavā: “Venerable Sir, is the Revered One capable of discoursing on the visible and known results of charitable giving?”

Sīha, if that is so, I will question you in return. You may answer as you wish. Sīha, what do you think of this? Of two men in this world, one has no generosity, is mean and miserly, and irascible (with alms-seekers). The other man has generosity, is a charitable giver, and delights in frequent acts of charity. Sīha, what do you think of this? Who would be favoured first with compassion by arahats? Would the one who has no generosity, who is mean and miserly, who is irascible (with alms-seekers), be favoured, or would the other one who has generosity, who is a charitable giver, and who delights in frequent acts of charity, be favoured? (Asked the Bhagavā).

Venerable Sir, why should the one who has no generosity, who is mean and miserly and is irascible (with alms seekers), be favoured first by the arahats with their compassion? Venerable Sir, if the arahats were to favour with their compassion, it is only the one who has generosity, who is a charitable giver, and who delights in frequent acts of charity, who should be favoured first with their compassion.

Sīha, what do you think of this? A man has no generosity, is mean and miserly, and is irascible (with alms seekers). Another man has generosity, is a charitable giver and delights in frequent acts of charity. If the arahats were to favour with their visits, which of these two men would be favoured first with their visits? (Asked the Bhagavā.)

Venerable Sir, if the arahats were to favour with their visits, why should the man who has no generosity, who is mean and miserly, and who is irascible (with alms-seekers), be favoured first with their visits? Venerable Sir, if the arahats were to favour with their visits, it is only the man who has

generosity, who is a charitable giver, and who delights in frequent acts of charity, who should be favoured first with their visits. (Respectfully answered General Sīha.)

Sīha, what do you think of this? A man has no generosity, is mean and miserly, and is irascible with (alms seekers). Another man has generosity, is a charitable giver and delights in frequent acts of charity. If the arahats were to receive alms, of these two men, whose alms would be received first by the arahats? (Asked the Bhagavā.)

Venerable Sir, if the arahats were to receive alms, why should they receive first the alms of the man who has no generosity, who is mean and miserly, and who is irascible (with alms seekers)? Venerable Sir, if the arahats were to receive alms, they would receive first the alms of the man who has generosity, who is a charitable giver, and who delights in frequent acts of charity. (Respectfully answered General Sīha.)

Sīha, what do you think of this? A man has no generosity, is mean and miserly, and is irascible (with alms seekers). Another man has generosity, is a charitable giver, and delights in frequent acts of charity. If the arahats were to discourse on the dhamma, to which of these two men, should they discourse on the Dhamma first? (Asked the Bhagavā.)

Venerable Sir, if the arahats were to discourse on the Dhamma, why should they discourse on the Dhamma first to the man who has no generosity, who is mean and miserly, and who is irascible (with alms seekers)? Venerable Sir, if the arahats were to discourse on the Dhamma, they would discourse on the Dhamma first to the man who has generosity, who is a charitable giver and who delights in frequent acts of charity. (Respectfully answered General Sīha.)

Sīha, what do you think of this? A man has no generosity, is mean and miserly and is irascible (with alms seekers). Another man has generosity, is a charitable giver and

delights in frequent acts of charity. Of these two men, whose good fame would spread? (Asked the Bhagavā.)

Venerable Sir, why should the good fame of the man who has no generosity, who is mean and miserly and who is irascible (with alms seekers) spread? Venerable sir, only the good fame of the man who has generosity, who is a charitable giver, and who delights in frequent acts of charity should spread. (Respectfully said General Sīha.)

Sīha, what do you think of this? A man has no generosity, is mean and miserly, and is irascible (with alms seekers). Another man has generosity, is a charitable giver, and delights in frequent acts of charity. Which of these two men would approach a gathering of rulers, of brāhmins, of rich householders, of bhikkhus, or any other gathering, with confidence, and cheerfully? (Asked the Bhagavā.)

Venerable Sir, the man who has no generosity, who is mean and miserly, and who is irascible (with alms seekers) would not be able to approach a gathering of rulers, of brāhmins, of rich householders, of bhikkhus, or any other gathering, with confidence, and cheerfully.

Venerable Sir, only the man who has generosity, who is a charitable giver, and who delights in frequent acts of charity, would be able to approach a gathering of rulers, of brāhmins, of rich householders, of bhikkhus, or any other gathering, with confidence and cheerfully. (Respectfully replied General Sīha.)

Sīha, what do you think of this? A man has no generosity, is mean and miserly, and is irascible (with alms-seekers). Another man has generosity, is a charitable giver, and delights in frequent acts of charity. Which of these two men would, after death and dissolution of his body (khandhā), have a good rebirth in the deva realm? (Asked the Bhagavā.)

Venerable Sir, how can a man who has no generosity, who is mean and miserly, and is irascible (with alms-seekers), after death and dissolution of his body, have a good rebirth in the deva realm? Only the man who has generosity, who is a charitable giver, and who delights in frequent acts of charity, can have, after death and dissolution of his body, a good rebirth in the deva realm.

Venerable Sir, (in respect of) these visible results of charitable giving taught by the Bhagavā, I do not approach the Bhagavā with Conviction. I do know these results of such charitable giving. Venerable Sir, I am a charitable giver. If the arahats were to favour (anyone) with their compassion, I am the first to be so favoured. Venerable Sir, I am a charitable giver. If the arahats were to make their visits, I am the first to be so visited. Venerable sir, I am a charitable giver. If the arahats were to receive alms, I am the first whose alms would be received by them.

Venerable Sir, I am a charitable giver. If the arahats were to discourse on the dhamma, I am the first to whom they would discourse on the dhamma.

Venerable Sir, I am a charitable giver. My good fame spreads thus: "The general Sīha is a charitable giver, supports the Saṃgha, and serves the Saṃgha".

Venerable Sir, I am a charitable giver. I would approach a gathering of rulers ...p... Of bhikkhus, or any other gathering with confidence, and cheerfully. Venerable sir, in respect of the visible results of charitable giving taught by the Bhagavā, I do not approach the Bhagavā with Conviction. I do not know these results of charitable giving.

Venerable Sir, the Bhagavā teaches me thus, "Sīha, a charitable giver, after death and dissolution of his body, he would have a good rebirth in the deva realm. "I do not know these results. In respect of these results, I approach the Bhagavā with Conviction. (Respectfully said General Sīha.)

Sīha, these results are true as such. Sīha, this result (of charitable giving) is true as such.

Sīha, the charitable giver, after death and dissolution of his body, does have a good rebirth in the deva realm. (Thus said the Bhagavā.)

End of the Sīhasenāpati Sutta,
the fourth in this Vagga.

5. ARAKKHEYA SUTTA

Discourse on Dhamma Which Does not Need To Be Guarded

58. Bhikkhus, these are four dhammas which the Tathāgata does not need to guard. The Tathāgata may not be blamed on the score of three causes.

What are the four dhammas which the Tathāgata does not need to guard?

Bhikkhus, the Tathāgata is pure in his bodily action. The Tathāgata has no wrongful bodily action which needs to be guarded, with the reflection, 'Let no one know of my wrongful bodily action'.

Bhikkhus, the Tathāgata is pure in his verbal action. The Tathāgata has no wrongful verbal action which needs to be guarded with the reflection, "Let no one know of my wrongful verbal action".

Bhikkhus, the Tathāgata is pure in his mental action. The Tathāgata has no wrongful mental action which needs to be guarded, with the reflection, "Let no one know of my wrongful mental action".

Bhikkhus, the Tathāgata has pure livelihood. The Tathāgata has no wrongful livelihood which needs to be guarded, with the reflection, "Let no one know of my wrongful livelihood".

These are the four dhammas which the Tathāgata does not need to be guarded.

What are the three causes on the score of which the Tathāgata may not be blamed?

Bhikkhus, the Tathāgata has discoursed well on the Dhamma. In this respect, I do not see any samaṇa or brāhmaṇa, any deva, any Māra, any brahmā or anyone in the world who will with reason blame me thus: "For this reason, the revered one does not discourse on the Dhamma well". Bhikkhus, because I do not see this (possibility), I attain to and abide in security, fearlessness and confidence.

Bhikkhus, I have declared well to my disciple the practice that leads to Nibbāna. Those of my disciples who follow the practice as declared by me, because of extinction of āsavas, remain realizing by themselves through Magga Insight, attaining to in this very life, emancipation of mind (cetovimutti) and the emancipation by Insight, which are free from āsavas. In this respect, I do not see any samaṇa or brāhmaṇa, any deva, any Māra, any brahmā or anyone in the world who will with reason blame me thus: "For this reason, the revered one does not declare well to his disciples the practice that leads to Nibbāna. The revered one's disciples who follow the practice as declared, through extinction of the āsavas ...p... do not realize and abide in ..." Bhikkhus, because I do not see this (possibility), I attain to and abide in security, fearlessness and confidence.

Bhikkhus, more than hundreds of my disciples, through extinction of the āsavas ...p... have realized, attain to, and abided in ... in this respect, I do not see any samaṇa or brāhmaṇa, any deva, any Māra, any brahmā or anyone in the world who will with reason blame me thus: "For this reason, more than hundreds of the revered one's disciples, because of extinction of āsavas remain realizing by themselves through Magga Insight, attaining to in this very life, the emancipation of mind (cetovimutti) and the emancipation by Insight, which are free from āsavas. Bhikkhus, because I do not see this (possibility), I attain to and abide in security, fearlessness and confidence. The Tathāgata may not be blamed on the score of these three causes.

Bhikkhus, these are the four dhammas which the Tathāgata does not need to guard. These are the three causes on the score of which the Tathāgata may not be blamed. (Thus said the Bhagavā.)

End of the Arakkheyya Sutta,
the fifth in this Vagga.

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6. KIMILA SUTTA

Discourse to Venerable Kimila

59. Thus have I heard:

Once the Bhagavā was staying in the Nicula forest grove near Kimila town. On that occasion the Revered Kimila approached the Bhagavā, made his obeisance to the Bhagavā and seated at a suitable place, respectfully said to the Bhagavā thus:

Venerable Sir, what is the cause, what is the reason, for the Dhamma of the Virtuous not lasting for long, after the Tathāgata has passed away (Parinibbāna)?

Kimila, in this world, after the passing away of the Tathāgata, the bhikkhus, bhikkhunīs, male devotees, female devotees, go on abiding without reverence for, and submission to, the Teacher; they go on abiding without reverence for, and submission to, the Dhamma; they go on abiding without reverence for, and submission to, the Saṃghā; they go on abiding without reverence for, and submission to, the Training (Sikkhā); they go on abiding without reverence for, and submission to, concentration (Samādhi); they go on abiding without reverence for, and submission to, Mindfulness; and they go on abiding without reverence for, and submission to, friendly welcome, honour and goodwill (among themselves). Kimila, this is the cause, this is the reason, for the Dhamma

of the Virtuous not lasting for long after the passing away of the Tathāgata. (Thus said the Bhagavā.)

Venerable Sir, what is the cause, what is the reason, for the Dhamma of the Virtuous enduring for long, after the passing away of the Tathāgata?

Kimila, in this world, after the passing away of the Tathāgata, the bhikkhus, bhikkhunīs, male devotees, female devotees go on abiding with reverence for, and submission to the Teacher; they go on abiding with reverence for, and submission to, the Dhamma; they go on abiding with reverence for, and submission to the Saṃgha; they go on abiding with reverence for, and submission to the Training; they go on abiding with reverence for, and submission to Samādhi; they go on abiding with reverence for and submission to Mindfulness; and they go on abiding with reverence for and submission to friendly welcome, honour and goodwill (among themselves.)

Kimila, this is the cause, this is the reason, for the dhamma of the virtuous enduring for long, after the passing away of the Tathāgata, (Thus said the Bhagavā.)

End of the Kimila Sutta,
the sixth in this Vagga.

7. SATTADHAMMA SUTTA

Discourse on Seven Dhammas

60. Bhikkhus, the bhikkhu who is possessed of the seven dhammas will, before long, through extinction of the āsavas ...p... realize, attain to, and abide in ...

What are the seven? They are:

Bhikkhus, the bhikkhu in this Teaching has Conviction, Morality, is full of Learning, abides in Solitude, is possessed of Energetic Effort, of Mindfulness and has Wisdom.

Bhikkhus, the bhikkhu who is possessed of these seven dhammas will, before long, through extinction of the āsavas ...p... realize, attain to, and abide in ... (Thus said the Bhagavā.)

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

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8. PACALĀYAMĀNA SUTTA

Discourse on Drowsy Moggallāna

61. Thus have I heard:

Once the Bhagavā was staying in the animal sanctuary forest grove of Bhesakaḷa near Susumāragira town in the Bagga country. At that time the Venerable Mahā Moggallāna was seated dozing in the village of Kallavāḷaputta in the Magadha country. At that time, the Bhagavā saw with his 'Divine Eye' that is pure and superior to the eyes of humans and that resembles the eyes of devas, saw the Venerable Mahā Moggallāna seated dozing in the village of Kallavāḷaputta in the Magadha country. The Tathāgata (instantly) vanished from the animal sanctuary forest grove of Bhesakaḷa near Susumāragira town in the Bagga country, in the manner of a strong man stretching his folded arm or folding his stretched arm, and in the same manner manifested himself (appeared) before the Venerable Mahā Moggallāna in Kallavāḷaputta village in the Magadha country. Sitting at a prepared seat, the Bhagavā asked the Venerable Mahā Moggallāna.

Moggallāna, are you drowsy, are you drowsy?

Venerable Sir, it is true that I am drowsy (respectfully replied the Venerable Mahā Moggallāna).

Moggallāna, if that is so, and if while you are abiding thoughtful, drowsiness descends on you, do not bear in mind the thought of drowsiness, do not trouble yourself often about the thought (of drowsiness).

Moggallāna, for you who abide without bearing in mind the thought of drowsiness, there is reason for that drowsiness to disappear. (1)

If, while abiding thus, the drowsiness does not disappear, Moggallāna, think repeatedly of the dhamma that you have listened to and learnt, reflect repeatedly on it, and contemplate it repeatedly. For you who abide thus, there is reason for that drowsiness to disappear. (2).

If, while abiding thus, the drowsiness does not disappear, Moggallāna, recite at length the dhamma that you have listened to and learnt. For you who abide thus, repeatedly reciting at length (the dhamma), there is reason for the drowsiness to disappear. (3).

If, while abiding thus, the drowsiness does not disappear, Moggallāna, pull both your ears, and rub your body (limbs) with your hand, For you who do so, there is reason for the drowsiness to disappear. (4).

If, while abiding thus, the drowsiness does not disappear, Moggallāna, get up from the place (where you are sitting), cleanse your eyes with water, look in the (various) directions, or look at the celestial bodies. For you, who look thus, there is reason for the drowsiness to disappear. (5).

If, for you who look thus, the drowsiness does not disappear, Moggallāna, bear in mind the sign of light; contemplate the sign and concept of day; contemplate the night as if

it were day (by the concept of light); contemplate the day as if it were night (by the concept of light). Develop the radiant mind with the mind that is free from torpor and that is disentangled. For you who abide developing thus, there is reason for drowsiness to disappear. (6).

If, for you who abide thus, the drowsiness does not disappear, Moggallāna, you should do the *cankama*-walk (walking meditation), conscious of the back and front, with your sense-faculties withdrawn inwards and your mind not resting on external objects. For you who abide thus, there is reason for the drowsiness to disappear. (7).

If, for you who abide thus, the drowsiness does not disappear, Moggallāna, you should lie down lion-like on your right side, your left foot resting lightly on your right foot, possessed of mindfulness and clear comprehension, and, intending to rise, go to sleep lion-like. When you awaken, Moggallāna, get up quickly, without lazily lounging in bed, turning from left to right and right to left. Moggallāna, you should conduct yourself thus. Moggallāna, you should not visit the disciples' house with pride. Conduct yourself thus Moggallāna, if you visit the disciples' house with pride, the inmates of the house, being preoccupied with many household affairs, may not be able to attend to the bhikkhu who has come to the house. In such a situation, the bhikkhu may come to think: "Well now, who has set me at variance with these people (the inmates of the disciples' house). Now, they do not seem to welcome me".

Thus, for want of gain (alms), displeasure arise. Being displeased one becomes distracted in mind with consequent lack of control. The mind of one who lacks control is far removed from concentration (*Samādhi*).

Moggallāna, you should so conduct yourself that you do not indulge in conflicting speech. Moggallāna, if there is

conflicting speech, altercation is certain to follow. If there is altercation, distraction of mind arises. For him whose mind is distracted, lack of control arises. The mind of one who lacks control is far removed from concentration (Samādhi.)

Moggallāna, I do not praise promiscuity of relationship. I not only dispraise promiscuity of relation; in fact, I do not praise relationship with the laity and with recluses. But I do praise relationship with a monastic retreat that is quiet, that does not have the tumult of town or village, that is free from a human atmosphere, where one can be away from people and where one can abide in solitude. (Thus said the Bhagavā.)

On this being said, the Venerable Mahā Moggallāna respectfully asked the Bhagavā: "Venerable Sir, in what manner, briefly does the bhikkhu become one who, directing his mind to Nibbāna where the craving is eradicated, has his mind emancipated from the defilements, who has indeed reached the end, who is freed from the peril of the four bounds, who has undertaken the noble practice, who has indeed attained to Nibbāna; the ultimate goal, and who is superior to devas and men?"

Moggallāna, the bhikkhu in this Teaching should learn that no dhamma should be borne in mind as (permanent, auspicious, happy, self) by dint of craving and wrong views. Moggallāna, the bhikkhu should learn that no dhamma (the aggregates, the sense-bases, elements) is to be borne in mind wrongly. That bhikkhu knows all dhammas with special apperception (abhiññā). He knows all dhammas with discrimination. Knowing all dhammas with discrimination he experiences all feelings pleasant, painful, neither pleasant nor painful. He abides repeatedly contemplating all feelings impermanent. He repeatedly contemplates them with detachment, and he repeatedly contemplates them as cessation. He repeatedly contemplates them with abandonment. If that bhikkhu abides contemplating these feelings as impermanent contemplating them with

detachment, contemplating them as cessation, and contemplating them with abandonment, he becomes attached to no dhamma in the world with craving and wrong view. Not being so attached, he is rid of craving. Having rid of craving, the defilements have completely ceased in him. He knows thus: "Rebirth is ended. The Noble Practice of Purity has been accomplished; what has to be done for the attainment of Magga Insight has been done. Nothing else needs to be done for such attainment".

Moggallāna, in this manner, briefly does the bhikkhu become one who, directing his mind to Nibbāna where craving is eradicated, has his mind emancipated from the defilements, who has indeed reached the end, who is freed from the peril of the four bonds, who has fulfilled the Noble Practice, who has indeed attained to the ultimate goal, Nibbāna, and who is superior to devas and men. (Thus said the Bhagavā.)

End of the Pacalāyamāna Sutta,
the eighth in this Vagga.

9. METTA SUTTA

Discourse on Loving Kindness

62. Bhikkhus, do not be apprehensive of meritorious acts. Meritorious acts mean happiness.

Bhikkhus, I know, having experienced desirable, pleasant and estimable special benefits for long, as long as I have been doing meritorious acts. For seven years, I have developed jhānic consciousness associated with loving kindness. For having developed for seven years jhānic consciousness associated with loving kindness, I did not have to come (descend) to the human world for seven ascending and seven

descending world cycles (kappas). Bhikkhus, when the world of space came to dissolution, I arose in the Ābassara Brahmā realm. When the world of space came into being again, I arose in the empty Brahmā mansion (of the first jhāna). Bhikkhus, I became Brahmā in that Brahmā's mansion of the first jhāna. I became Mahā Brahmā (the Great Brahmā) dominating but dominated by none. As a matter of fact, I gained all-seeing vision, capable of fulfilling every wish. Bhikkhus, I became Sakka, the ruler of devas, for thirty-six times. Bhikkhus, for more than a hundred times, I became Universal Monarch, who observed the dhamma and ruled in conformity with the dhamma, who ruled the four islands (worlds) divided by the four great oceans, who overcame all enemies, who pacified his realm and who was possessed of the seven treasures. Bhikkhus, for me as Universal Monarch, these seven treasures, came into being: What are the seven? They are: the treasure of the Wheel, of the Elephant, of the Horse, of the Precious Gem, of the Queen, of the rich Man, and the seventh treasure of the Eldest Son. As Universal Monarch, I had more than thousands of sons, all brave men of heroic features, able to conquer hosts of enemies. He ruled over the Earth to the extent of its ocean boundaries, having conquered territories not by force or by arms, but by righteousness. (Thus said the Bhagavā.)

You of virtuous conduct, who seek well-being, view the benefits of meritorious acts. Bhikkhus, developing loving kindness for seven years, for seven ascending kappas and seven descending kappas, (I) did not return to this human world. On dissolution of the world space, (I) arose in the Ābassara brahmā realm.

On the world coming into being again, (I) arose in the empty Brahmā mansion of the first jhāna. At that time, (I) was Mahā Brahmā for seven times, capable of enforcing this will over others.

(I) was Sakka, the ruler of devas, for thirty six times.

(I) was Universal Monarch ruler of the entire Jampudipa.

(I) was the anointed ruler of men on earth. Bearing no club or arms, I won my dominion.

(I) ruled my dominion in conformity with the dhamma, without oppression.

(I) was of wealthy lineage, with all sense-pleasures (at my disposal) and possessed of the seven treasures.

In this world there have appeared Buddhas for the benefit of mankind. These Buddhas have taught the great benefits of meritorious acts, that (such) rulership of the earth is not subject to destruction, that he (the doer of meritorious acts) becomes a powerful ruler with a wealth of requisites and possessions. He becomes a powerful ruler of the entire Jampudipa, with a large retinue.

On hearing this dhamma, who can remain without faith? Even one of black disposition must come to have faith. For that reason, one who desires well-being, who desires great benefit should, bearing the teachings of the Buddhas in mind, reverence the dhamma of the virtuous.

End of the Metta Sutta,
the ninth in this Vagga.

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10. BHARIYĀ SUTTA

Discourse on Kinds of a Wife

63. One morning the Bhagavā re-robed himself, took his great robe and alms-bowl, went to the house of the rich householder Anāthapiṇḍika, and sat at the prepared seat. At that time the people at the house of the rich householder Anāthapiṇḍika, were making a great noise. Anāthapiṇḍika then approached the Bhagavā, made his obeisance, and was sitting at a suitable place. The Bhagavā asked the rich man Anāthapiṇḍika who was sitting at a suitable place;

Rich householder, why are the people at your house making such a great noise, just like fisherfolk scrambling for fish?

Venerable sir, my daughter-in-law Sujātā has been brought (to my house) from a wealthy family. This daughter-in-law (of mine) has no respect for her mother-in-law, or for her father-in-law, or for her husband. Even to the Bhagavā, she shows no respect, no regard, no esteem and she does not worship the Bhagavā. (Respectfully replied Anāthapiṇḍika.)

The Bhagavā then called Sujātā, the daughter-in-law, who was an inmate of the house, saying "Sujātā, come (here)". Very well, Venerable sir," respectfully replied Sujātā to the Bhagavā, approached the Bhagavā, made her obeisance, and sat at a suitable place. The Bhagavā then said to the daughter-in-law and inmate Sujātā thus:

Sujātā, there are seven kinds of wife for a husband. What are the seven? They are:

A wife like a murderer, a wife like a thief, a wife like a mistress, a wife like a mother, a wife like a sister, a wife like a companion and a wife like a female slave.

Sujātā, these are the seven kinds of wife for a husband. Of these seven kinds of wife, which kind are you? Thus said the Bhagavā.)

Venerable Sir, of what the Bhagavā has taught in brief, I am unable to understand the meaning at length. Venerable Sir, I beg of you, will the Bhagavā explain, so that I can understand the meaning at length, of what the Bhagavā has taught in brief (respectfully requested Sujātā).

Sujātā, if so, listen and bear in mind well. I shall speak. (Thus said the Bhagavā.)

“Venerable Sir, be it so”, respectfully replied Sujātā, daughter-in-law and inmate of the house.

The Bhagavā then proceeded to discourse thus: “The wife of a husband, with mind spoilt by anger, neglects to look after (family) welfare, lusts after other men, slights her own husband, and is bent on murdering her own husband who is like a master who has bought a murderer. Such a one is a wife who is like a murderer. (1)

The wife of a husband, inclined to make away with, the property, however little, acquired by her lord the husband by exercise of skill, by trade or by cultivation of land. Such a one is a wife who is like a thief. (2)

The wife of a husband, is not inclined to work, is indolent, is given to gluttony, is coarse in mind and conduct, coarse in speech and is apt to harass and dominate her energetic husband. Such a one is a wife who is like a mistress. (3).

The wife of a husband who is apt to look after (the family) welfare at all times. She looks after the husband as a mother looks after her child. She looks after the property acquired by the husband. Such a one is a wife who is like a mother. (4)

The wife of a husband respects her husband in the manner of an elder sister and a younger sister respecting their brother, has a mind associated with sense of shame, and obeys her husband's will. Such a one is a wife who is like a sister. (5).

The wife of a husband is glad to see her husband in the manner of one who is glad to see a long absent companion. She is of good lineage, of good moral conduct, behaves with respect towards her husband. Such a one is a wife who is like a companion.(6).

The wife of a husband, though threatened with assault by her husband with stick or whip, is not angry, is not alarmed, has a mind that does not transgress with anger, is patient with her husband, and bears no enmity. She is apt to obey her husband's will. Such a one is a wife who is like a slave. (7).

In this world, a wife who is like a murderer, like a thief, like a mistress. She has no moral discipline and is coarse in nature. She has no respect for her husband. Such a wife, after the dissolution of her body (khandhā), is destined to realms of continuous suffering (niraya). (1-3).

In this world, a wife is like a mother, like a sister, like a companion and like a slave. She is established in morality and is restrained (in her conduct) for long. Such a wife, after the dissolution of her body (khandhā), is destined to a good rebirth in deva realm (thus said the Bhagavā). (4-7).

Sujātā, these are the seven kinds of wife for a husband. Of these seven kinds, of which kind are you? (Asked the Bhagavā.)

Venerable sir, as from today, may the Revered One regard me as a wife, who is like a slave to her husband (Respectfully replied Sujātā).

End of Sujātā Sutta,
the tenth in this Vagga.

11. KODHANA SUTTA

Discourse on Anger

64. Bhikkhus, the seven kinds of dhamma that pleases (one's) enemy and that act to the enemy's advantage, overtake an angry woman or man. What are the seven? They are:

Bhikkhus, the enemy wishes of his foe thus: "It would be good if this person were unattractive in his looks". Why does the enemy wish of his foe thus? Bhikkhus, the enemy does not like his foe to be attractive in his looks. Bhikkhus, the man who is apt to be angry is harassed by his anger, is pursued by his anger. The person who is angry, though he may have bathed and perfumed himself, though he may have shaved his hair and beard, and put on white, clean clothes, being harassed by anger, his looks are unattractive. Bhikkhus, this is the first kind of dhamma that please the enemy and acts to the enemy's advantage, that overtakes an angry woman or man.

Again, bhikkhus, the enemy wishes of his foe thus: "It would be good if this person (the foe) sleeps badly". Why does the enemy wish of his foe thus? Bhikkhus, the enemy does not like his foe to sleep well. Bhikkhus, the person who is angry is harassed by his anger, is pursued by his anger. Even if he were to lie "on a couch, spread with a long fleece carpet, carpet with a flower design, rugs made of antelope hides, red canopies and red bolsters at each end", would sleep badly, being harassed by his anger. Bhikkhus, this is the second kind of dhamma that pleases the enemy and acts to the enemy's advantage, that overtakes an angry woman or man.

Again, bhikkhus, the enemy wishes of his foe thus: "It would be good if this person were one who has not prospered much". Why does the enemy wish of his foe thus? Bhikkhus, the enemy does not like his foe to prosper. Bhikkhus, the

person who is angry is harassed by his anger, is pursued by his anger. Where he has not prospered, he thinks he has. Where he has prospered, he thinks he has not. For that person who is harassed by his anger, these dhammas that he has taken in an opposite sense, will cause him to lose prosperity and to suffer for long. Bhikkhus, this is the third kind of dhamma that pleases the enemy and acts to the enemy's advantage, that overtakes an angry woman or man.

Again, bhikkhus, the enemy wishes of his foe thus: "It would be good if this person were one who has not acquired wealth and property". Why does the enemy wish of his foe thus? The enemy does not like his foe to acquire wealth and property. Bhikkhus, for the man who is angry, who is harassed by his anger, who is pursued by his anger, the wealth and property acquired by his energetic effort, by his physical and sweated labour, that is in accordance with the law and acquired lawfully, are (seized by the ruler and) put into his treasury. Bhikkhus, this is the fourth kind of dhamma that pleases the enemy and acts to the enemy's advantage, that overtakes an angry woman or man.

Again, bhikkhus, the enemy wishes of his foe thus: "It would be good if this person were one without followers. Why does the enemy wish of his foe thus? The enemy does not like his foe to have followers. Bhikkhus, the man who is apt to be angry is harassed by his anger, is pursued by his anger, loses, through his being harassed by anger, his followers whom he has obtained with diligence. Bhikkhus, this is the fifth kind of dhamma that pleases the enemy and acts to the enemy's advantage, that overtakes an angry woman or man.

Again, bhikkhus, the enemy wishes of his foe thus: "It would be good if this person were one without companions'. Why does the enemy wish of his foe thus? Bhikkhus, the enemy does not like his foe to have companions. Bhikkhus, this man who is apt to be angry, who is harassed by his

anger, who is pursued by his anger, is forsaken and distanced by his companions, and relatives. Bhikkhus, this is the sixth kind of dhamma that pleases the enemy and that acts to the enemy's advantage, that overtakes an angry woman or man.

Again, bhikkhus, the enemy wishes of his foe thus; "It would be good if this person, after death and dissolution of his body (*khandhā*) were reborn in miserable existences, wretched destinations, states of ruin and realms of continuous suffering". Why does the enemy wish of his foe thus? Bhikkhus, the enemy does not like his foe to have a good destination. Bhikkhus, this man who is apt to be angry, who is harassed by his anger, who is pursued by his anger, does evil actions physically, verbally and mentally. That angry man who has done evil deeds physically verbally ...p... being harassed by anger, after death and dissolution of his body (*khandhā*) is reborn in miserable existences, wretched destinations, states of ruin and realms of continuous suffering. Bhikkhus, this is the seventh dhamma that pleases the enemy and that acts to the enemy's advantage, that overtakes an angry woman or man.

Bhikkhus, these seven dhammas that pleases the enemy and act to his advantage, overtake the woman or man who is angry. (Thus said the Bhagavā.)

The person who is apt to be angry is unattractive in his looks. That person sleeps badly. In, addition, thinking that he has gained, he finds that he has lost.

The man who is apt to be angry, who is harassed by anger, by dint of such anger, he causes harm to others by deed and speech and himself suffers loss of wealth.

The man who is intoxicated by anger loses his good fame and his followers. He is shunned by his relatives and companions and by those with whom he is intimate.

Anger causes loss of prosperity, damages the mind with resultant peril to the inner psyche. Most of the people do not know this.

The angry person is blind to his well-being, the angry person is blind to reason. When anger oppresses a being, it leads to utter folly.

The angry person spoils a difficult task by doing it frivolously. When his anger subsides, he is stricken by burning remorse.

Beings are wrathful by reason of a certain anger. When wrath arises, the countenance becomes inglorious, in the manner of a fire manifesting itself by billowing smoke.

For the person who is wrathful, there is no shame nor dread. For him, admonition has no effect. For the person oppressed by wrath and anger, there can be no refuge.

Heinous deeds (like patricide) that cause remorse and distress, distance themselves from samatha and Vipassanā (tranquillity and insight meditation dhammas). The consequences of these deeds will be truly explained. Listen.

The wrathful person is inclined to kill his father, inclined to kill his mother, inclined to kill an arahat, and inclined to kill a worldling.

The son born and bred by the mother is brought into this world. The wrathful worldling is inclined to kill his tranquil mother who has given him life.

Beings have sympathetic consideration. They love themselves very dearly. The wrathful person, being confused in his sense faculties, is apt to kill himself for various reasons.

They kill themselves with swords. They are deluded into poisoning themselves (to death), into hanging themselves, or hurling themselves to death from a crag or jumping to their death into a gorge.

They know not (what they do) when they destroy their (own) well-being or commit acts of suicide. Wrathfulness is the cause of destruction. This anger assumes the form of uncontrollable anger (kodha). It abides in the cavity of the heart. It is the snare of the King of Death. The anger should be dispelled and cut off by wisdom, effort and right view.

In the same way as the wise dispel and cut off demeritoriousness, we should train ourselves in meritorious dhammas, vowing “let there be no unhappy event for us”.

Those tamed ones who are freed of anger, who have no pain and sorrow, who, being free from greed, have no envy, having rid themselves of wrathful anger, and with the āsavas extinct, have the defilements calmed.

End of Kodhana Sutta,

the eleventh in this Vagga.

End of Abyākata Vagga, the sixth.

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Namo tassa bhagavato arahato Sammāsbuddhassa

vii. MAHĀ VAGGA

1. Hirīottappa Sutta
2. Sattasūriya Sutta
3. Nagaropama Sutta
4. Dhammaññū Sutta
5. Pārichattaka Sutta
6. Sakkacca Sutta
7. Bhāvanā Sutta
8. Aggikkhāndhopama Sutta
9. Sunetta Sutta
10. Araka Sutta

vii. MAHĀ VAGGA

1. HIRĪOTTAPPA SUTTA

Discourse on Shame and Fear to do Evil

65. Bhikkhus, if a bhikkhu were wanting in sense of shame to do evil and sense of fear to do evil (hirī ottappa), for that bhikkhu, wanting in (hirī ottappa), there would be reason for his restraint of sense faculties (indriya saṁvara) to be ruined. If a bhikkhu were wanting in (indriya saṁvara), for that bhikkhu wanting in (indriya saṁvara), there would be reason for his morality (pātimokkha saṁvara) to be ruined. If a bhikkhu were wanting in morality (pātimokkha saṁvara) for that bhikkhu wanting in morality (pātimokkha saṁvara), there would be reason for his right concentration of the mind (sammā samādhi) to be ruined. If a bhikkhu were wanting in (sammā samādhi), for that bhikkhu wanting in (sammā samādhi), there would be reason for his knowledge of seeing things as they really are (yathābūta ñāṇa dassana) to be ruined. If a bhikkhu were wanting in (yathābūta ñāṇa dassana), for that bhikkhu wanting in (yathābūta ñāṇa dassana), there would be reason for his insight knowledge of weariness or disgust (nibbidā ñāṇa) and knowledge of detachment (virāga ñāṇa) to be ruined. If a bhikkhu were wanting in (nibbidā ñāṇa) and (virāga ñāṇa), for that bhikkhu wanting in (nibbidā ñāṇa) and (virāga ñāṇa), there would be reason for his reviewing knowledge of arahatta-fruit (paccavekkhaṇā ñāṇa) to be ruined.

For example, bhikkhus, if the branches and leaves of a tree were ruined, its outer bark, its bark, its sap-wood, or its core would not come to maturity. Similarly to this, bhikkhus, if a bhikkhu were wanting in hirī ottappa, for that bhikkhu wanting in hirī ottappa, there would be reason for indriya saṁvara to be ruined. If a bhikkhu were wanting in indriya saṁvara, for that bhikkhu wanting in indriya saṁvara, there would

be reason for his pātimokkha saṁvara to be ruined. If a bhikkhu were wanting in pātimokkha saṁvara, for that bhikkhu wanting in pātimokkha saṁvara, there would be reason for his sammā samādhi to be ruined. If a bhikkhu were wanting in sammā samādhi, for that bhikkhu wanting in sammā samādhi, there would be reason for his yathābhūta ñāṇa dassana to be ruined. If a bhikkhu were wanting in yathābhūta ñāṇa dassana, for that bhikkhu wanting in yathābhūta ñāṇa dassana, there would be reason for his nibbidā ñāṇa and virāga ñāṇa to be ruined. If a bhikkhu were wanting in nibbidā ñāṇa and virāga ñāṇa, for that bhikkhu wanting in nibbidā ñāṇa and virāga ñāṇa, there would be reason for his paccavekkhaṇā ñāṇa to be ruined.

Bhikkhus, if a bhikkhu were to have hirī ottappa, for that bhikkhu who had hirī ottappa, there would be reason for him to be possessed of indriya saṁvara. If a bhikkhu were to have indriya saṁvara, for that bhikkhu who had indriya saṁvara, there would be reason for him to be possessed of pātimokkha saṁvara. If a bhikkhu were to have pātimokkha saṁvara, for that bhikkhu who had pātimokkha saṁvara, there would be reason for him to be possessed of sammā samādhi. If a bhikkhu were to have sammā samādhi, for that bhikkhu who had sammā samādhi, there would be reason for him to be possessed of yathābhūta ñāṇa dassana. If a bhikkhu were to have yathābhūta ñāṇa dassana, for that bhikkhu who had yathābhūta ñāṇa dassana, there would be reason for him to be possessed of nibbidā ñāṇa and virāga ñāṇa. If a bhikkhu were to have nibbidā ñāṇa and virāga ñāṇa, for that bhikkhu who had nibbidā ñāṇa and virāga ñāṇa, there would be reason for him to be possessed of paccavekkhaṇā ñāṇa. For example, bhikkhus, if a tree were possessed of its branches and leaves, it would also be possessed of its outer bark, its bark, its sapwood, or its core. Similarly to this, bhikkhus, if a

bhikkhu were to have possessed of *hirī ottappa*, for that bhikkhu who had *hirī ottappa*, there is reason for him to be possessed of *indriya samvara ...p...* there is reason for him to be possessed of *paccavekkhana nāṇa*. (Thus said the Bhagavā.)

End of *Hirīottappa Sutta*,
the first in this *Vagg*.

2. SATTA SŪRIYA SUTTA

Discourse on the Arising of Seven Suns

66. Thus have I heard:

Once the Bhagavā was staying in the mango grove of *Ambapāli* near *Vesālī*. On that occasion the Bhagavā addressed the bhikkhus as “Bhikkhus”. The bhikkhus responded by saying “Venerable sir”. The Bhagavā then said thus:

Bhikkhus, conditioned phenomena are impermanent; bhikkhus, they are unstable; bhikkhus, they are not to be delighted in. Bhikkhus, one should be weary of all conditioned phenomena, one should be detached from them, and one should be emancipated from them.

Bhikkhus, *Mount Meru (Sineru)* has a length of eighty-four thousand *yojanas* and its breadth is (also) eighty-four thousand *yojanas*. It is sunk in the great ocean for eighty-four thousand *yojanas* and is eighty-four thousand *yojanas* above the great ocean.

Bhikkhus, after a long stretch of time, there comes a time when for many years, for hundreds of years, for thousands of years, and for hundreds of thousands of years, there is no rain. There are such times when there is no rain. Bhikkhus, when it does not rain thus, all seeds and plants, all medicinal plants, grass and big trees of the jungle dry up,

become parched and cease to be. Bhikkhus, conditioned phenomena are impermanent in this manner, they are unstable ...p... they should be emancipated from them.

Bhikkhus, when eons of time have passed, a second sun appears. There are such times when two suns arise. Bhikkhus, because of the arising of two suns, all streams and ponds dry up, become parched (and not a drop of water is left in them). Bhikkhus, conditioned phenomena are impermanent in this manner ...p... one should be emancipated from them.

Bhikkhus, when eons of time have passed (after the arising of two suns), a third sun appears. There are such times when three suns arise. Bhikkhus, because of the arising of three suns, the great rivers Gangā, Yamunā, Aciravatī, Sarabhū and Mahī dry up, become parched (and not a drop of water is left in them). Bhikkhus, conditioned phenomena are impermanent in this manner ...p... one should be emancipated from them.

Bhikkhus, after eons of time have passed (after the arising of three suns), a fourth sun appears. There are such times when four suns arise. Bhikkhus, because of the arising of four suns, the seven great lakes Anotatta, Sīhapapāta, Rathakāra, Kaṇṇamuṇḍa, Kuṇāla, Chaddanta, and Mandākinī from which the great rivers flow, dry up, become parched (and there is not a drop of water left in them). Bhikkhus, conditioned phenomena are impermanent in this manner ...p... one should be emancipated from them.

Bhikkhus, when eons of time have passed, (after the arising of four suns), a fifth sun appears. There are such times when five suns arise. Bhikkhus, because of the arising of five suns, the water in the great ocean dries up to the extent of a hundred yojanas, two hundred yojanas, three hundred yojanas, four hundred yojanas, five hundred yojanas, six hundred yojanas and seven hundred yojanas. There remains in the great ocean

water only to the extent of seven, six, five, four, three, two, and one palm-tree lengths. The water in the great ocean remains only to the extent of seven, six, five, four, three, two, and to the height of a man with his arms stretched over his head, only to the extent of half the height of a man with his arms stretched over his head, only to the height of a man's hip, of a man's knee, of a man's ankle. For example, bhikkhus, when in the month of Sarada the rain falls heavily, water remains in hoof-marks of cattle here and there. Similarly to this, bhikkhus, water remains here and there in the great ocean only to the height of a man's ankle. Bhikkhus, because of the appearance of five suns, there does not remain in the ocean even a digit's depth of water. Bhikkhus, conditioned phenomena are impermanent in this manner ...p... one should be emancipated from them.

Bhikkhus, when eons of time have passed (after the arising of five suns), a sixth sun appears. Bhikkhus, because of the arising of six suns, the great earth and Mount Meru smoke, smoke greatly, smoke greatly in diverse ways. Bhikkhus, when a potter makes fire for his oven where he bakes his pots, the oven smokes, smokes greatly and smokes greatly in diverse ways. Similarly to this, because of the arising of six suns, the great earth and Mount Meru smoke, smoke greatly, and smoke greatly in diverse ways. Bhikkhus, conditioned phenomena are impermanent in this manner ...p... one should be emancipated from them.

Bhikkhus, when eons of time have passed (after the arising of six suns), a seventh sun appears. There are such times when seven suns arise. Bhikkhus, because of the arising of seven suns, the great earth and Mount Meru become burning masses and blaze with great flames. They turn into great sheets of flame (in the cosmos). Bhikkhus, being lifted by the wind great sheets of flame ascend and reach as far as the Brahmā realm. Bhikkhus, as the Mount blazes and burns

and is overwhelmed by the great fiery mass, the rocky peaks of Mount Meru measuring one hundred, two hundred, three hundred, four hundred and five hundred yojanas, crumble away. Bhikkhus, neither ash nor cinder remains (of the great earth or of Mount Meru, blazing and burning thus, cannot be seen anymore). Just as neither ash nor cinder remains of blazing and burning ghee or oil cannot be seen, so also, neither ash nor cinder remains of the great earth or of Mount Meru, blazing and burning, thus cannot be seen. Bhikkhus, in the same way are conditioned phenomena not permanent, do not remain permanent, and they are not to be delighted in. Bhikkhus, one should be wearied of all conditioned phenomena, one should be detached from them, and should be emancipated from them.

Bhikkhus, "This great earth and Mount Meru will blaze and burn and be destroyed, leaving nothing behind". Bhikkhus, excepting the Ariyas who have realized Nibbāna, who could know thus, who could believe thus?

Bhikkhus, in ancient times, there was one Sunetta, an originator and a teacher of doctrine, who was free (temporarily) from sensual pleasures. Bhikkhus this teacher Sunetta had many hundreds of disciples. Bhikkhus, the teacher Sunetta, discoursed on rebirth in the Brahmā realm to his disciples. Those of his disciples who fully understood this teaching had a good rebirth and arose in the Brahmā realm after death and dissolution of their bodies (khandhās). Some of his disciples who did not fully understand the teaching were reborn in the Paranimmitavasavattī deva realm, some in Nimmānarati deva realm, some in the Tusitā deva realm, some in the Yāmā deva realm, some in the Tāvātimsā deva realm, some in the Catumahārājika deva realm, some in wealthy ruling families, some in wealthy brahmin families, and some in wealthy householders' families.

Bhikkhus, it then occurred to the teacher Sunetta thus: "It would not be fitting for me to have the same rebirth in the after-life as my disciples. It would be well for me to contemplate on loving kindness which is superior (to the first jhāna)."

Bhikkhus, the teacher Sunetta then developed for seven years the jhānic consciousness that is associated with loving kindness, and did not have to return to this world (the sensuous realms) for seven ascending and seven descending world-cycles. Bhikkhus, when the world was dissolved, he attained to the Ābassara brahmā realm. When the world came into being again, he arose in the empty first jhānic brahmā realm. Bhikkhus, he became a superior Great Brahmā in that brahmā realm, being able to dominate others while others could not dominate him, and in fact he sees all beings and subject them to his will.

Bhikkhus, he (also) became Sakka, ruler of devas, for thirty-six times. He (also) became for more than a hundred times the Universal Monarch, who could turn the Wheel Treasure, who observed the Dhamma as a Dhammarājā, who ruled the (entire) earth bounded by the four oceans, who had won on the battle-field, who had firmly established himself in his country, and who possessed the seven treasures. That Universal Monarch had more than a thousand sons, all brave men of heroic features, able to conquer hosts of enemies. He ruled over the earth to the extent of its ocean boundaries, having conquered territories not by force, or by arms, but by righteousness.

Bhikkhus, even that teacher Sunetta who lived and lasted thus long, was not free from birth, old age, death, grief, lamentation, physical pain, mental distress, and despair. I say that he was not free from all kinds of ill. Why was he not so free? It was because he did not know the four dhammas properly and with penetration. What are the four? They are:

Bhikkhus, not knowing properly and with discrimination the noble morality, (one) is not free from all kinds of ill.

Not knowing properly and with discrimination the noble concentration of the mind, (one) is not free from all kinds of ill.

Not knowing properly and with discrimination the noble wisdom, (one) is not free from all kinds of ill.

Not knowing properly and with discrimination the noble emancipation, (one) is not free from all kinds of ill.

Bhikkhus, I have known properly and with discrimination this noble morality, this noble concentration of the mind, this noble wisdom, and this noble emancipation. I have cut off craving for existence and have exhausted the craving that brings about existence. There is no more (for me) rebirth in a new existence.

The Bhagavā delivered this discourse. After delivering this discourse, the Bhagavā who is the Teacher of devas and men, uttered the following stanza (gāthā):

“Gotama Buddha of large following, has perfectly understood these Principles of highest Morality, Concentration, Wisdom and Emancipation, (Sīla, Samādhi, Pañña, and Vimutti).

Having perfectly understood them through Magga Insight, he has expounded them to the bhikkhus. The Possessor of the Eye of Wisdom, the Teacher (of devas and men), having put out the fires of kilesā, moral defilements has made an end of dukkha, i.e., realized Parinibbāna”.

End of Satta Sūriya Sutta,
the second in this Vagga.

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3. NAGAROPAMA SUTTA

Discourse on Comparison with a Town

67. Bhikkhus, at a certain time the ruler's outlying part of the town is well surrounded by seven defences. The four kinds of support (or sustenance) are also available at will, without trouble and without difficulties. Bhikkhus, it should then be said that the ruler's outlying part of the town cannot be attacked and devastated by external enemies.

What are the seven defences surrounding the ruler's outlying part of the town? They are: bhikkhus, the ruler's outlying part of the town has its pillar of the in front of the city gate (*esikā*), well and deeply embedded in the earth. It cannot be shaken and will not sway to and fro. The ruler thereby surrounds well the outlying part of the town with its first defence so that the dwellers within are secure and the enemies without are warded off. (1)

Again, bhikkhus, the ruler's outlying part of the town has its moat deep and broad, so that the dwellers within are secure and the enemies without are warded off. This is the second defence with which the ruler surrounds his outlying part of the town. (2)

Again, bhikkhus, the road (inside the town's walls) going round the outlying part of the town is high and broad. This is the third defence with which the ruler surrounds his outlying part of the town, so that the dwellers within are secure and the enemies without are warded off. (3)

Again, bhikkhus, the ruler's outlying part of the town is (well) stocked with many weapons that can be shot like bows and arrows and other weapons like swords. This is the fourth defence with which the ruler surrounds his outlying part of the town so that the dwellers within are secure and the enemies without are warded off. (4).

Again, bhikkhus, a large body of warriors are stationed in the ruler's outlying part of the town. What are they? They are warriors mounted on elephants, mounted on horses, mounted on chariots, archers, standard-bearers, deployers of troops, storm troopers, princes distinguished and skilful in combat, bold warriors, warriors as brave as mighty elephants, valiants, armoured warriors and trusted slaves. This is the fifth defence with which the ruler surrounds his outlying part of the town, so that the dwellers within are secure and the enemies without are warded off. (5).

Again, bhikkhus, the ruler's outlying part of the town has a gate-keeper who is clever, intelligent and wise, who refuses entrance to strangers, but admits those he knows. This is the sixth defence with which the ruler surrounds his outlying part of the town, so that the dwellers within are secure and the enemies without are warded off. (6).

Again, bhikkhus, the walls of the ruler's outlying part of the town are both high and wide, well compacted and plastered. This is the seventh defence with which the ruler surrounds his outlying part of the town so that the dwellers within are secure and the enemies without are warded off. (7).

This (outlying part of the town) is well surrounded with these seven defences.

How are the four kinds of support (or sustenance) obtained without trouble and difficulties?

Bhikkhus, in this world, for the delight and joy, freedom from alarm, and happy living, of the dwellers in the ruler's outlying part of the town, and for warding off the enemies without, plenty of grass, firewood and water should be gathered and stored. (1)

Again, bhikkhus, for the delight and joy, freedom from alarm, and happy living, of dwellers in the ruler's outlying part of the town, and for warding off the enemies without, plenty of rice and barley should be gathered and stored. (2)

Again, bhikkhus, for the delight and joy, freedom from alarm, and happy living, of the dwellers in the ruler's outlying part of the town, and for warding off the enemies without, plenty of sesame, beans, legumes and other pulses, should be gathered and stored. (3)

Again, bhikkhus, for the delight and joy, freedom from alarm, and happy living, of the dwellers in the ruler's outlying part of the town, and for warding off the enemies without, plenty of medicines should be gathered and stored.

What are they? They are:

Ghee, fresh butter, oil, honey, molasses and salt.

Bhikkhus, these four kinds of support (or sustenance) are (thereby) obtained at will, without trouble and without difficulties. (4)

Bhikkhus, at a certain time, the ruler's outlying part of the town is well surrounded by seven defences. The four kinds of support (or sustenance) are also obtained at will, without trouble and without difficulties. It should then be said that the ruler's outlying part of the town cannot be attacked and devastated by external enemies. Bhikkhus, similarly to this, the ariya disciple, at a certain time, possessed the seven dhammas of the virtuous. He can attain at will the four jhānas (states of mental absorption) that arise in the superior consciousness and that are the cause of happy living in the present life. He can attain them without trouble and without difficulties. The Ariya disciple then should be said to be a bhikkhu who cannot be harmed by Māra, the Evil One, as he likes.

What are the seven dhammas of the virtuous? They are:

Bhikkhus, just as the pillar in front of the city gate (esikā), of the ruler's outlying part of the town is well and deeply embedded in the earth, so that it cannot be shaken and

will not sway to and fro, making the dwellers within (the town) secure and warding off the enemies without, bhikkhus, similarly to this, the Ariya disciple in this Teaching has Conviction. Conviction in the Tathāgata's Arahatta Magga Insight (arahatta ñāṇa) and in the Tathāgata's Perfect Self-Enlightenment (sabbañnuta ñāṇa).

He believes that, "That the Bhagavā is worthy of special veneration (Araham) ...p... that he is Enlightened One (Buddha), and that he is the Most Exalted (Bhagavā)."

Bhikkhus, the Ariya disciple who has Conviction abandons demeritoriousness, develops meritoriousness. He abandons (demeritorious dhamma) that is wrong and develops (meritorious dhamma) that is not wrong. He conducts himself with purity. This is the first dhamma of the virtuous of which he is possessed. (1)

Bhikkhus, just as the ruler's outlying part of the town has its moat deep and broad so that the dwellers within are secure and the enemies without are warded off, bhikkhus, similarly to this, the Ariya disciple has shame to do evil by deed, speech and thought. He has shame to do evil, of landing himself in evil demeritorious dhammas. Bhikkhus, the Ariya disciple who has shame to do evil abandons demeritoriousness, develops meritoriousness. He abandons (demeritorious dhammas) that is wrong and develops (meritorious dhammas) that is not wrong. He conducts himself with purity. This is the second dhamma of the virtuous of which he is possessed. (2).

Bhikkhus, just as the road (inside the town's walls) going round the outlying part of the town is high and broad, so that the dwellers within are secure and the enemies without are warded off, bhikkhus, similarly to this, the Ariya disciple has fear to do evil by deed, speech and thought. He has fear of landing himself in (demeritorious dhammas).

Bhikkhus, the Ariya disciple who has fear to do evil, abandons demeritoriousness, develops meritoriousness. He abandons (demeritorious dhamma) that is wrong, develops (meritorious dhamma) that is not wrong. He conducts himself with purity. This is the third dhamma of the virtuous of which he is possessed. (3).

Bhikkhus, just as the ruler's outlying part of the town is (well) stocked with many weapons that are shot like bows and arrows, other weapons like swords, so that the dwellers within (the town) are secure and the enemies without are warded off, bhikkhus, similarly to this, the Ariya disciple has much learning ...p... he knows penetratingly with insight. Bhikkhus, the Ariya disciple who has much learning abandons demeritoriousness, develops meritoriousness. He abandons (demeritorious dhamma) that is wrong, develops (meritorious dhamma) that is not wrong. He conducts himself with purity. This is the fourth dhamma of the virtuous of which he is possessed. (4).

Bhikkhus, just as a large body of warriors are stationed in the ruler's outlying part of the town, warriors mounted on elephants, mounted on horses, mounted on chariots, archers, standard-bearers, deployers of troops, storm troopers, princes distinguished and skilful in combat, bold warriors, warriors as brave as mighty elephants, valiants, armoured warriors, and trusted slaves, so that the dwellers within (the town) are secure and the enemies without are warded off, bhikkhus, similarly to this, the Ariya disciple abides possessed of keen effort in abandoning demeritorious dhammas and in fulfilling meritorious dhammas. He has strength and puts forth constant effort. He does not neglect (literally drop) his duty in respect of meritorious dhammas. Bhikkhus, the Ariya disciple who is possessed of the strength of effort, abandons (demeritorious dhamma), develops (meritorious dhammas). He abandons (demeritorious dhamma) that is wrong, develops (meritorious

dhamma) that is not wrong. He conducts himself with purity. This is the fifth dhamma of the virtuous of which he is possessed. (5).

Bhikkhus, just as the ruler's outlying part of the town has a gate-keeper who is clever, intelligent and wise, who refuses entrance to strangers, but admits those he knows, so that the dwellers within (the town) are secure and the enemies without are warded off, bhikkhus, similarly to this, the Ariya disciple is possessed of mindfulness, is possessed of superior and mature mindfulness. He can recall repeatedly what he has done or what he has said long ago. Bhikkhus, the Ariya disciple who has mindfulness as gate-keeper, abandons demeritoriousness, develops meritoriousness. He gives up (demeritorious dhamma) that is wrong, develops (meritorious dhamma) that is not wrong. He conducts himself with purity. This is the sixth dhamma of the virtuous of which he is possessed. (6)

Bhikkhus, just as the walls of the ruler's outlying part of the town are both high and wide, well compacted and plastered, so that the dwellers within (the town) are secure and the enemies without are warded off, bhikkhus, similarly to this, the Ariya disciple has insight knowledge or wisdom, is capable of seeing the arising and passing away of phenomena, of exploding the defilements and is possessed of the superior insight that enables him to attain to Nibbāna that is End of suffering.

Bhikkhus, the ariya disciple who is possessed of insight that is like the well compacted and plastered walls of the (outlying part of town), abandons demeritoriousness, develops meritoriousness. He abandons (demeritorious dhamma) that is wrong and develops (meritorious dhamma) that is not wrong. He conducts himself with purity. This is the seventh dhamma of the virtuous of which he is possessed. He is (thus) possessed of the seven virtuous dhammas of the virtuous. (7).

How does (the Ariya disciple) attain at will, without trouble and without difficulties, the four jhānas (states of mental absorption) that arise in the superior consciousness and that are the cause of happy living in the present life?

Bhikkhus, just as, for the delight and joy, freedom from alarm, and happy living of the dwellers within the ruler's outlying part of the town and for warding off the enemies without, plenty of grass, firewood and water should be gathered and stored, bhikkhus, similarly to this, the Ariya disciple, for his delight and joy, for his satisfaction, for his happy living, for realization of Nibbāna, free from the sensual pleasures ...p... attains to and abides in the first jhāna. (1).

Bhikkhus, just as, for the delight and joy, freedom from alarm, and happy living of the dwellers within the ruler's outlying part of the town and for warding off the enemies without, plenty of rice and barley should be gathered and stored, bhikkhus, similarly to this, the Ariya disciple, for his delight and joy, for his satisfaction, for his happy living, and for his realization of Nibbāna, free from the initial and sustained thought ...p... attains to and abides in the second jhāna. (2)

Bhikkhus, just as, for the delight and joy, freedom from alarm, and happy living of the dwellers within the ruler's outlying part of the town and for warding off the enemies without, plenty of sesame, beans, legumes, and other pulses, should be gathered and stored, bhikkhus, similarly to this, the Ariya disciple, for his delight, satisfaction and realization of Nibbāna, by force of not being attached to joy ...p... attains to and abides in the third jhāna. (3).

Bhikkhus, just as, for the delight and joy, for their freedom from alarm, for the happy living of the dwellers within the ruler's outlying part of the town, and for warding off the enemies without, plenty of medicines should be gathered and stored, such requisites as ghee, fresh butter, oil,

honey, molasses and salt, bhikkhus, similarly to this, the Ariya disciple, for his delight, satisfaction, realization of Nibbāna, and by force of abandoning happiness and suffering, of extinction from before of pleasure and displeasure, attains to and abides in the fourth jhāna that is marked by purity and that is brought about by equanimity that is neither suffering nor happiness.

He attains these four jhānas that arise in superior consciousness and that are the cause of happy living in the present life, he attains them at will, without trouble and without difficulties. (4)

Bhikkhus, at one time, the Ariya disciple is possessed of these seven dhammas of the virtuous, and attains at will, without trouble and without difficulties, these four jhānas that arise in superior consciousness and that are the cause of happy living in the present life.

Bhikkhus, the Ariya disciple is then said to be a bhikkhu who cannot be harmed as he likes by Māra, the Evil One. (Thus said the Bhagavā.)

End of Nagaropama Sutta,
the third in this Vagga.

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4. DHAMMAÑÑŪ SUTTA

Discourse on Knowing the Dhamma

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

What are the seven? They are:

Bhikkhus, the bhikkhu in this Teaching:

Knows the Pāḷi (Pāḷi texts), knows the meaning, knows himself, knows 'the measure', knows the time, knows the audience, knows the superiority or inferiority of (individual) persons.

Bhikkhus, how does the bhikkhu know the Pāḷi text?

Bhikkhus, the bhikkhu in this Teaching knows the discourse in prose, prose passages, detailed exposition, verse, exultant expression of joy, quotations, birth stories, marvels, and questions and answers. Bhikkhus, if the bhikkhu does not know the discourse in prose, prose passages ...p... marvels and questions and answers, he cannot be said to be a bhikkhu in this teaching who knows the Pāḷi texts.

Bhikkhus, because the bhikkhu knows the discourse in prose, prose passages ...p... marvels and questions and answers, he is said to be a bhikkhu who knows the Pāḷi texts (dhammaññū). Thus does the bhikkhu know the Pāḷi texts.(1).

Bhikkhus, how does the bhikkhu know the meaning of the Pāḷi texts? Bhikkhus, the bhikkhu in this Teaching knows the meaning of every Pāḷi text that has been taught: "This is the meaning of the Pāḷi texts that has been taught. This is the meaning of the Pāḷi texts that has been taught". Bhikkhus, if the bhikkhu does not know thus of every Pāḷi text that has been taught: "This is the meaning of the Pāḷi text that has been taught. This is the meaning of the Pāḷi texts that has been taught", he cannot be said to be a bhikkhu in this Teaching who knows the meaning of the Pāḷi texts. Bhikkhus, because he knows thus of every Pāḷi text, that has been taught: "This is the meaning of the Pāḷi text that has been taught. This is the meaning of the Pāḷi text that has been taught", the bhikkhu is said to be a bhikkhu who knows the meaning (atthaññū). Thus does the bhikkhu know the Pāḷi text and its meaning. (2).

How does the bhikkhu know himself?

Bhikkhus, the bhikkhu in this Teaching knows of himself thus: "I have this much conviction, this much morality, this much learning, this much generosity, this much wisdom, and this much insight (paṭibhāna)". Bhikkhus, if the bhikkhu does not know of himself thus: "I have this much conviction, this much wisdom, this much insight (paṭibhāna)," in this Teaching he cannot be said to be a bhikkhu who knows himself.

Bhikkhus, because the bhikkhu knows thus of himself: "I have this much conviction, this much morality, this much learning, this much generosity, this much wisdom, and this much insight (paṭibhāna)," he should be said to be a bhikkhu who knows himself (attaññū). Thus does the bhikkhu know, the Pāli texts, its meaning and himself. (3).

How does the bhikkhu know 'the measure'?

Bhikkhus, the bhikkhu in this Teaching knows 'the measure' in availing himself of robe, alms-food, monastic dwelling and medicine and medicinal requisites. Bhikkhus, if the bhikkhu does not know 'the measure' in availing himself of robe, alms-food, monastic dwelling, medicine and medicinal requisites, he cannot be said to be a bhikkhu in this Teaching who knows 'the measure'. Bhikkhus, because the bhikkhu knows 'the measure' in availing himself of robe, alms-food, monastic dwelling, medicines and medicinal requisites, he should be said to be a bhikkhu who knows 'the measure' (mattaññū). Thus does the bhikkhu know the Pāli texts, its meaning, himself and 'the measure'.(4).

How does the bhikkhu know 'the time'?

Bhikkhus, the bhikkhu in this Teaching knows the time thus: "This is the time for learning the Pāli texts, this is the time for asking questions, this is the time for practising meditation, this is the time for abiding solitude". Bhikkhus, if the bhikkhu does not know the time thus: "This is the time for

learning Pāḷi texts, this is the time for asking questions, this is the time for practising meditation, this is the time for abiding in solitude”, he cannot be said to be a bhikkhu in this Teaching, who knows the time. Bhikkhus, because the bhikkhu knows the time thus: “This is the time for learning, this is the time for asking questions, this is the time for practising meditation, this is the time for abiding in solitude”, he cannot be said to be a bhikkhu in this Teaching who knows the time. Bhikkhus, because the bhikkhu knows the time thus: “This is the time for practising meditation, this is the time for abiding in solitude,” he should be said to be a bhikkhu who knows the time (*kālaññū*). Thus does the bhikkhu know the Pāḷi texts, its meaning, himself, ‘the measure’, and the time. (5)

How does the bhikkhu know the audience?

Bhikkhus, the bhikkhu in this Teaching knows the audience thus: “This is an audience of rulers, this is an audience of brahmins, this is an audience of householders, this an audience of bhikkhus, that audience should be approached thus, should be held thus, should be treated thus, should be attitudinized thus, should be taught thus, should be treated with silence thus”. Bhikkhus, if the bhikkhu does not know thus: “This is an audience of rulers ...p... should be treated with silence thus”, he cannot be said to be a bhikkhu in this world who knows the audience. Bhikkhus, because the bhikkhu knows thus: “This is an audience of rulers, this is an audience of brahmins, this is an audience of householders, this is an audience of bhikkhus, that audience should be approached thus, should be held thus, should be treated thus, should be attitudinized thus, should be taught thus, should be treated with silence thus”, he should be said to be a bhikkhu who knows the audience (*parisaññū*). Thus does the bhikkhu know the Pāḷi texts, its meaning, himself, ‘the measure’, the time, and the audience. (6)

How does the bhikkhu know the superiority or inferiority of (individual) persons?

Bhikkhus, the bhikkhu in this Teaching should know individuals in two ways. Of the two individuals, one wishes to reverence the Ariyas: the other does not. The one who does not wish to reverence the Ariyas should be disparaged for this reason. The one who wishes to reverence the Ariyas should be praised for this reason.

Of the two persons who wish to reverence the Ariyas, one wishes to listen to the dhamma of the virtuous; the other does not. The one who does not wish to listen to the dhamma of the virtuous should be disparaged for this reason. The one who wishes to listen to the dhamma of the virtuous should be praised for this reason.

Of the two persons who wish to listen to the dhamma of the virtuous, one listens attentively; the other does not. The one who does not listen attentively should be disparaged for this reason. The other who listens attentively should be praised for this reason.

Of the two persons who listen attentively to the dhamma, one bears in mind the dhamma after listening to it; the other does not. The one who does not bear in mind the dhamma after listening to it, should be disparaged for this reason. The other who bears in mind the dhamma after listening to it, should be praised for this reason.

Of the two persons who bear in mind the dhamma after listening to it, one reflects on the meaning of the dhamma he has borne in mind; the other does not. The person who does not reflect on the meaning of the dhamma he has borne in mind should be disparaged for this reason. The other person who reflects on the meaning of the dhamma he has borne in mind should be praised for this reason.

Of the two persons who reflect on the meaning of the dhamma they have borne in mind, one knows the Pāḷi texts and its meaning and practises the dhamma appropriate to the supramundane character; the other does not practise so. The one who does not practise the dhamma appropriate to the supramundane character, should be disparaged for this reason. The other who knows the Pāḷi texts and its meaning and practises the dhamma appropriate to the supramundane character, should be praised for this reason.

Of the two persons who know the Pāḷi texts and its meaning and who practise the dhamma appropriate to the supramundane character, one does so for his own benefit only, not for the benefit of another. The other person practises the dhamma both for his own benefit as well as for the benefit of another. The person who practises for his own benefit and not for the benefit of another should be disparaged for this reason. The other person who practises for his own benefit as well as for the benefit of another, should be praised for this reason. Bhikkhus, thus does the bhikkhu should know the individuals in two ways. Bhikkhus, thus does the bhikkhu know the superiority or inferiority of (individual) persons. (7).

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

End of Dhammaññū Sutta,
the fourth in this Vagga.

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5. PARICCHATTAKA SUTTA

Discourse on a Coral Tree

69. Bhikkhus, when the leaves of the coral tree called Koviḷāra of the Tāvatiṃsa devas have turned sear, bhikkhus, the Tāvatiṃsa devas rejoice (saying): “The leaves of our Koviḷāra coral tree have turned sere; soon there will be shedding of the leaves”. (1).

Bhikkhus, when leaves of the Koviḷāra coral tree of the Tāvatiṃsa devas fall, bhikkhus, the Tāvatiṃsa devas rejoice (saying): “Now there is shedding of the leaves of our coral tree Koviḷāra; soon leaf buds and flower buds will appear”. (2).

Bhikkhus, when leaf buds and flower buds appear on the Koviḷāra coral tree of the Tāvatiṃsa devas, bhikkhus, the Tāvatiṃsa devas rejoice (saying): “Now leaf buds and flower buds have appeared on our Koviḷāra coral tree. Soon bigger leaf buds and bigger flower buds will appear. (3).

Bhikkhus, when the bigger leaf buds and bigger flower buds appear on the Koviḷāra coral tree of the Tāvatiṃsa devas, bhikkhus, the Tāvatiṃsa devas rejoice (saying): “Bigger leaf buds and bigger flower buds have appeared on our Koviḷāra coral tree; soon still bigger leaf buds and still bigger flower buds will appear. (4).

Bhikkhus, when the -still bigger leaf buds and still bigger flower buds appear on the Koviḷāra coral tree of the Tāvatiṃsa devas, the Tāvatiṃsa devas rejoice (saying): “Still bigger leaf buds and still bigger flower buds have appeared on our Koviḷāra coral tree; soon about to open flower buds will appear”. (5).

Bhikkhus, when the about to open flower buds appear on the Koviḷāra coral tree of the Tāvatiṃsa devas, the Tāvatiṃsa devas rejoice (saying): “The about to open flower buds have appeared; soon the flowers will be in full bloom”. (6).

Bhikkhus, when the flowers on the Koviḷāra coral tree of the Tāvātimsa devas are in full bloom, bhikkhus, the Tāvātimsa devas rejoice and sport for four celestial months at the foot of the Koviḷāra coral tree, indulging and enjoying in full the five sensual pleasures. (7)

Bhikkhus, the radiance of the Koviḷāra coral tree with its flowers in full bloom, extends to a distance of fifty yojanas around. Its fragrance pervades a hundred yojanas 'with the wind'. What has been said is the power of the Koviḷāra coral tree.

Bhikkhus, when the Ariya disciple intends and strives to leave lay-life for the life of a bhikkhu, he is like the Koviḷāra coral tree with its leaves sere, of the Tāvātimsa devas. (1)

Bhikkhus, when the Ariya disciple shaves his hair and beard, puts on the bark-dyed robe, and leaves home for the homeless life, he is like the Koviḷāra coral tree of the Tāvātimsa devas, shedding its leaves. (2)

Bhikkhus, when the Ariya disciple, detached from sensual pleasures ...p... attains to and abides in the first jhāna, bhikkhus, he is like the Koviḷāra coral tree of the Tāvātimsa devas, with its leaf-buds and flower buds appearing. (3).

Bhikkhus, when the Ariya disciple, through extinction of initial and sustained thought ...p... attains to and abides in the second jhāna, bhikkhus, he is like the Koviḷāra coral tree of the Tāvātimsa devas, with its bigger leaf-buds and bigger flower buds appearing. (4)

Bhikkhus, when the Ariya disciple, through non-attachment to joy ...p... attains to and abides in the third jhāna, bhikkhus, he is like the Koviḷāra coral tree of the Tāvātimsa devas, with its still bigger leaf buds and still bigger flower buds appearing. (5)

Bhikkhus, when the Ariya disciple abandons pleasure and pain ...p... attains to and abides in the fourth jhāna, bhikkhus, he is like the Koviḷāra coral tree of the Tāvatiṃsa devas, with its about to open flower buds appearing. (6)

Bhikkhus, when the Ariya disciple, through extinction of the āsavas ...p... attains to and abides in arahatta fruition, bhikkhus, he is like the Koviḷāra coral tree of the Tāvatiṃsa devas, with its flowers in full bloom. (7)

Bhikkhus, at that time, the earth devas loudly proclaim: "This revered one of such and such a name, being the resident disciple of the revered one of such and such a name, from this village, from this market-town, leaving home for the homeless life, through extinction of the āsavas, has in this very life, with insight wisdom, personally attained to and abides in emancipation of the mind (arahatta fruition) and emancipation through insight (arahatta fruition) that are free from the āsavas.

Hearing the proclamation of the earth devas, Cātumahārājikā devas ...p... Tāvatiṃsa devas ...p... Yāmā devas ...p... Tusitā devas ...p... Nimmānarati devas ...p... Paranimmitavasavattī devas ...p... Brahmās in the Brahmā realm loudly proclaim: "This revered one of such and such a name, being the resident disciple of the revered one of such and such a name, from this village, from this market town, leaving home for the homeless life, through extinction of the āsavas, has in this very life, with insight wisdom, personally attained to and abides in emancipation of the mind (arahatta fruition) and emancipation by insight (arahatta fruition) that are free from the āsavas".

Thus does the voice of proclamation instantly and at once, rise to and pervades the Brahmā realm. This is the power of the bhikkhu in whom the āsavas are no more. (Thus said the Bhagavā.)

End of Pāricchattaka Sutta,
the fifth in this Vagga.

6. SAKKACCA SUTTA

Discourse on Respect

70. To the Venerable Sāriputta then, while abiding in solitude in a quiet place, the following thought occurred:

“Respecting which, esteeming which, and relying on which, would the bhikkhu be able to abandon demeritoriousness and develop meritoriousness?”

It next occurred to the Venerable Sāriputta thus:

“If the bhikkhu were to abide, respecting, esteeming and relying on the Teacher, he would be able to abandon demeritoriousness and develop meritoriousness. If the bhikkhu(were to abide, respecting) the Dhamma ...p... If the bhikkhu(were to abide, respecting) the Saṅgha ...p... If the bhikkhu(were to abide, respecting) the Training ...p... If the bhikkhu (were to abide, respecting) Samādhi (concentration) ...p... If the bhikkhu (were to abide, respecting), Mindfulness ...p... If the bhikkhu were to abide, respecting, esteeming and relying on friendly welcome and goodwill, he would be able to abandon demeritoriousness and develop meritoriousness”.

It next occurred thus to the Venerable Sāriputta:

“These dhammas are stainless and pure. It would be well if I were to go to the Bhagavā and inform him about these dhammas. Were I to do so, my dhammas would be stainless and especially pure. For example, a man receives a nikkha(a measure of weight) of pure gold. It would then occur to this man thus: “My nikkha of pure gold is stainless and bright. It would be well for me to go and show it to a goldsmith. If I do so, my nikkha of pure gold, refined at the mouth of bellows, would become especially pure. Similarly to this, it would be well for me to go to the Bhagavā and inform him about these dhammas. If I were to do so, my dhammas would be stainless and especially pure”.

After this, the Venerable Sāriputta, rising from his evening quiet solitude, approached the Bhagavā, made his obeisance and seated at a suitable place, respectfully said to the Bhagavā thus:

Venerable Sir, the thought occurred to me thus, while I was abiding in quiet solitude:

“Respecting which, esteeming which, and relying on which, would the bhikkhu be able to abandon demeritoriousness and develop meritoriousness”.

Venerable Sir, it next occurred to me thus:

“If the bhikkhu were to abide, respecting, esteeming, and relying on the Teacher, he would be able to abandon demeritoriousness and develop meritoriousness. If the bhikkhu (were to abide, respecting)... the Dhamma ...p... If the bhikkhu (were to abide, respecting) ... the Saṃgha ...p... If the bhikkhu (were to abide, respecting) ... the Training ...p... If the bhikkhu (were to abide, respecting) ... Samādhi (concentration) ...p... If the bhikkhu (were to abide, respecting) ... Mindfulness ...p... If the bhikkhu were to abide, respecting, esteeming and relying on friendly welcome and goodwill, he would be able to abandon demeritoriousness and develop meritoriousness”.

Venerable Sir, it next occurred to me thus:

“These dhammas are stainless and pure. It would be well if I were to go to the Bhagavā and inform him about these dhammas. If I were to do so, my dhammas would be stainless and especially pure. For example, a man receives a nikkha(a measure of weight) of pure gold. It would then occur to this man thus: “My nikkha of stainless gold is pure and bright. It would be well for me to go and show it to a goldsmith. If I were to do so, my nikkha of pure gold, refined of the mouth of the bellows would become especially pure. Similarly to this, it would be well for me to go to the Bhagavā and inform him about these dhammas. If I were to do so, these dhammas would be stainless and especially pure”.

Well said, Sāriputta, well said! Sāriputta, if the bhikkhu were to abide, respecting, esteeming and relying on the Teacher, he would be able to abandon demeritoriousness and develop meritoriousness. Sāriputta, if the bhikkhu were to abide, respecting, esteeming, and relying on the Dhamma, he would be able to abandon demeritoriousness and develop meritoriousness. If the bhikkhu (were to abide, respecting) ...the Saṃgha ...p... if the bhikkhu (were to abide, respecting) ... the Training ...p... If the bhikkhu (were to abide, respecting) ... Samādhi (concentration) ...p... If the bhikkhu (were to abide, respecting) ... Mindfulness ...p... Sāriputta, if the bhikkhu were to abide, respecting, esteeming, and relying on friendly welcome and goodwill, he would be able to abandon demeritoriousness and develop meritoriousness.

On the Bhagavā saying so, the Venerable Sāriputta, respectfully said to the Bhagavā:

“Venerable Sir, I know the meaning at length of the dhamma taught in brief by the Bhagavā. Venerable Sir, for the bhikkhu who has no respect for the Teacher, indeed there cannot be reason for him to have respect for the Dhamma. Venerable Sir, the bhikkhu who has no respect for the Teacher, can have no respect for the Dhamma also”. (1-2)

Venerable Sir, for the bhikkhu who has no respect for the Teacher and the Dhamma, indeed there cannot be reason for him to have respect for the Saṃgha. Venerable Sir, the bhikkhu who has no respect for the Teacher and the Dhamma, can have no respect for the Saṃgha also. (3)

Venerable Sir, for the bhikkhu who has no respect for the Teacher, the Dhamma and the Saṃgha, indeed there cannot be reason for him to have respect for the Training. Venerable Sir, the bhikkhu who has no respect for the Teacher, the Dhamma, and the Saṃgha, cannot have respect for the Training also. (4)

Venerable Sir, for the bhikkhu who has no respect for the Teacher, the Dhamma, the Saṃgha, and the Training, indeed there cannot be reason for him to have respect for Samādhi. Venerable Sir, the bhikkhu who has no respect for the Teacher, the Dhamma, the Saṃgha and the Training, cannot have respect for Samādhi also. (5)

Venerable Sir, for the bhikkhu who has no respect for the Teacher, the Dhamma, the Saṃgha, the Training and Samādhi, indeed there cannot be reason for him to have respect for Mindfulness. Venerable Sir, the bhikkhu who has no respect for the Teacher, the Dhamma, the Saṃgha, the Training and Samādhi, cannot have respect for Mindfulness also. (6)

Venerable Sir, for the bhikkhu who has no respect for the Teacher, the Dhamma, the Saṃgha, the Training, Samādhi and Mindfulness, indeed there cannot be reason for him to have respect for Friendly Welcome and Goodwill. Venerable Sir, the bhikkhu who has no respect for the Teacher ...p... and Mindfulness, cannot have respect for Friendly Welcome and Goodwill also. (7)

Venerable Sir, for the bhikkhu who in fact has respect for the Teacher, there cannot be reason for him not to have respect for the Dhamma. Venerable Sir, the bhikkhu who has respect for the Teacher, has respect also for the Dhamma ...p... (1-6)

Venerable Sir, for the bhikkhu who has in fact respect for the Teacher ...p... and Mindfulness, there cannot be reason for him not to have respect for Friendly Welcome and Goodwill. Venerable Sir, for the bhikkhu who in fact has respect for the Teacher ...p... and Mindfulness, there can be reason for him to have respect for Friendly Welcome and Goodwill also. (7)

Venerable sir, for the bhikkhu who has in fact respect for the teacher, there can be reason for him to have respect for the Dhamma. Venerable Sir, the bhikkhu who has respect for the Teacher is one who has respect for the Dhamma ...p...(1-6)

Venerable Sir, for the bhikkhu who has in fact respect for the Teacher, the Dhamma, the Saṃgha, the Training, Samādhi and Mindfulness ...p... there can be reason for him to have respect for Friendly Welcome and Goodwill. Venerable Sir, the bhikkhu who has respect for the Teacher, the Dhamma, the Saṃgha, the Training, Samādhi and Mindfulness, can be one who has respect for Friendly Welcome and Goodwill. (7)

Venerable Sir, I know the meaning at length of the dhamma taught by the Bhagavā in brief. (Respectfully said the Venerable Sāriputta).

Well said, Sāriputta, well said! Sāriputta, you know well the meaning at length thus of the dhamma taught by me in brief. Sāriputta, indeed the bhikkhu who has no respect for the Teacher can have no reason to be one who has respect for the Dhamma ...p... Sāriputta, the bhikkhu who has no respect for the Teacher, the Dhamma, the Saṃgha, the Training, and Samādhi can have no respect for Mindfulness. (1-6)

Sāriputta, for the bhikkhu who indeed has no respect for the Teacher, the Dhamma, the Saṃgha, the Training, Samādhi and Mindfulness, can have no reason to have respect for Friendly Welcome and Goodwill. Sāriputta, the bhikkhu who has no respect for the Teacher, the Dhamma, the Saṃgha, the Training, Samādhi, and Mindfulness, can have no respect for Friendly Welcome and Goodwill. (7)

Sāriputta, the bhikkhu who in fact has respect for the Teacher, can have no reason for not being one who respects the Dhamma ...p... Sāriputta, the bhikkhu who has respect for the Teacher will have respect for the Dhamma also ...p... (1-6)

Sāriputta, for the bhikkhu who has in fact respect for the Teacher, the Dhamma ...p... and Mindfulness, there can be no reason for him not to be one who has no respect for Friendly Welcome and Goodwill. (7)

Sāriputta, for the bhikkhu who has in fact respect for the Teacher, can have no reason for being one who has no respect for the Dhamma ...p... Sāriputta, that bhikkhu who has respect for the Teacher can have respect for the Dhamma also ...p... (1-6)

Sāriputta, the bhikkhu who in fact has respect for the Teacher, the Dhamma ...p... and Mindfulness, there can be no reason for him not to be one who has no respect for Friendly Welcome and Goodwill. Sāriputta, the bhikkhu who has respect for the Teacher ...p... and Mindfulness, can have respect for Friendly Welcome and Goodwill. (7)

Sāriputta, for the bhikkhu who has in fact respect for the Teacher, there can be reason for him to have respect for the Dhamma also. Sāriputta, the bhikkhu who has respect for the Teacher can have respect for the Dhamma also ...p...(1-6)

Sāriputta, for the bhikkhu who has in fact respect for the Teacher ...p... and Mindfulness, there can be reason for him to have respect for Friendly Welcome and Goodwill. Sāriputta, the bhikkhu who has respect for the Teacher ...p... and Mindfulness, can have respect for Friendly Welcome and Goodwill.(7)

Sāriputta, the meaning of the Dhamma taught by me in brief should be noted at length thus. (Thus said the Bhagavā.)

End of Sakkacca Sutta,
the sixth in this Vagga.

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7. BHĀVANĀ SUTTA

Discourse on Mental Cultivation

71. Bhikkhus, for the bhikkhu who abides without cultivating bhāvanā (mental development or meditation), although he may long for thus: “It would be well if my mind would not cling with craving and wrong view to any sense object, and if it would be free of the āsavas”, yet the mind of that bhikkhu is not free from the āsavas, without clinging with craving and wrong view to any sense object. What is the reason for not being free thus? It is because he does not develop the (needed) dhammas. What are the dhammas that are not developed? They are:

The four kinds of steadfast mindfulness (satipaṭṭhāna)

The four right exertions. (sammappadhāna)

The four bases of psychic power (iddhipāda)

The five faculties (indriya)

The five strengths (bala)

The seven factors of enlightenment (bojjhaṅga)

It is because these dhammas and the Ariya Path of Eight Constituents are not developed.

For example, bhikkhus, a hen has eight, ten, twelve eggs. If that hen does not hatch (sit on) these eggs well, does not warm them well all over, does not season them well all over, though she may long and yearn thus: “It would be well if my young chicks were to break the egg-shell with either their claws or their beaks and emerge well”, the young chicks would not be able to break the egg-shell with either their claws or their beaks and emerge well. Why are the young chicks not able to do so? Bhikkhus, because the hen does not hatch (sit on) the eggs well, does not warm them well all over, and does not season them well all over.

Bhikkhus, similarly to this, the bhikkhu who abides without cultivating bhāvanā (mental development or meditation), although he may long and yearn thus: “It would be well if my mind would not cling with craving and wrong view to any object, and if it would be free from the āsavas”, yet the mind of that bhikkhu is not free from the āsavas, without clinging with craving and wrong views to any sense object. What is the reason for not being free thus? It is because he does not develop the (needed) dhammas. What are the dhammas that are not developed? They are:

The four kinds of steadfast mindfulness (satipaṭṭhāna)

The four right exertions (sammappadāna)

The four bases of psychic power (iddhipāda)

The five faculties (indriya)

The five strengths (bala)

The seven factors of enlightenment (bojjhaṅga)

It is because these dhammas and (the Ariya Path of Eight Constituents) are not developed.

Bhikkhus, for the bhikkhu who abides cultivating bhāvanā (mental development or meditation), although he may not long and yearn thus: “It would be well if my mind would not cling with craving and wrong view to any sense object, and if it would be free from the āsavas”, yet the mind of that bhikkhu does not cling with craving and wrong view to any sense object and is free from the āsavas. What is the reason for being free thus? It is because it should be said, the bhikkhu develops those dhammas. Which are the dhammas that are developed? They are:

The four kinds of steadfast mindfulness (satipaṭṭhāna)

The four right exertions (sammappadāna)

The four bases of psychic power (iddhipāda)

The five faculties (indriya)

The five strengths (bala)

The seven factors of enlightenment (bojjhaṅga)

It is because these dhammas and the Ariya Path of Eight Constituents are developed.

For example, bhikkhus, a hen has eight, ten, twelve eggs. If the hen does hatch (sit on) these eggs well, does warm them well all over, does season them well all over, even though she may not long and yearn thus: "It would be well if my young chicks were to break the egg-shells with either their claws or their beaks and emerge well," those young chicks would be able to break their egg-shells with their claws or beaks and emerge (out of their shells) well. Why would they be able to do so? Bhikkhus, because the hen does hatch (sit on) these eggs well, does warm them well all over, does season them well all over.

Similarly to this, bhikkhus, the bhikkhu who abides cultivating bhāvanā (mental development or meditation), although he may not long or yearn thus: "It would be well if my mind would not cling with craving and wrong view to any sense object, and if it would be free from āsavas", the mind of that bhikkhu does not cling with craving and wrong view to any sense object, and is free from the āsavas. Why is (his mind) free thus? Because there is bhāvanā (mental development or meditation), it should be said. What are the dhammas that are thus developed? They are:

The four kinds of steadfast mindfulness ...p...

Because these dhammas and the Ariya Path of Eight Constituents are developed.

For example, bhikkhus, on the handle of the adze of the carpenter or on that of his apprentice, the impressions of his finger, of his thumb, are visible. For that carpenter, the thought does not arise thus: "Today the attrition of the handle of my adze is this much; yesterday it was this much; the day

before it was this much". In actual fact, for that carpenter, only the thought arises: "Attrition has been" on the handle of his adze. Bhikkhus, similarly to this, for the bhikkhu who abides developing his bhāvanā, the thought does not arise thus: "Today the exhaustion of the āsavas has been this much; yesterday, it was this much; the day before it was this much. In actual fact, for that bhikkhu, only the thought arises: "Exhaustion of the āsavas has been".

For example, bhikkhus, a sea-going boat bound with cane that has been lying in the water for six whole months and that has been beached for the winter, would easily deteriorate and decay through the effect of wind and sun(heat). Similarly to this, bhikkhus, for the bhikkhu who has been cultivating bhāvanā, the fetters would easily calm down through decay. (Thus said the Bhagavā.)

End of Bhāvanā Sutta,
the seventh in this Vagga.

8. AGGIKKHANDHOPAMA SUTTA

Discourse on Comparision with a Heap of Fire

72. Thus have I heard:

Once the Bhagavā was travelling in the Kosala country together with many bhikkhus. While travelling thus, the Bhagavā saw a big heap of fire at a certain place, blazing with flames and smoke. Thereupon the Bhagavā left the road, sat on a prepared seat at the foot of a tree and asked the bhikkhus thus: "Bhikkhus, do you see this big heap of fire, blazing with flames and smoke? "Venerable Sir, we do. (Respectfully answered the bhikkhus.)

Bhikkhus, what do you think of this? Which is nobler of these two: Embracing a big heap of fire blazing with flames and smoke and sitting inclined towards it or approaching it(heap of fire) and lying ; or embracing the neck of a damsel of the ruling class, or of the brahmin class, or of the householder class, a damsel of these classes with soft and delicate limbs and sitting near her or lying close to her?

Venerable Sir, embracing a damsel of the ruling class, or of the brahmin class or of the householder class and sitting near her or lying close to her, is nobler. Venerable Sir, embracing a big heap of fire blazing with flames and smoke and sitting near it or lying close to it, is too much suffering. (Respectfully answered the bhikkhus.)

Bhikkhus, I shall teach you and let you know. For the immoral bhikkhu who has an evil nature, whose conduct is impure and disgusting, who is apt to conceal his demeritoriousness, who professes to be a bhikkhu without being one, who professes to undertake the noble practice without undertaking it, who, with his inner self rotting and wet with the defilements, resembles a rotten clam, it is nobler to embrace the big heap of fire blazing with flames and smoke and sitting near it or lying close to it.

Why is it nobler (of these two) for that bhikkhu?

Bhikkhus, that bhikkhu, by embracing the big heap of fire and sitting near it or lying close to it, may either die or go through near-death suffering. On the score of embracing that big heap of fire and sitting near it or lying close to it, he will not be reborn and rebirth in realms of continuous suffering (niraya) which in fact are wretched destinations (duggatim), miserable existences (apāya) and states of ruin (vinipāta), after death and dissolution of his body (khandhā). Bhikkhus, the immoral bhikkhu who has an evil nature, whose conduct is impure and disgusting ...p... and who resembles a rotten clam, by embracing a damsel with soft and delicate limbs of

the ruling class, or of the brahmin class, or of the householder class, and sitting near her or lying close to her, will have to encounter loss of fortune and suffering for long. After death and dissolution of his body (*khandhā*), he will be reborn in realms of continuous suffering (*niraya*) which in fact are wretched destinations (*duggatim*), miserable existences (*apāya*) and states of ruin (*vinipāta*). (1)

Bhikkhus, what do you think of this? A strong man ties and abrades both (his) calves with a fast and durable gut. That gut cuts the outer skin, then the inner skin, then the flesh, then the sinew, then the bone, then it reaches the bone marrow and stays there. Or, one enjoys the adoration of wealthy rulers, or of wealthy brahmins, or of wealthy householders.

Of these two, which is the nobler one? (Asked the Bhagavā.)

Venerable Sir, being adored by wealthy rulers, or by wealthy brahmins, or by wealthy householders is nobler. Venerable Sir, a strong man tying (both his calves) with a fast and durable gut ...p... till it reaches the bone marrow and stays there is too much suffering. (Respectfully said the bhikkhus.)

Bhikkhus, I shall teach you and let you know.

The immoral bhikkhu ...p... who resembles a rotten clam, has both his calves tied with a fast and durable gut (till the gut) reaches the bone marrow and stays there. This is nobler (of the two.)

Why is it nobler (of the two)?

Bhikkhus, that bhikkhu, by his calves being abraded by the gut, may die or go through near death suffering, but will not, on that score, after death and dissolution of his body (*khandhā*), be reborn in realms of continuous suffering (*niraya*), which in fact are wretched destinations (*duggatim*), miserable existences (*apāya*) and states of ruin (*vinipāta*).

Bhikkhus, if that person (bhikkhu) who has no morality ...p... who is like a rotten clam enjoys the adoration of wealthy rulers or of wealthy brahmins, or of wealthy householders, he will have to encounter loss of fortune and suffering for long. After death and dissolution of his body (khandhā), he will be reborn in realms of continuous suffering (niraya), which in fact are wretched destinations (duggatim), miserable existences (apāya), and states of ruin (vinipāta). (2)

Bhikkhus, what do you think of this? A strong man stabbed himself in the breast with a sharp spear that has been whetted with oil on a whetstone. Or he enjoys (the adoration) of wealthy rulers or of wealthy brahmins, or of wealthy householders, with joined palms raised to the forehead. Of these two, which is the nobler? (Asked the Bhagavā.)

Venerable Sir, being adored by wealthy rulers, or by wealthy brahmins, or by wealthy householders, with joined palms raised to the forehead, is nobler. Venerable Sir, a strong man stabbing himself in the breast by a strong man with a sharp spear, that has been whetted with oil on a whetstone, is too much suffering. (Respectfully answered the bhikkhus.)

Bhikkhus, I shall teach you and let you know. For the immoral person ...p... and who resembles a rotten clam, to be stabbed in the breast with a sharp spear that has been whetted with oil on a whetstone, is nobler.

Why is this nobler?

Bhikkhus, that person by being stabbed in the breast with a spear, may die or may undergo near death suffering. (But) he will not, on that score, after death and dissolution of his body (khandhā), be reborn in realms of continuous suffering (niraya) which in fact are wretched destinations (duggatim), miserable existences (apāya) and states of ruin (vinipāta).

Bhikkhus, if the immoral person who has an evil nature ...p... who is like a rotten clam, enjoys adoration by

wealthy rulers, or by wealthy brahmins, or by wealthy householders, with joined palms raised to the forehead, he will have to encounter loss of fortune and suffering for long. He will, after death and dissolution of his body (khandhā) be reborn in realms of continuous suffering (niraya), which in fact are wretched destinations (duggatim), miserable existences (apāya) and states of ruin (vinipāta). (3)

Bhikkhus, what do you think of this?

A strong man wraps (his) body around with a red hot iron plate that is blazing with flame and smoke. Or he wears a robe offered out of faith by wealthy rulers or by wealthy brahmins, or by wealthy householders. Of these two, which is nobler? (Asked the Bhagavā.)

Venerable Sir, to wear a robe offered out of faith by wealthy rulers ...p... is nobler. Being wrapped round his body by a strong man with a red hot iron plate that is blazing with flame and smoke, is too much suffering. (Respectfully answered the bhikkhus.)

Bhikkhus, I shall teach you and let you know, for the immoral person ...p... and who resembles a rotten clam to be wrapped around his body with a red hot iron plate that is blazing with flame and smoke is nobler.

Why is this nobler?

Bhikkhus, that person may, on being wrapped around his body by a red hot iron plate, die or undergo near death suffering. But he will not, on that score, after death and dissolution of his body (khandhā), be reborn in realms of continuous suffering (niraya) which in fact are wretched destinations (duggatim), miserable existences (apāya) and states of ruin (vinipāta).

Bhikkhus, if the immoral person who resembles a rotten clam ...p... wears a robe offered out of faith by wealthy rulers or by wealthy brahmins or by wealthy householders, he

will have to encounter loss of fortune and suffering for long. He will, after death and dissolution of his body(khandhā), be reborn in realms of continuous suffering (niraya) which in fact are wretched destinations (duggatī), miserable existences (apāya) and states of ruin (vinipāta). (4)

Bhikkhus, what do you think of this?

A strong man opens (his) mouth with a red hot iron spike and thrusts into his mouth a red hot iron ball that is blazing with flame and smoke, so that it burns that person's lips, mouth, tongue, throat and chest and takes along with it the large and the small intestines and passes out through the anus. Or, that person consumes the alms-food offered out of faith by wealthy rulers, or by wealthy brahmins, or by wealthy householders. Of these two, which is the nobler? (Asked the Bhagavā.)

Venerable sir, consuming the alms-food offered out of faith by wealthy rulers, or by wealthy brahmins, or by wealthy householders, is nobler.

A strong man opens (his) mouth with a red hot iron spike, and thrusts into his mouth a red hot iron ball that is blazing with flame and smoke, so that it burns (his) lips, mouth, tongue, throat, and chest and takes along with it large and small intestines and passes out through the anus. To have this red hot iron ball thrust into (his) mouth is too much suffering. (Respectfully answered the bhikkhus.)

Bhikkhus, I shall teach you and let you know, for the immoral person ...p... and who resembles a rotten clam, to have his mouth opened with a red hot spike and to have a red hot iron ball that is blazing with flame and smoke thrust into his mouth, so that it burns his lips, mouth, tongue, throat and chest, and takes along with it large and small intestines and passes out through the anus. To have this red hot iron ball thrust (into his mouth) is nobler.

Why is this nobler?

Bhikkhus, that person, by reason of the red hot iron ball being thrust into his mouth, may die or undergo near death suffering. He will not, however, by reason of the iron ball being thrust into his mouth, be reborn in realms of continuous suffering (niraya), which in fact is wretched destinations (duggatim), miserable existences (apāya) and states of ruin (vinipāta).

Bhikkhus, if that immoral person who has an evil nature ...p... who resembles a rotten clam, consumes the alms-food offered out of faith by wealthy rulers, or by wealthy brahmins, or by wealthy householders, he will encounter loss of fortune and suffering for long, and will, after death and dissolution of his body (khandhā), be reborn in realms of continuous suffering (niraya) which in fact are wretched destinations (duggatim), miserable existences (apāya) and states of ruin (vinipāta). (5)

Bhikkhus, what do you think of this?

A strong man holds (his own) head or shoulders and forces himself to sit or lie down on a red hot iron couch or on a red hot iron bed. Or, one makes use of a couch or bed offered to one out of faith by wealthy rulers, or by wealthy brahmins, or by wealthy householders. Of these two, which is the nobler? (Asked the Bhagavā.)

Venerable Sir, making use of a couch or bed offered out of faith by wealthy rulers, wealthy brahmuns, or by wealthy householders, is nobler.

Venerable Sir, a strong man holding his head or shoulders and forcing himself to sit or lie down on a red hot couch or bed, is too much suffering. (Respectfully answered the bhikkhus).

Bhikkhus, I shall teach you and let you know, for the immoral person ...p... and who resembles a rotten clam, holding his head or shoulders and forcing himself to sit or lie down on a red hot couch or bed is nobler.

Why is this nobler?

Bhikkhus, by forcing himself to sit or lie down thus, that person may die or undergo near-death suffering. But he will not, by forcing himself to sit or lie down thus, after death and dissolution of his body (khandhā), be reborn in realms of continuous suffering (niraya), which in fact are wretched destinations (duggatim), miserable existences (apāya) and states of ruin (vinipāta).

Bhikkhus, if that immoral person who has an evil nature ...p... who resembles a rotten clam, makes use of a couch or bed offered out of faith by wealthy rulers, or by wealthy brahmins, or by wealthy householders, he will lose his fortune and undergo suffering for long. After death and dissolution of his body (khandhā), be reborn in realms of continuous suffering (niraya), which in fact are wretched destinations (duggatim) miserable existences (apāya) and states of ruin (vinipāta). (6)

Bhikkhus, what do you think of this?

A strong man seizes one, feet upmost and head down, and puts one into a red hot iron cauldron that is blazing with flame and smoke, where one is boiled, where one causes bubbles, comes up once, goes down once, moves sideways once. Or, he (that person) makes use of the monastic retreat offered out of faith by wealthy rulers, or by wealthy brahmins, or by wealthy householders. Of these two, which is the nobler? (Asked the Bhagavā.)

Venerable Sir, making use of the monastic retreat offered out of faith by wealthy rulers, or by wealthy brahmins, or by wealthy householders, is nobler. Being seized by a strong man, feet upmost and head down and put into a red hot iron cauldron that is blazing with flame smoke, wher one is boiled, where one causes bubbles, comes up once, goes down once, and moves sideways once, is too much suffering. (Respectfully answered the bhikkhus.)

Bhikkhus, I shall teach you and let you know.

For the immoral person with an evil nature ...p... who resembles a rotten clam, being seized by a strong man feet upmost and head down ...p... moves sideways once, being (treated) thus, is nobler.

Why is this nobler?

Bhikkhus, that person, by being put into the red hot iron cauldron, may die or undergo near death suffering. But, on the score of being put into an iron cauldron, that person will not, after death and dissolution of his body (khandhā), be reborn in realms of continuous suffering (niraya), which in fact are wretched destinations (duggatim), miserable existences (apāya) and states of ruin (vinipāta).

Bhikkhus, if that immoral person who has an evil nature ...p... who resembles a rotten clam, makes use of the monastic retreat, offered out of faith by wealthy rulers, or by wealthy brahmins, or by wealthy householders, he will lose his fortune and undergo suffering for long. He will, after death and dissolution of his body (khandhā), be reborn in realms of continuous suffering (niraya), which in fact are wretched destinations (duggatim), miserable existences (apāya) and states of ruin (vinipāta).(7)

Bhikkhus, for this reason, you should conduct yourself thus:

“We avail ourselves of robes, alms food, monastic dwelling and medicine and medicinal requisites, provided by donors. The meritorious deeds of these donors will yield very fruitful and of great advantage. Our bhikkhuship will be fruitful and prosperous, not barren. (Thus should you train yourselves.)

Bhikkhus, thus should you train yourselves.

Bhikkhus, the son of good family who discerns well his advantage should be possessed of mindfulness.

Bhikkhus, the son of good family who discerns well the advantage of another, should be possessed of mindfulness.

Bhikkhus, the son of good family who discerns well his advantage as well as that of another, should be possessed of mindfulness. (Thus said the Bhagavā.)

The Bhagavā said these words. When the Bhagavā delivered this discourse in prose in detail (*veyyākaraṇa*), sixty bhikkhus vomitted hot blood. Sixty bhikkhus gave up bhikkhuship and returned to lay life, saying: "Venerable Sir, very hard is the task. Venerable Sir, very hard is the task". The minds of another sixty bhikkhus were emancipated from the defilements, ceasing to be attached to any sense-object with craving and wrong view.

End of Aggikkhandhopama Sutta,
the eighth in this Vagga.

9. SUNETTA SUTTA

Discourse on Sunetta

73. Bhikkhus, in ancient days, there was an originator and teacher of doctrine, by the name of Sunetta, who was (temporarily) free from sensual pleasures. Bhikkhus, the teacher Sunetta had many hundreds of disciples. He taught his disciples so that they might be reborn in the Brahmā realm. Bhikkhus, when he taught thus, those disciples of his, who did not have faith in him, after death and dissolution of their bodies (*khandhās*) were reborn in realms of continuous suffering (*niraya*), which in fact are wretched destinations (*duggatim*), miserable existences (*apāya*) and states of ruin (*vinipāta*). Those of his disciples who had faith in him, after death and dissolution of their bodies (*khandhās*), were reborn in good destinations (*sugati*), happy world of the devas.

Bhikkhus, in the ancient days, there was a teacher by the name of Mūgapakkha ...p... there was a teacher by the name of Aranemi ...p... there was a teacher by the name of Kuddālaka ...p... there was a teacher by the name of Hatthipāla ...p... there was a teacher by the name of Jotipāla ...p... there was an originator and teacher of doctrine by the name of Araka who was (temporarily) free from sensual pleasures. Bhikkhus, the teacher Araka had many hundreds of disciples whom he taught so that they might be reborn in the Brahmā realm. Bhikkhus, when he taught thus, those of his disciples who did not have faith in him, after death and dissolution of their bodies (khandhās) were reborn in realms of continuous suffering (niraya), which in fact are wretched destinations (duggatim), miserable existences (apāya) and states of ruin (vinipāta). Those of his disciples who had faith in him, after death and dissolution of their bodies (khandhās), were reborn in good destinations (sugati), happy world of the devas.

Bhikkhus, what do you think of this?

If those who with intention to do wrong, abused and threatened these seven originators and teachers of doctrines, who were (temporarily) free from sensual pleasures, and were attended upon by many hundreds of disciples, would they be developing much demeritoriousness? (Asked the Bhagavā.)

Venerable Sir, they did.

Bhikkhus, those who with mental intent to do wrong, abused and threatened these seven teachers, who were originators of doctrines, who were (temporarily) free from sensual pleasures, who were attended upon by many hundreds of disciples, they did develop much demeritoriousness.

One who, with mental intention of doing wrong, abused and threatened a Stream-winner (Sotāpañña) did develop much more demeritoriousness than the above mentioned persons.

Why is this so?

Bhikkhus, (though) I teach that the one who abuses and threatens a fellow companion, destroys his own worth, I do not say the same of one who abuses and threatens (one) outside this Teaching. Bhikkhus, for this reason, you should so train yourselves thus, bearing in mind the thought "Our minds will not wrong our companions"

Bhikkhus, thus should you train yourselves. (Thus said the Bhagavā).

End of Sunetta Sutta,
the ninth in this Vagga.

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10. ARAKA SUTTA

Discourse Concerning a Teacher Named Araka

74. In the ancient days there was a teacher who was an originator of doctrine and who was (temporarily) free from sensual pleasures. Bhikkhus, the teacher Araka had many hundreds of disciples whom he taught thus:

O virtuous one, the span of human life is little, short and fleeting. It is fraught with suffering and distress. This should be known with wisdom. Meritorious deeds should be done. The Noble Practice should be undertaken. One who is born is bound to die.

O virtuous one, for example, the dew drop that falls on the top of a grass blade, vanishes quickly with sun rise, does not last long. Similarly to this, virtuous one, human life is like this dew drop. It is short, fleeting and is fraught with much suffering and distress. This should be known with wisdom. Meritorious deeds should be done. The Noble Practice should be undertaken. One who is born is bound to die.

For another example, virtuous one, when there is a heavy downpour of rain, the bubble on the expanse of water quickly vanishes, does not last long. Similarly to this, virtuous one, human life is like a bubble of water. It is very short, very fleeting. It is fraught with much suffering and distress. This should be known with wisdom. Meritorious deeds should be done. The Noble Practice should be undertaken. One who is born is bound to die.

For another example, virtuous one, when an expanse of water is struck with a stick, the (resulting) ripple vanishes quickly, does not last long. Similarly to this, virtuous one, human life is like the ripple on the expanse of water. It is short ...p... one who is born is bound to die.

For another example, virtuous one, the mountain stream that swiftly flows down from the top of the mountain and that carries all flotsam with it, never pauses for a while, for an instant, for a moment. It rushes on, swirls along and sweeps forward. Similarly to this, virtuous one human life is like the stream of water swiftly flowing down from the top of the mountain. It is short, it is fleeting ...p... one who is born is bound to die.

For another example, virtuous one, a strong man collects his saliva on the tip of his tongue and spits it out effortlessly. Similarly to this, human life is like this spittle. It is short, it is fleeting ...p... one who is born is bound to die.

For another example, virtuous one, a piece of meat put into an iron pot that has been heated the whole day, disintegrates quickly, does not last long. Similarly to this, human life is like this piece of meat. It is short, it is fleeting ...p... one who is born is bound to die.

For another example, virtuous one, a cow that is being led to the slaughter's house for slaughter, is with each step close to slaughter, close to death. Similarly to this, virtuous

one, human life is like the cow destined for slaughter. It is short, it is fleeting. It is fraught with much suffering and distress. This should be known with wisdom. Meritorious deeds should be done. The Noble Practice should be undertaken. One who is born is bound to die. (Thus taught the teacher Araka).

Bhikkhus, the span of human life then was sixty-thousand years. A maiden was eligible for marriage only when she was five-hundred years of age. Bhikkhus, at that time, humans had only six kinds of ailments like being cold, being warm, being hungry, being thirsty, having desire to defaecate, having desire to urinate. Bhikkhus, even when humans lived so long, free from ailments, the teacher Araka taught his disciples thus: "Virtuous ones, the life span of humans is little, is short, and is fleeting. It is fraught with much suffering and distress. This should be known with wisdom. Meritorious deeds should be done. The Noble Practice should be undertaken. One who is born is bound to die". (Thus taught the teacher Araka).

Bhikkhus, if one wishes to say: "The human life span is little, is short and is fleeting, it is fraught with much suffering and distress, this should be known with wisdom. Meritorious deeds should be done. The Noble Practice should be undertaken. The one who is born is bound to die". It is well (appropriately) said only now.

Bhikkhus, the one who is long-lived in these days lives only for a hundred years or only for a little more than a hundred years.

Bhikkhus, the one who lives for a hundred years lives for a hundred winters, for a hundred summers and for a hundred rainy seasons, only for three-hundred seasons altogether.

Bhikkhus, the one who lives for three-hundred seasons, lives for four-hundred months of winter, four-hundred months

of summer and four-hundred months of rainy season; he lives altogether for only one-thousand two-hundred months in all.

Bhikkhus, the one who lives for one-thousand two-hundred months, lives for eight-hundred half-months of winter, for eight-hundred half-months of summer, and for eight-hundred half-months of rainy season; he lives altogether for two-thousand four-hundred half-months in all.

Bhikkhus, one who lives for two-thousand four-hundred half-months, lives for ten-thousand two-hundred nights of winter, for ten-thousand two-hundred nights of summer and ten-thousand two-hundred nights of rainy season; he lives altogether for thirty-six-thousand nights.

Bhikkhus, one who lives for thirty-six-thousand nights partakes of his food twenty-four-thousand times in winter, twenty-four-thousand times in summer, and twenty-four-thousand times in the rainy season, seventy-two-thousand times altogether, inclusive of times of taking his mother's milk and the times of taking food without actual consumption.

In this context, the following are the reasons for not being able to take food.

The drowsy person takes no food; one who is grieved takes no food; one who is ill takes no food; one who is observing sabbath, takes no food; one who fails to get food does not take any. These are the reasons for not being able to take food.

Bhikkhus, thus do I account the life of one who lives for a hundred years: by the life span, by the seasons, by the years, by the months, by the half-months, by the nights, by the days, by (number of) meals taken, and by the reasons for not being able to take food.

Bhikkhus, I, who seek the well-being of my disciples, and who am their compassionate and watchful teacher, have

done what needs to be done by way of looking after them with compassion.

Bhikkhus, these are the feet of trees, these are the (secluded) places. (Approach these places) Bhikkhus, contemplate with mindfulness. Do not be stricken by remorse later on. These are my exhortations to you. (Thus said the Bhagavā.)

. End of Araka Sutta,
the tenth in this Vagga.

End of Mahā Vagga, the seventh.

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Namo tassa bhagavato arahato Sammāsbuddhassa

viii. VINAYA VAGGA

1. Paṭhama Vinayadhara Sutta
2. Dutiya Vinayadhara Sutta
3. Tatiya Vinayadhara Sutta
4. Catuttha Vinayadhara Sutta
5. Paṭhama Vinayadharasobhana Sutta
6. Ditiya Vinayadharasobhana Sutta
- 7. Tatiya Vinayadharasobhana Sutta
8. Catuttha Vinayadharasobhana Sutta
9. Satthusāsana Sutta
10. Adhikaraṇasamatha Sutta

viii. VINAYA VAGGA

1. PAṬHAMA VINAYADHARA SUTTA

First Discourse on a Vinayadhara

75. Bhikkhus, the bhikkhu who is possessed of these seven kinds of dhamma is a Vinayadhara (one skilled in the Disciplinary Rules of Conduct for the Order of Bhikkhus).

What are the seven? They are:

He knows what is an offence (āpatti) and what is not. He knows what is a light offence and what is a heavy offence. He has perfect morality; he observes restraint according to the Fundamental Principles of Pātimokkha; he observes to right behaviour and lawful resort (in the quest for alms-food); he sees danger even in the slightest faults; and he fully observes the precepts (of Discipline). He 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 (Paññāvimutti) free of āsavas (defilements that befuddle the mind) through their destruction.

Bhikkhus, the bhikkhu who is possessed of these seven kinds of dhamma is a Vinayadhara (one skilled in the Disciplinary Rules of Conduct for the Order of Bhikkhus).

End of Paṭhama Vinayadhara Sutta,

the first in this Vagga.

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2. DUTIYA VINAYADHARA SUTTA**Second Discourse on a Vinayadhara**

76. Bhikkhus, the bhikkhu who is possessed of these seven kinds of dhamma is a Vinayadhara (one skilled in the Disciplinary Rules of Conduct for the Order of Bhikkhus).

What are the seven? They are:

He knows what is an offence and what is not. He knows what is a light offence and what is a heavy offence. Both kinds of Pātimokkha "have been fully memorized in the proper sequence and regulated and resolved into suttas and into details". He can attain at will without difficulty and without trouble, the four jhānas which are the results of utmost purity of minds and which bring bliss in this very life. He can by means of special apperception (*abhiññā*), personally and in this very life, realise, attain to and remain in the emancipation of mind (*cetovimutti*) and in the emancipation by insight (*Paññāvimutti*), free of āsavas (defilements that befuddle the mind), through their destruction.

Bhikkhus, the bhikkhu who is possessed of these seven kinds of dhamma, is a Vinayadhara (one skilled in the Disciplinary Rules of Conduct for the Order of Bhikkhu).

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

3. TATIYA VINAYADHARA SUTTA**Third Discourse on a Vinayadhara**

77. Bhikkhus, the bhikkhu who is possessed of these seven kinds of dhamma, is a Vinayadhara (one skilled in the Disciplinary Rules of Conduct for the Order of Bhikkhus).

What are the seven? They are:

He knows what is an offence and what is not. He knows what is a light offence and what is a heavy offence. He is established in the Vinaya (as a *lajjī*, who is ashamed to do evil). He does not change (his view). 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 special apperception (*abhiññā*), personally and in this very life, realize, attain to and remain in the emancipation of mind (*cetovimutti*) and in the emancipation by insight (*Paññāvimutti*), free of *āsavas* (defilements that befuddle the mind), through their destruction.

Bhikkhus, the bhikkhu who is possessed of these seven kinds of dhamma, is a Vinayadhara (one skilled in the Disciplinary Rules of Conduct for the Order of Bhikkhus).

End of Tatiya Vinayadhara Sutta,
the third in this Vagga.

4. CATUTTHA VINAYADHARA SUTTA

Fourth Discourse on a Vinayadhara

78. Bhikkhus, the bhikkhu who is possessed of the seven kinds of dhamma, is a Vinayadhara (one skilled in the Disciplinary Rules of Conduct for the Order of Bhikkhus).

What are the seven? They are:

He knows what is an offence and what is not. He knows what is a light offence and what is a heavy offence. He can recollect many and varied existences of the past. How does he recollect them? He recollects one existence, two existences ...p... he can recollect many and varied existences of the past, with their characteristics and related facts. He sees with divine sight (*dibbacakkhu*) which is extremely clear, surpassing the sight of men and resembles the eye of devas,

beings arising in accordance with their own kamma-actions. He can, by means of special apperception (*abhiññā*), personally and in this very life, realise, attain to and remain in the emancipation of the mind (*cetovimutti*) and in the emancipation by insight (*Paññāvimutti*), free of *āsavas* (defilements that befuddle the mind), through their destruction.

Bhikkhus, the bhikkhu who is possessed of these seven kinds of dhammas, is a *vinayadhara* (one skilled in the Disciplinary Rules of Conduct for the Order of Bhikkhus).

End of *Catuttha Vinayadhara Sutta*,
the fourth in this *Vagga*.

5. PAṬHAMA VINAYADHARA SOBHANA SUTTA

First Discourse on an Outstanding *Vinayadhara*

79. The *Vinayadhara* bhikkhu who is possessed of the seven kinds of dhamma is outstanding.

What are the seven? They are:

He knows what is an offence and what is not. He knows what is a light offence and what is a heavy offence. He has perfect morality ...p... and he fully observes the precepts of Discipline. 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. Owing to the extinction of *āsavas* ...p... he realizes and abides (in the emancipation of mind and in the emancipation by insight.)

Bhikkhus, the bhikkhu who is possessed of these seven kinds of dhamma, is outstanding. (Thus said the *Bhagavā*.)

End of *Paṭhama Vinayadhara Sobhana Sutta*,
the fifth in this *Vagga*.

6. DUTIYA VINAYADHARA SOBHANA SUTTA

Second Discourse on an Outstanding Vinayadhara

80. Bhikkhus, the Vinayadhara bhikkhu who is possessed of the seven kinds of dhamma, is outstanding.

What are the seven? They are:

He knows what is an offence and what is not. He knows what is a light offence and what is a heavy offence. Both kinds of Pātimokkha “have been fully memorised by in the proper sequence and, regulated and resolved into suttas and into details”. He can attain at will, without difficulty and without trouble, the four jhānas ...p... owing to the extinction of the āsavas ...p... he realizes and abides (in the emancipation of mind and in the emancipation by insight.)

Bhikkhus, the Vinayadhara bhikkhu who is possessed of these seven kinds of dhamma is outstanding. (Thus said the Bhagavā.)

End of Dutiya Vinayadhara Sobhana Sutta,

the sixth in this Vagga.

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7. TATIYA VINAYADHARA SOBHANA SUTTA

Third Discourse on an Outstanding Vinayadhara

81. Bhikkhus, the Vinayadhara bhikkhu who is possessed of the seven kinds of dhamma, is outstanding.

What are the seven? They are:

He knows what is an offence and what is not. He knows what is a light offence and what is a heavy offence.

He is established in the Vinaya (as a lajjī who is ashamed to do evil). He does not change (his view). He can attain at will, without difficulty and without trouble, the four jhānas ...p... owing to the extinction of the āsavas ...p... he realizes and abides (in the emancipation of the mind and in the emancipation by insight).

Bhikkhus, the Vinayadhara bhikkhu who is possessed of these seven kinds of dhamma is outstanding. (Thus said the Bhagavā.)

End of Tatiya Vinayadhara Sobhana Sutta,

the seventh in this Vagga.

8. CATUTTHA VINAYADHARA SOBHANA SUTTA

Fourth Discourse on an Outstanding Vinayadhara

82. Bhikkhus, the Vinayadhara bhikkhu who is possessed of the seven kinds of dhamma is outstanding.

What are the seven? They are:

He knows what is an offence and what is not. He knows what is a light offence and what is a heavy offence. He can recollect many and varied existences of the past. How does he recollect them? He recollects one existence, two existences ...p... thus he can recollect many and varied existences of the past with their characteristics and related facts. He sees with his divine sight (dibbacakkhu) which is extremely clear, surpassing the sight of men and resembles the eye of devas ...p... owing to extinction of the āsavas ...p... he realizes and abides (in the emancipation of the mind and in the emancipation by insight).

Bhikkhus, the Vinayadhara bhikkhu who is possessed of these seven kinds of dhamma is outstanding. (Thus said the Bhagavā.)

End of Catuttha Vinayadhara Sobhana Sutta,
the eighth in this Vagga.

9. SATTHU SĀSANA SUTTA

Discourse on Teaching of the Tathāgata

83. The Venerable Upāli then approached the Bhagavā, made his obeisance to the Bhagavā and seated at a suitable place, respectfully said to the Bhagavā thus:

Venerable Sir, I beg of you. Will the Bhagavā discourse to me in brief? After listening to the Bhagavā's discourse I wish to retire to a secluded place, and with the mind directed to Nibbāna, practising (the dhamma) mindfully and diligently.

Upāli, you should know thus; "These dhammas are not conducive to weariness of round of suffering, to detachment, to cessation of the defilements, to knowing with insight, to knowing the Four Noble Truths, with penetration, and to (attainment) of Nibbāna". Upāli, you should then really note thus: "This dhamma is not (really) dhamma, not (really) vinaya (Disciplinary Rules of Conduct for the Order of Bhikkhus), is not (really) the teaching of the Bhagavā." (Thus said the Bhagavā.)

Upāli, you should know thus: "These dhammas are conducive to weariness of round of suffering, to detachment,

to cessation of the defilements, to knowing with insight, to knowing the Four Noble Truths with penetration, and to (attainment) of Nibbāna.

Upāli, you should (then) really note thus; “Such dhāmma is (really) dhamma, is (really) vinaya (Disciplinary Rules of Conduct for the Order of Bhikkhus), and is (really) the Teaching of the Bhagavā”.

End of Satthu Sāsana Sutta,
the ninth in this Vagga.

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10. ADHIKARAṆA SAMATHA SUTTA

Discourse on Pacification of Disputes

84. Bhikkhus, these seven kinds of dhamma are for the special pacification of every dispute or controversy that may arise.

What are the seven? They are:

Sammukhā Vinaya (Procedure of hearing a case in the presence of the party accused and all the bhikkhus of the congregation).

Sati Vinaya (making a declaration by the Saṃgha of the innocence of arahats who are constantly mindful against whom some allegations have been made).

Amūḷha Vinaya (‘acquittal of a bhikkhu on the ground of restored sanity’).

Patiññātakaraṇa (decision of acquittal of the case on what has been acknowledged by the party accused).

Yebhuyyasika (deciding a dispute by a majority vote of the virtuous bhikkhus in the assembly).

Tassapāpiyasika (to carry out proceedings against someone guilty of a certain offence).

Tinavatthāraka (the act of covering up with grass; declaring without going into detail all charges settled with the consent of litigants in case of mutual complaint).

Bhikkhus, these are the seven kinds of dhamma for the pacification, for the special pacification, of every dispute or controversy that may arise. (Thus said the Bhagavā.)

End of Adhikaraṇa Samatha Sutta,
the tenth in this Vagga.

End of Vinaya Vagga, the eighth.

Namo tassa bhagavato arahato Sammāsbuddhassa

ix. SAMANA VAGGA

1. Bhikkhu Sutta
2. Samaṇa Sutta
3. Brahmaṇa Sutta
4. Sotthiya Sutta
5. Nhātaka Sutta
6. Vedagū Sutta
7. Ariya Sutta
8. Arahā Sutta
9. Asaddhamma Sutta
10. Saddhamma Sutta

ix. SAMANA VAGGA

1. BHIKKHU SUTTA

Discourse on a Bhikkhu

85. Bhikkhus, a bhikkhu is so called because he has destroyed the seven kinds of dhamma.

What are the seven? They are:

He has destroyed the wrong view about the five aggregates (sakkāya diṭṭhi).

He has destroyed doubt (or) uncertainty (vicikicchā).

He has destroyed belief in the efficacy of rites and rituals outside the Ariya Path of Eight Constituents (sīlabbata-parāmāsa).

He has destroyed attachment (rāga).

He has destroyed hatred (dosa).

He has destroyed bewilderment (moha).

He has destroyed conceit (māna).

Bhikkhus, a bhikkhu is so called because he has destroyed these seven kinds of dhamma. (Thus said the Bhagavā.)

End of Bhikkhu Sutta,

the first in this Vagga.

* ❖ * * * * *

2. SAMANA SUTTA**Discourse on a Samaṇa**

86. Bhikkhus, the seven kinds of dhamma are called Samaṇa because they bring about peace or cessation (of the above seven) ...p...

End of Samaṇa Sutta,
the second in this Vagga.

3. BRĀHMAṆA SUTTA**Discourse on a Brahmaṇa**

87. A brāhmaṇa is so called because he has banished demeritoriousness ...p...

End of Brāhmaṇa Sutta,
the third in this Vagga.

4. SOTTIYA SUTTA**Discourse on a Sottiya**

88. A sottiya is so called because he has removed (the above seven) without any remainder ...p...

End of Sottiya Sutta,
the fourth in this Vagga.

5. NHĀTAKA SUTTA

Discourse on a Nhātaka

89. A nhātaka is so called because he has cleansed (the above seven) ...p...

End of Nhātaka Sutta,
the fifth in this Vagga.

6. VEDAGŪ SUTTA

Discourse on a Vedagū

90. A vedagū is so called because he knows (with insight the above seven) ...p...

End of Vedagū Sutta,
the sixth in this Vagga.

7. ARIYA SUTTA

Discourse on a Ariya

91. An ariya is so called because he has destroyed (the defilements) ...p...

End of Ariya Sutta,
the seventh in this Vagga.

8. ARAHĀ SUTTA**Discourse on a Arahā**

92. (Bhikkhus) an Arahā is so called because of being distant from the seven kinds of dhamma.

What are the seven? They are: Being

Distant from the wrong view about the five aggregates (sakkāyadiṭṭhi).

Distant from doubt or uncertainty (vicikicchā).

Distant from the belief in the efficacy of rites and rituals outside the Ariya Path of Eight Constituents (sīlabbataparāmasa).

Distant from attachment (rāga)

Distant from hatred (dosa).

Distant from bewilderment (moha).

Distant from conceit (māna).

Bhikkhus, an Arahā is called because of being distant from these seven kinds of dhamma. (Thus said the Bhagavā.)

End of Arahā Sutta,
the eighth in this Vagga.

9. ASADDHAMMA SUTTA**Discourse on a Evil Dhamma**

93. Bhikkhus, these seven kinds are the dhamma of those who are evil.

What are the seven? They are:

Lack of conviction, lack of sense of shame to do evil, lack of sense, of fear to do evil, lack of learning, indolence, unmindfulness and lack of wisdom.

Bhikkhus, these seven kinds are the dhamma of those who are evil. (Thus said the Bhagavā.)

End of Asaddhamma Sutta,
the ninth in this Vagga.

10. SADDHAMMA SUTTA

Discourse on a Virtuous Dhamma

94. Bhikkhus, these seven kinds are the dhamma of the virtuous ones.

What are the seven? They are: Having

Conviction, sense of shame to do evil, sense of fear to do evil, learning, energetic effort, mindfulness and wisdom.

Bhikkhus, these seven kinds are the dhamma of those who are virtuous. (Thus said the Bhagavā.)

End of Saddhamma Sutta,
the tenth in this Vagga.

End of Samaṇa Vagga, the ninth.

x. ĀHUNEYYA VAGGA

Discourse on an Āhuneyya Person

95. Bhikkhus, these seven kinds of persons are worthy of receiving offerings brought even from afar ...p... receiving offerings donated for well-being in the next existence. They

are worthy of receiving obeisance with joined palms raised to the forehead, and are incomparably fertile field for all to sow the seeds of merit.

What are the seven? They are:

Bhikkhus, someone in this Teaching repeatedly contemplates the eye as impermanent, perceives it as impermanent, and penetratingly knows it as impermanent. He constantly and exclusively bears this in mind, and abides fully absorbed in it with Vipassanā Insight.

This bhikkhu, because of extinction of the āsavas, remains, realizing by himself through Magga Insight, attaining to, in this very life, the emancipation of mind (cetovimutti) and the emancipation by insight, which are free from āsavas.

Bhikkhus, this is the first person who is worthy of receiving offerings brought even from afar, worthy of receiving offerings specially set aside for guests ...p... and incomparably fertile fields for all to sow the seeds of merit.

Again, bhikkhus, someone in this Teaching repeatedly contemplates the eye as impermanent, perceives it as impermanent and penetratingly knows it as impermanent. He constantly and exclusively bears this in mind, and abides fully absorbed in it with Vipassanā Insight. That person has his defilements and his life ended at almost the same time.

Bhikkhus, this is the second person who is worthy of receiving offerings brought even from afar ...p... and is incomparably fertile fields for all to sow the seeds of merit.

Again, bhikkhus, someone in this Teaching repeatedly contemplates the eye as impermanent, perceives it as impermanent, and penetratingly knows it as impermanent. He constantly and exclusively bears this in mind, and abides fully absorbed in it with Vipassanā Insight.

That person is known as Antrāparinibbāyī, one who realizes Parinibbāna in the middle of his span of life, owing to the total extinction without any remainder of the five lower fetters ...p...

(Another person) is known as Upahaccaparinibbāyī, one who realizes Parinibbāna, beyond the middle of his span of life ...p...

(Another person) is known as Asankharaparinibbāyī, one who realizes Parinibbāna without effort ...p...

(Another person) is known as Sasaṅkhāraparinibbāyī, one who realizes Parinibbāna with effort ...p...

(Another person) is known as Uddhamisotaakaniṭṭhagāmī, one who having attained to the Akaniṭṭha brahmā realm, realizes Parinibbāna in that realm.

Bhikkhus, this is the seventh person who is worthy of receiving offerings brought even from afar ...p... and is incomparably fertile fields for all to sow the seeds of merit.

Bhikkhus, these are the seven kinds of persons who are worthy of receiving offerings brought even from afar, worthy of receiving offerings especially set aside for guests, worthy of receiving offerings donated for well-being in the next existence, worthy of receiving obeisance with joined palms raised to the forehead and who are incomparably fertile field for all to sow the seeds of merit. (1)

96-622. Bhikkhus, these are the seven kinds of persons who are worthy of receiving offerings brought even from afar, worthy of receiving offerings especially set aside for guests ...p... and who are incomparably fertile fields for all to sow the seeds of merit.

What are the seven? They are:

Bhikkhus, someone in this Teaching, repeatedly contemplating suffering (dukkha) in the eye ...p...

Abides, repeatedly contemplating non-self (anatta) in the eye ...p...

Abides, repeatedly contemplating extinction (khaya) in the eye ...p...

Abides, repeatedly contemplating dissolution (vaya) in the eye ...p...

Abides, repeatedly contemplating freedom from attachment (virāga) in the eye ...p...

Abides, repeatedly contemplating cessation (nirodha) in the eye ...p...

Abides, repeatedly contemplating abandonment (paṭinissagga) in the eye ...p...

In the ear ...p... nose, tongue, body, mind ...p... (1-48)

In visible object, sound, smell, taste, touch, thought ...p... (49-96)

In the eye-consciousness ...p... ear-consciousness ...p... nose-consciousness, tongue-consciousness, body-consciousness, mind-consciousness ...p... (97-144)

In eye-contact ...p... ear contact, nose contact, tongue contact, body contact, mind contact ...p... (145-192)

In sensation or feeling through eye contact ...p... through ear contact, through nose contact, through tongue contact, through body contact, through mind contact ...p...(193-240)

In perception of visible object ...p... of sound, of smell, of taste, of touch, of thought ...p...(241-288)

In volition arising from visible object ...p... sound, smell, taste, touch, or thought ...p...(289-336)

In craving arising from visible object ...p... sound, smell, taste, touch, thought ...p...(337-384)

In initial thought arising from visible object ...p... sound, smell, taste, touch, thought ...p... (385-432)

In sustained thought arising from visible object ...p... sound, smell, taste, touch, thought ...p... (433-480)

In the five aggregates, in the aggregate of corporeality, of sensation of feeling, of perception, of volition, of consciousness. (The bhikkhu) abides, repeatedly contemplating impermanence ...p... abides repeatedly contemplating suffering, abides repeatedly contemplating non-self, abides repeatedly contemplating extinction, abides repeatedly contemplating freedom from attachment, abides repeatedly contemplating cessation, abides repeatedly contemplating abandonment, in these aggregates ...p... incomparably fertile field for all to sow the seeds of merit. (481-528)

Concluding Verse: Counting the suttas.

In this vagga there are eight suttas for every dhamma factor.

- A. The Sense-door Group: The dhamma factors in this group are:
- (i) the six sense doors (i.e. eye, ear, nose, tongue, body and mind);
 - (ii) the six sense objects (i.e. visible object, sound, smell, taste, touch, and mind object);
 - (iii) the six consciousness (i.e. eye-consciousness, ear-consciousness, -nose-consciousness, tongue-consciousness, body-consciousness and mind-consciousness);
 - (iv) the six contacts (i.e. eye-contact, ear-contact, nose-contact, tongue-contact, body-contact and mind-contact);
 - (v) the six sensations through the six contacts. (7-240)

- B. Perception Group: The dhamma factors in this group are:
- (i) Perception (of visible object; of sound, of smell, of taste, of touch, of thought);
 - (ii) Volition (arising from visible object, sound, smell, taste, touch and thought);
 - (iii) Craving (arising from visible object, sound, smell, taste, touch and thought);
 - (iv) Initial thought, vitakka (arising from visible object, sound, smell, taste, touch and thought);
 - (v) sustained thought, vicāra (arising from visible object, sound, smell, taste, touch and thought). (241-480).
- C. Khandhā Group: The dhamma factors in this group are:
- (i) The khandhā aggregates as a whole;
 - (ii) the aggregate of corporeality;
 - (iii) the aggregate of sensation;
 - (iv) the aggregate of perception;
 - (v) the aggregate of volition, and
 - (vi) the aggregate of consciousness. (481-528)

The above factors are repeatedly contemplated as impermanence (anicca) as suffering or unsatisfactoriness (dukkha), as non-self (anatta), as extinction (khaya), as dissolution (vaya), as detachment or freedom from attachment (virāga), as cessation (nirodha) and as abandonment (paṭinissagga). Thus, there are altogether five hundred and twenty-eight suttas in this vagga.

End of Āhuneyya Vagga,
the tenth in this Vagga.

* * * * *

xi. RĀGAPEYYĀLA

623. Bhikkhus, for having an insight into attachment (rāga), the seven kinds of dhamma should be developed.

What are the seven? They are:

Mindfulness as a factor of enlightenment (to know the Four Ariya Truths) ...p...

Equanimity as a factor of enlightenment (to know the Four Ariya Truths).

Bhikkhus, for having an insight into attachment (rāga), these seven kinds of dhamma should be developed. (1)

624. Bhikkhus, for having an insight into attachment (rāga), the seven kinds of dhamma should be developed.

What are the seven? They are:

The perception of impermanence, of non-self, of impurity (of the body), of danger, of abandonment, of freedom from attachment and of cessation.

Bhikkhus, for having an insight into attachment (rāga), these seven kinds of dhamma should be developed. (2)

625. Bhikkhus, for having an insight into attachment (rāga), the seven kinds of dhamma should be developed.

What are the seven? They are:

The perception of impurity (of the body), of death, of repulsiveness of nutriment, of undelightfulness of the entire world, of impermanence, of suffering in impermanence, of suffering in non-self.

Bhikkhus, for having an insight into attachment (rāga), these seven kinds of dhamma should be developed. (3)

626-652. Bhikkhus, for having an insight into attachment (rāga), with discrimination ...p... to end it. To abandon it. To exhaust it. To cause it to decay. To have freedom from

attachment. To cause it to cease. To renounce it ...p... to renounce it again. These seven kinds of dhamma should be developed. (4-30).

653-1132. For having an insight into attachment (rāga) with discrimination, to end it, to abandon it, to exhaust it, to cause it to decay, to have freedom from attachment, to cause it to cease, to renounce it, to renounce it again. These seven kinds of dhamma, namely hatred (dosa) ...p... bewilderment (moha), anger (kodha), enmity (upanāha), ingratitude (makkha), improper rivalry (palāsa), jealousy (issā), stinginess (macchariya), deceit (māyā), arrogance (atimāna), vanity (mada), unmindfulness (pamāda), should be developed. (31-510).

(The Bhagavā delivered this discourse. Delighted, the bhikkhus rejoiced in what the Bhagavā had said.)

End of Rāgapeyyāla

END OF THE SATTAKA NIPĀTA.

Vajjīsattaka Vagga

Namo tassa bhagavato arahato Sammāsbuddhassa

iv. DEVATĀ VAGGA

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2. Hirīgārava Sutta
3. Paṭhama Sovacassatā Sutta
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5. Paṭhama Mitta Sutta
6. Dutiya Mitta Sutta
7. Paṭhama Paṭisambhidā Sutta
8. Dutiya Paṭisambhidā Sutta
9. Pathama Vasa Sutta
10. Dutiya Vasa Sutta
11. Pathama Niddasa Sutta
12. Dutiya Niddasa Sutta

I N D E X

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