

Suttanta Piṭaka

SAM̐YUTTA NIKAYA

Collection of Groups of Related Discourses.

FIVE SAM̐YUTTAS

from

SAGĀTHĀVAGGA SAM̐YUTTA

DIVISION OF DISCOURSES WITH VERSES

Translated by

U TIN U



Edited by

The Editorial Committee
Department for the Promotion and
Propagation of the Sāsana

Sāsana 2541

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Myanmar Era 1360.

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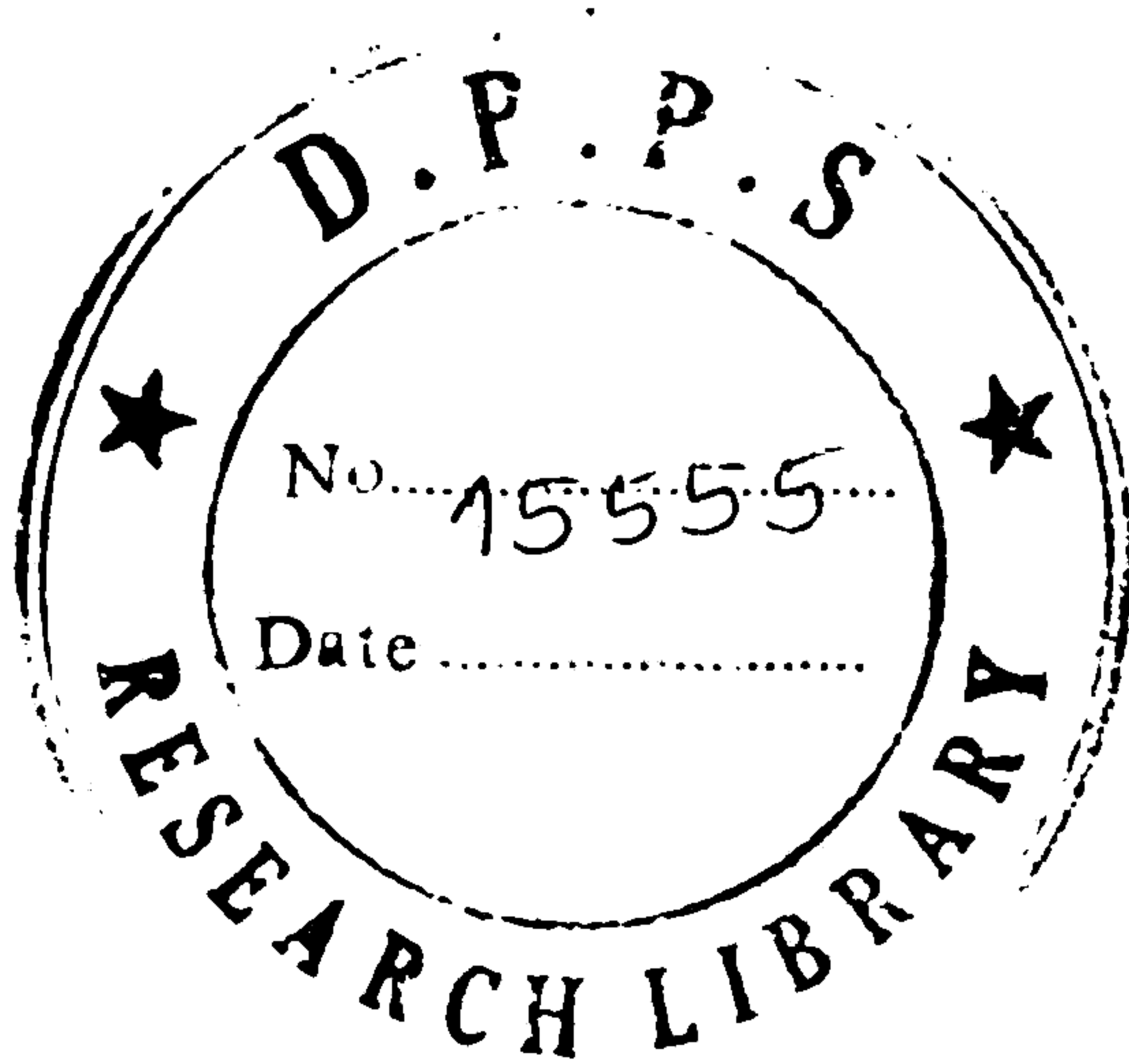
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Namo tassa bhagavato arahato sammā-
sambuddhassa

Veneration to the Exalted One, the
Homage-Worthy, the Perfectly
Self-Enlightened

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

FOREWORD

It is with great pleasure that we have been able to publish the translated version of THE SAGATHAVAGGA SAMYUTTA translated by U Tin U. The editing of the work was completed in December 1990 by the Editorial Committee of the Myanmar Pitaka Association, now incorporated into the Department for the Promotion and Propagation of the Sāsana and whose Editorial Committee is still carrying on its usual work since the 1st of June 1991. A delay of some years in publishing this book was necessitated by the undivided attention devoted by the Editorial Committee to the editing of the DHAMMASAṄGANĪ, the first of the seven Abhidhamma books which was published on the 3rd July 1996. It is the first of our publications in English which covers the entire treatise (running into 821 pages), instead of piecemeal publications of the previous books. It may be mentioned here that the Editorial Committee had to shoulder the onerous task of seeing the edited manuscript through the press.

We sincerely hope that this book, though somewhat belated in coming out, will prove to be of benefit to readers in English, both at home and abroad just like all other Pitaka translations brought out by us.

Sann Lwin..
Director-General
D.P.P.S

Yangon, dated 17 June 1998

INTRODUCTION

I

The teachings of the Buddha have been preserved in the Pāli texts called Tipiṭaka which means Three Baskets or three compilations of material to be taught and learnt. The Three Baskets are known as the Basket of Discipline (Vinaya Piṭaka), the Basket of Discourses (Suttanta Piṭaka), and the Basket of Ultimate Realities (Abhidhamma Piṭaka). The Vinaya is mainly about the rules of conduct set forth by the Buddha to be followed by bhikkhus. It is the life-blood of the Saṃgha. This Piṭaka contains five books.

The Suttanta Piṭaka contains the discourses of the Buddha. The discourses were given to various hearers, lay persons as well as bhikkhus, men as well as devas, and put in everyday language to enlighten the hearer on the dhamma. They were presented in a manner appropriate to a particular audience. The level of teaching therefore varied according to the receptive capacities of the hearers. The method very often is found to be in the form of a dialogue.

The Suttanta Piṭaka is divided into five **Nikāyas** or **Collections**:

1. **Dīgha Nikāya** or Collection of Long Discourses made up of thirty-four discourses in three Books, viz., **Sīlakkhandha Vagga**, **Mahā Vagga** and **Pāthika Vagga**.
2. **Majjhima Nikāya** or Collection of Medium-length Discourses containing 152 discourses, again in three Books or **Paṇṇāsas**, viz., **Mūlapaṇṇāsa**, **Majjhimapañṇāsa** and **Uparipaṇṇāsa**.
3. **Saṃyutta Nikāya** or Collection of Groups of Re-

lated Discourses, divided into five main Vaggas or Divisions:

- a. **Sagāthā Vagga Samiyutta**,
Division Containing Groups of Discourses with Verses.
 - b. **Nidāna Vagga Samiyutta**,
Division Containing Groups of Discourses beginning with discourses on the Chain of Causation.
 - c. **Khandha Vagga Samiyutta**,
Division Containing Groups of Discourses mainly on the five Khandha Aggregates.
 - d. **Salāyatana Vagga Samiyutta**,
Division Containing Groups of Discourses mainly on the Six Sense-bases.
 - e. **Mahā Vagga Samiyutta**,
Large Division Containing Groups of Discourses beginning with discourses on the Ariya Path of Eight Constituents.
4. **Aṅguttara Nikāya** or Collection of Numerically graduated Divisions: the first Division containing discourses dealing with a single factor, the second Division containing discourses dealing with two main factors, and so on up to the eleventh Division containing discourses dealing with eleven factors.
5. **Khuddaka Nikāya** or Collection of Short Discourses containing eighteen books, including some of the best known works of the Piṭaka such as the Dhammapada and the Jātaka (Stories).

When the Pāli texts as a whole are classified into Nikāyas, the five books of the Vinaya and the seven books of Abhidhamma, together with the suttas not in

the first four Nikāyas, are included in Khuddaka Nikāya.

The Abhidhamma Piṭaka consists of seven books dealing more profoundly with the teachings of the Buddha concerning Ultimate Realities such as mind (citta), mental concomitants (cetasika), matter (rūpa), and Nibbana. Thus it is essentially an abstract treatment of special aspects of the Dhamma in a more elaborate way.

II

We will now examine the scope and extent of the Samyutta Nikāya which is where the present work belongs.

In Piṭaka usage the term "vagga" has two denotations: it is used to denote a Division of a Nikāya or Collectoin as well as a Section of a Samyutta or Group. The Samyutta Nikāya is longer than the Dīgha Nikāya or the Majjhima Nikāya. It has five books as against three in Dīgha Nikāya and three in Majjhima Nikāya.

The suttas in the Samyutta Nikāya are generally shorter than the suttas contained in the Dīgha Nikāya and Majjhima Nikāya. The bulk of these suttas are discourses given by the Buddha himself with a few by his senior disciples. The disciples' discourses are either repetitions or explanations of the Buddha's teachings, or a disciple's own exposition later approved and confirmed by the Buddha. Depending on the occasion, the discourses in this Nikāya may be just in outline or elaborated or in an intermediate style. There are a few suttas identical in substance but with different titles. To name a few examples from the Sagāthā Vagga Samyutta, Jetavana Sutta (Aditta Vagga) and Anāthapiṇḍika Sutta

(Anāthapiṇḍika Sutta (Anāthapiṇḍika Vagga) are identical in substance; so also are Satti Sutta (Satti Vagga) and Vāsudatta Sutta (Anāthapiṇḍika Vagga); Upanīya Sutta (Naḷa Vagga) and Uttara Sutta (Anāthapiṇḍika Vagga).

Out of the the eleven Samyuttas or Groups of Related Discourses contained in the Sagāthā Vagga or Division of Discourses with Verses, we have presented in this volume the first five only. The remaining Groups will be published at a later date. The five Groups contained in this volume are:

1. **Devatā Samyutta**

Group of Related Discourses to various un-named devas.

2. **Devaputta Samyutta**

Group of Related Discourses to various named devas.

3. **Kosala Samyutta**

Group of Related Discourses to King Pasenadi of Kosala.

4. **Māra Samyutta**

Group of Related Discourses involving Māra.

5. **Bhikkhunī Samyutta**

Group of Related Discourses concerning bhikkhunīs.

1. **The Devatā Samyutta**

The Pāli word 'deva' is used to cover celestial beings belonging to the world of devas and in a loose way to cover brahmās also. According to Buddhist belief there are six realms of devas, and twenty realms of brahmās. The brahmā-loka or the realms of brahmās are superior to the deva-loka or the realms of devas. In some suttas of the first Group some of the devas that

come before the Buddha are, according to the Commentary, actually brahmās, as for instance in the first sutta, the Oghatarāṇa Sutta.

In Sagāthā Vagga Samiyutta the term 'devatā' is used when the name of the deva is not mentioned and the term 'devaputta' is used when the name of the deva is mentioned. The suttas in this group are mostly short. The subject matter is apparently simple. But this apparent simplicity belies the profundity of the Dhamma.

Celestial visitors came to the Bhagavā usually after midnight, to hear from the Bhagavā something they believed would be of benefit to them. A deva may ask a question in the form of a statement to which the Bhagavā replies by correcting that statement or by approving it. Instances of such encounters abound in the Devatā Samiyutta. To cite just a few:

In Khattiya Sutta (Nandana Vagga) a certain deva said to the Bhagavā: "Among bipeds the king is the noblest. Among quadrupeds the strong bull is the noblest. Among wives the maiden bride is the noblest. Among offspring the eldest-born is the noblest."

The Bhagavā gave a reply correcting that statement; "Among bipeds the Perfectly Self-Enlightened Buddha is the noblest. Among quadrupeds a well-trained thoroughbred is the noblest. Among wives the attentive wife is the noblest. Among offspring the obedient one is the noblest."

Nandana Sutta, Nandati Sutta, and Natthiputtasama Sutta, of Nandana Vagga, are of a similar type.

Quite often a deva would pose a riddle to the Bhagavā. In **Kuṭika Sutta** (Nandana Vagga) the deva asks the Bhagavā: 'Dont' you have a hut? Don't you have

a nest? Don't you have any entanglement? Are you free from bonds?" The Bhagavā's reply is: "Indeed I have no hut," in the sense that he has no mother's womb to enter, having overcome rebirth; "Indeed I have no nest", meaning that he has no wife to welcome him home after the day's work: "Indeed I have no entanglements." meaning he has no children who are like ensnaring threads of a cobweb: "And indeed I am free from bonds," implying that he has no attachment whatever that would bind him to the cycle of rebirths. Similar riddles are posed by the devas and replied to by the Bhagavā in Jarā Sutta, Ajarasā Sutta, the three Jana Suttas and Uppatha Sutta of Jarā Vagga: Citta Sutta, Pihita Sutta and Loka Sutta of Addha Vagga.

Not all of the riddles and questions can be as easily understood. Some are highly subtle and profound. In **Oghatarāṇa Sutta**, the first sutta in this collection, a certain brahmā (designated as a devatā in the Pāli text) puts the following question to the Bhagavā "Sir, how did you cross the flood?--to which the Bhagavā replied:"Friend, by not remaining still, and by not putting forth strenuous effort, I crossed the flood.

On being asked again by the brahmā what was meant by the Buddha's answer, the Buddha replied in a cryptic way as follows:

"Friend, if I remain still, I sink, if I put forth strenuous effort, I drift. Thus by neither remaining still nor putting forth strenuous effort, I crossed the flood."

The Commentary explains this cryptic remark as follows: If one were to stay amidst sensual pleasures without making any effort to break away from them,

one falls into the four miserable realms. Again, if one were to strive after mundane merit, one drifts from existence to existence in saṃsāra. The Commentary also gives other explanations.

2. The Devaputta Saṃyutta

In the Devaputta Saṃyutta, where we are given the names of the devas, some of the questions they put to the Bhagavā are in the form of riddles. Some devas are fairly advanced in the knowledge of the Dhamma, and come to the Buddha to test the truth of their own knowledge. Thus in Kassapa Sutta (Paṭhama Vagga) the deva Kassapa, after having got the Bhagavā's permission, spells out the way a bhikkhu should train himself. The practice of a bhikkhu should cover morality, concentration and wisdom (sīla, samādhi, paññā), the three essential factors for full enlightenment. The Bhagavā approves his statement.

In Rohitassa Sutta (Nānātitthiya Vagga) the deva Rohitassa asked the Bhagavā: "Venerable Sir, is it possible for one by going, to know, or to see, or to reach the end of the world where there is no birth nor ageing nor death nor passing away nor arising again (in another existence)?"

The Bhagavā replied that it is impossible, by going, for one to know, or to see, or to reach the end of the world where there is no birth nor ageing nor death nor passing away nor arising again (in another existence). The deva was very pleased to get that answer. For in his previous human existence he possessed supernormal powers and had attempted to fly to the end of the world at incredible speed, but after doing so for a hundred years, without stopping, he did not find the end of the

world but died on the way, having used up his span of life. But the Bhagavā continued:

"But, neither do I say, friend, that without reaching the end of the world, one could make an end of dukkha. As a matter of fact, friend, it is based on this very body which is a fathom long and which has perception and mind that I declare the Truth of dukkha, the Truth of the origin of dukkha, the Truth of the cessation of dukkha, and the Truth of the way leading to the cessation of dukkha."

Here by 'the end of the world' the Buddha meant Nibbāna.

The world is threefold: the world of beings, the world of conditioned phenomena (i.e., mind-matter complex) and the physical world. Here Rohitassa is referring to the physical universe whereas the Buddha's reply relates to the world of conditioned phenomena. The wise one who has fulfilled the Life of Purity, who knows the end of the world of conditioned phenomena, and who has extinguished the defilements, does not long for either this existence or future existence.

3. The Kosala Samiyutta

Contains twenty-five suttas, out of which twenty-two are addressed by the Buddha to King Pasenadi of Kosala. Of the remaining three, two are discourses given to the bhikkhus in connection with King Pasenadi's two battles with his nephew Ajātasattu. The third one (Yañña Sutta of Pathama Vaga) is about the great animal sacrifice that king Passenadi was preparing to make. The Buddha pointed out to the bhikkhus that such sacrifices involving killing of animals are of no benefit. The virtuous ones approve of traditional offerings which do

not involve killing and which are highly fruitful. One can gather some practical worldly wisdom from these discourses given by the Buddha to the King. The King was a glutton. One day he came before the Buddha immediately after the usual heavy meal and so was breathing heavily. Seeing this, the Bhagavā said:

"The person who is always mindful and knows the proper amount to eat suffers only a little. He ages only slowly, thus making for longevity."

The King paid heed to the Buddha's advice, trained himself to eat in moderation and in due course became content with the normal amount of food. (*Doṇapāka Sutta, Dutiya Vagga*).

In one of his earlier meetings with the Buddha, King Pasenadi openly told the Bhagavā that he wondered how the Bhagavā could admit to having won the Supreme Perfect Enlightenment because even the six other contemporary religious leaders such as pūraṇa Kassapa and Makkhali Gosāla, who were older than Gotama Buddha, did not admit to having won the Supreme Perfect Enlightenment. The Buddha replied that there are four things that should not be despised even though they are small, namely, a young prince, a poisonous snake, fire, and a bhikkhu, and explained why it was dangerous for anyone to treat these four things with contempt. The king was greatly impressed by the Buddha's discourse and from that day onwards he took refuge in the Buddha, the Dhamma and the Saṃgha. (*Dahara Sutta, Paṭhama Vagga*). In *Kalyāṇamitta Sutta* the Buddha explained to the King the advantages of having good friends as well as the necessity of practising mindfulness.

In *Appamāda Sutta* (*Dutiya Vagga*) also the topic

of mindfulness is explained with a simile.

4. The Māra Samyutta

Is a group of related discourses involving Māra, the Wicked One. In these discourses Māra tried to keep people in bonds through sense-pleasures. Māra also tried his best to mislead the Buddha's audience. It was his mission " to deprive the audience of the eye of knowledge." He also tried to find fault with the Buddha but failed.

5. The Bhikkhunī Samyutta,

The Bhikkhunī Samyutta, as the title suggests, is a group of narratives that relate the various encounters of various bhikkhunīs with Māra on the prowl.

In the days of the Buddha the bhikkhus and bhikkhunīs usually spent their day-time in seclusion, mostly at the foot of a tree in a forest. Māra thought that those lonely bhikkhunīs could be easily frightened or won over with his charms.

Māra tried to seduce Bhikkhunī Vijayā with these words:

"You are young and beautiful; I too am young and still have youthful looks. Come, lady, let's enjoy ourselves to the full to the music of five kinds of instruments."

Vijayā the bhikkhunī knew that it was Māra and replied:

"O Māra, I give into your keeping as properly yours the visual objects, sounds, smells, tastes and tangible objects, that delight the mind; as for me, I have no need of them. I loathe and am ashamed of this putrid body which has the nature of getting broken up and dissolved. I have uprooted all craving for sensuality."

-Vijayā Sutta, Bhikkhunī Vagga.

Bhikkhunī Uppalavaṇṇā was famous for her beauty. She was the foremost among bhikkhunīs in possession of psychic powers. To her, Māra spoke:

"O bhikkhunī, you come and stand alone at the foot of the full-blossoming sal tree. There's none that equals your natural beauty; stupid young lady, aren't you afraid of ruffians?"

Then Uppalavaṇṇā, recognizing the intruder as Māra the Wicked One, replied:

"Māra, even if hundreds or thousands of ruffians come here, they would, like you, never get a chance to harass me. Not a single hair on my body will stir in alarm, and I shall not be frightened. Though I am alone. I am not afraid of you.

"I could vanish, I could enter your abdomen, or I could stand right between your eyebrows, and you would not see me."

--Uppalavaṇṇā Sutta, Bhikkhunī vagga.

In Vajirā Sutta, Māra posed this question to Bhikkhunī Vajirā:

"By whom is a sentient being made? Who is the maker of the sentient being? Why does the sentient being arise? And why does it cease?"

"Just as the term 'chariot' comes to be when there is an assembly of the component parts, so also, when there exist the five khandha aggregates, there comes to be the term 'being' which is only a designation.

"Indeed, what arises is just the dukkha (of the five khandha aggregates), and the dukkha lasts momentarily and disappears. Nothing arises apart from dukkha and

nothing ceases apart from dukkha."

-**Vajirā Sutta**, *Bhikkhunī Vagga*.

IV

Having had a sampling of the contents of the five *Samiyuttas* that make up this book, we may now proceed to take an overall view of the Collection. Here we enter a picture gallery where small canvases are exhibited that portray slight sketches done in masterly strokes conveying the essence of the dhamma. If the bigger canvases belonging to the *Dīgha* and *Majjhima Nikāyas* with their magnificent panoramas and rich detail arouse awe in the viewer, the small sketches of *Sagāthā Vagga Samiyutta* attract him with their immediate personal appeal. The subject matter of the suttas is very much varied and of universal application. Different points of view are also presented. For instance, the deep forest at noontide when bird and beast take a rest seems to rumble which is frightening to a worldling. But the stillness of the forest at mid-day is very well suited to ardent meditators. (**Sanamāna Sutta**, *Nandana Vagga*)

Here is an example of admonition which is of universal application: "One can never think of anyone anywhere whom one loves more than himself. In the same way, all others too love themselves most. That being so, he who loves himself should not harm others."

-**Mallikā Sutta**, *Paṭhama Vagga*, *Kosala Samiyutta*

The inexorability of the result of an evil deed against an arahat is taught thus:

"If one wrongs a person who should not be wronged, who is pure and free from defilements, i.e., an arahat, the evil falls back upon that fool like fine dust

thrown against the wind."

-Phusati Sutta, Satti Vagga

It was a wise deva who put this question to the Buddha:

" Beings are entangled by the internal and external entanglement of Craving. O Gotama, may I ask you this: Who can disentangle this tangle.?"

The Bhagavā's reply:

"A bhikkhu, one with innate wisdom, strenuously striving, sgacious in all respects, established in morality, who cultivates concentration of mind and develops vipassanā-insight, can disentangle this tangle."

-Jaṭā Sutta, Satti Vagga

The Buddha's reply to the deva in the above stanza is virtually an epitome of his Teaching, for in it is included all the three elements of development required for total enlightenment as an arahat, namely, morality, concentration and knowledge(*sīla, samādhi, paññā*).

This reply, it may be said in passing, is the basis of a monumental treatise entitled the **Visuddhi Magga** (The Path of Purity) compiled by the Venerable Thera Buddhaghosa.

Now, who is an arahat?

The attributes of an arahat may be gleaned from many suttas here. The bhikkhu who is an arahat has fulfilled the practice of the Path; in him the *āsavas* or befuddling defilements are extinct, and this is his last existence. (**Arahanta Sutta, Satti Vagga**). Since an arahat has no attachment and has destroyed ignorance he has no preoccupations with worldly things. (**Mahāddhāna Sutta, Satti Vagga**). He has givern up anger and conceit. He

has shed all fetters (*samiyojanā*). (*Nasanti Sutta*, *Satullapakāyika Vagga*). Having purified himself through the Path practice, he has attained the highest wisdom and for him no more task remains to be fulfilled. For instance, so long as a person does not get a foothold in the river he needs to swim with all his might; but once he gains a foothold and is on firm ground, having passed over to the other bank, he no longer needs to struggle. (*Dāmali Sutta*, *Paṭhama Vagga*, *Devaputta Samiyutta*).

In this connection, an interesting question may arise for a casual reader in reading *Godhika Sutta* (*Tatiya Vagga*, *Māra Samiyutta*). The issue in doubt is whether an arahat could kill himself. This issue is made clear by the Commentary which says that the Venerable Godhika put aside the severe pain he felt on cutting his throat with a knife, and adverted to the primary meditation contemplating the true nature of physical and mental phenomena. He attained arahatship as he died. From this explanation it is clear that the Venerable Godhika was not yet an arahat when he was cutting his throat with the knife.

In *Subrahma Sutta*, *Anāthapiṇḍika Vagga*, the Buddha exhorted the deva Subrahma (and his five hundred consorts) to cultivate the seven factors of enlightenment (*bojjhaṅga*), to practise austerity (*dhutaṅga*), to restrain the sense-faculties, and to forsake all attachment. Herein, it should be noted that morality (*sila*) is the first step for purification. The practice of the Dhamma must invariably begin with *sīla*, here specified as the control of the sense-faculties. Therefore the cultivation of the seven *bojjhaṅgas* is not to be taken as the first step, as the order of the items in the verse might seem to sug-

gest.

In translating the verses in this book no attempt has been made to render them in verse. This is because we are only too aware that if we were to try to do so the accuracy of the meaning of the text is bound to suffer.

Readers may, out of *Yoniso-manasikāra*, the true spirit, give to us suggestions for improvements, and we would stand obliged.

The translation of the discourses in this book is made from the Pāli text as approved by the Sixth International Buddhist Synod held in Yangon(1954-56) that marked the 2,500th year of the Sāsana.

The translation of these suttas was done by U Tin U, Editor, and the editing was done by the Editorial Committee.

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

The Editorial Committee
Myanmar Piṭṭka Association
Visākhā Hall
Kaba-Aye Pagoda Estate
Yangon
Myanmar.

The Fullmoon Day of Pyatho, 1352 M.E.
The Thirtieth Day of December, 1990.

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Devatā Samiyutta

Namo tassa bhagavato arahato sammāsambuddhassa

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3. Upanīya Sutta
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6. Jāgara Sutta
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10. Arañña Sutta

SAM̐YUTTA NIKAYA

Collection of Groups of Related Discourses

SAGATHA VAGGA SAM̐YUTTA

Division of Discourses with Verses

I. Devatā Sam̐yutta

Group of Related Discourses to Various Un-named
Devas

(i) Naḷa Vagga

1. Oghatarāṇa Sutta

Discourse on Crossing the Flood

1. Thus have I heard:

Once the Bhagavā was residing at the Jetavana Monastery of Anāthapiṇḍika in Sāvattihī. Then, soon after the middle watch of the night, a certain deva of exceeding beauty approached the Bhagavā, illumining the entire Jetavana Monastery. After paying homage to the Bhagavā, he stood at a suitable place. Thus standing, he addressed the Bhagavā:

"Sir, how did you cross the flood? ¹"

Friend, by not remaining still, and by not putting forth strenuous effort, I crossed the flood."

"But Sir, in what way did you cross the flood, neither remaining still, nor putting forth strenuous effort."

"Friend, if I remain still, I sink;²

if I put forth strenuous effort, I drift.³

Thus, by neither remaining still nor putting forth strenuous effort, I crossed the flood."

"In the sentient world, only after a long time do I see one in whom āsavas are extinct,⁴ one in whom

4 ● Sagāthavagga samyutta

deffilements have been extinguished and who, neither remaining still nor putting forth strenuous effort, has crossed the ocean of Craving."

Thus said the deva. The Teacher approved. Having noted the approval of the Teacher, the deva paid homage to the Bhagauā, respectfully withdrew and vanished from there.

End of the Oghatarāṇa Sutta, the first in this vagga.

1. the flood: ogha: metaphorically, the waters of Craving, Wrong View and Ignorance which keep one submerged in the round of existences (saṃsāra).
The Four oghas are:
 - (i) **Kāma ogha**: strong attachment to the five sensual pleasures;
 - (ii) **Bhava ogha**: strong attachment to rebirth in the Fine, Material Sphere or the Non-material Sphere or to the attainment of Jhānas leading to these spheres;
 - (iii) **Diṭṭhi ogha**: the 62 wrong views (See Brahmajāla Sutta, Sīlakkhandha Vagga, Dīgha Nikāya);
 - (vi) **Avijjā ogha**: Ignorance of the Truth.
2. If I remain still, I sink: Staying amidst sensual pleasures, and making no efforts to break away from them, one sinks to the lower realms. Or, in another sense, making no effort to get rid of demeritoriousness, one sinks to the depths of the four miserable states.
3. If I put forth strenuous effort, I drift: Striving for purification from defilement based on self-mortification sends one adrift in saṃsāra. Or, in another sense, even if one does meritorious deeds while craving for the higher realms of existence, such efforts merely bring mundane merit and one drifts along in saṃsāra.
4. One in whom āsavas are extinct: brāhmaṇa: Meaning either a Buddha or an arahat. The brahma, designated as a certain deva in this discourse, had known Kassapa Buddha. Since the passing away of Kassapa Buddha many aeons passed before Gotama Buddha appeared in this world.

2. Nimokkha Sutta

Discourse on Freedom From Defilements .

2. The Bhagavā was staying at Sāvattihī... Then soon after the middle watch of the night, a certain deva of exceeding beauty approached the Bhagavā, illuminating the entire Jetavana monastery. After paying homage to the Bhagavā, he stood at a suitable place. Thus standing, he addressed the Bhagavā:

"Sir, do you know what the freedom from defilements¹ is, what the Fruition of freedom from defilements² is, and what the complete absence of dukkha³ is for sentient beings?"

"Friend, I know what the freedom from defilements is, what the Fruition of freedom from defilements is, and what the complete absence of dukkha is for sentient beings."

"But , Sir, in what manner do you understand the freedom from defilements, the Fruition of freedom from defilements, and the complete absence of dukkha for sentient beings?"

"Friend, the exhaustion of the kammic causal process based on craving for existence,⁴ the extinction of Perception and Consciousness,⁵ and the cessation and stilling of Sensation⁶ these I understand as the freedom from defilements, the Fruition of freedom from defilements and the complete absence of dukkha for sentient beings,"

**End of the Nimokkha Sutta,
the second in this vagga.**

-
1. the freedom from defilements. This refers to Arahatta Magga. For if one attains Arahatta Magga, one is instantly released from the bondage of defilements.
 2. the Fruition of freedom from defilements: This means the Fruition of Magga-Insight which is the knowledge that immediately follows the attainment of Arahatta Magga.

6 ● Sagāthavagga samyutta

Nimokkha Sutta (Footnotes continued)

3. the complete absence of dukkha: This means Nibbāna. Only when Nibbāna is realized, the cycle of suffering connected with rebirth is ended.

4. the exhaustion of the kammic causal process based on craving for existence; (*nandībhava parikkhayā*):

Kammic causal process (*kamma bhava*) means volitional activities that cause rebirth in the three bhūmis or Spheres of existence, i.e., existence in the Sensual Sphere, Fine Material Sphere and Non-material Sphere. This refers to the Aggregate of Volitional Activities (*saṅkhārakkhandhā*).

5. the extinction of Perception and Consciousness; (*saññāviññāṇa saṅkhayā*):

This refers to the Aggregate of Perception (*saññākkhandhā*) and the Aggregate of Consciousness (*viññāṇakkhandhā*) which rise together with the Aggregate of volitional activities (*asaṅkhārakkhandhā*). When these three mental aggregates become extinct, the Aggregate of Sensation (*vedanākkhandhā*) which is inseparable from them, also becomes extinct.

By the above two expressions, namely, *nandībhava parikkhayā* and *saññāviññāṇa saṅkhayā*, the Buddha expounds the total extinction of the four causative mental aggregates from the moment arahatship is attained. This is called the realization of Nibbāna in this very existence (*sa-upādisesa-nibbāna*).

6. the cessation and stilling of Sensation: (*vedanānam nirodhā upasamā*).

Herein, 'Sensation' means the Aggregate of Sensation (*vedanākkhandhā*) which is the resultant aggregate that arises due to volitional activities in the previous existences. The cessation and stilling of the Aggregate of Sensation necessarily implies cessation and stilling of the three other mental aggregates. And the cessation and stilling of the four mental aggregates necessarily implies the cessation and stilling of their basis, their object, the aggregate of Corporeality (*rūpakkhandā*). By this expression the Buddha expounds the total extinction of the resultant five aggregates of existence, which is the realization of Nibbāna with the complete cessation of the five aggregates (*anupādisesa-nibbāna*).

3. Upanīya Sutta Discourse on the Coming of Death

3. The Bhagavā was staying at Sāvattihī... The deva stood at a suitable place and spoke thus in verse in the presence of the Bhagavā.

" Life inevitably moves towards death. Short indeed is life. There is no protection from the approach of ageing. He who sees these (three) dangers of death should perform meritorious deeds that bring happiness."¹

(The Bhagavā said:)

" Life inevitably moves towards death. Short indeed is life. There is no protection from the approach of ageing. He who sees these (three) dangers of death and wishes for the peace (of Nibbāna) should forsake the worldly objects of Craving (i.e., the three states of existence)².

**End of the Upanīya Sutta,
the third in this vagga.**

-
1. happiness: The deva, a brahmā from the Fine Material Sphere, has in mind the jhānic concentration leading to the Fine Material Sphere which is the ' happiness' he understands.
 2. The three states of existence are: state of existence in eleven sensual realms. state of existence in sixteen Fine Material realms, and state of existence in four Non-material realms.

4. Accentī Sutta
Discourse on the Passing of Time

4. The Bhagavā was staying at Sāvattī...The deva stood at a suitable place and spoke thus in verse in the presence of the Bhagavā:

"Time passes by : days and nights pass by swiftly. The stages of life progressively pass by.¹ He who sees these (three) dangers of death² should perform meritorious deeds that bring happiness."

(The Bhavavā said:)

"Time passes by : days and nights pass by swiftly. The stages of life progressively pass by. He who sees these (three) dangers of death and wishes for the peace (of Nibbāna) should forsake the worldly objects of Craving (i.e., the three states of existence).

End of the Accentī Sutta,
the fourth in this vagga.

The stages of life progressively pass by: By middle age, one's youth has passed: by old age, youth and middle age have passed. When death claims one in his old age, all the three stages have passed.

The three dangers:

- (i) The passing of time (morning gives way to night, etc.);
- (ii) The quick passing of nights and days;
- (iii) The passing of the three stages of life.

5. Katichinda Sutta

Discourse on Things to be Cut off

5. The Bhagavā was staying at Sāvattihī... The deva stood at a suitable place and spoke thus in verse in the presence of the Bhagavā:

"How many factors should be cut off?

How many should be abandoned?

How many factors should be cultivated to the utmost?

By overcoming how many cleaving factors does a bhikkhu come to be called 'One who has crossed the flood?'"

(The Bhagavā said:)

"Five factors should be cut off.¹

Five factors should be abandoned.²

Five factors should be cultivated to the utmost.³

By overcoming five cleaving factors⁴,

a bhikkhu comes to be called

'One who has crossed the flood'."

**End of the Katichinda Sutta,
the fifth in this vagga.**

1. Five factors should be cut off: These are the five lower fetters (orambhāgiya samyojanas) that bind a worldling fast to the sensuous realms of existence. They are:

(i) "Sakkāyadiṭṭhi: wrong view of taking any or all of the five aggregates as *atta* or Self;

(ii) Vicikicchā: doubts about the Buddha, the Dhamma and the Saṅgha, etc,

(iii) Silabbataparāmāsa: belief in the efficacy of practices and paths other than the Ariya Path of Eight Constituents;

(iv) Kāmarāga: craving for *kāma bhava*, sensual existence;

(v) Paṭigha: anger.

10 ● Sagāthavagga samyutta

Katichinda Sutta (Footnotes Continued)

They are totally cut off only on attaining **anāgāmi magga**, the Insight at the Third Stage of Enlightenment.

2. Five factors should be abandoned: These are the five higher fetters (**uddambhāgiya samyojanas**) which bind one to brahma realms. They are:

- (i) "**Rūpa rāga**: craving for existence in the rūpa brahmā realms;
- (ii) **Arūpa rāga**: craving for existence in arūpa brahma realms;
- (iii) **Māna**: conceit;
- (iv) **Uddhacca**: restlessness;
- (v) **Avijjā**: ignorance of the Four Ariya Truths.

They are totally abandoned only on the attainment of arahatship.

3. Five factors should be cultivated to the utmost: This refers to the five faculties, namely:

- (i) **Saddhā**: faith or confidence,
- (ii) **Viriya**: effort,
- (iii) **Sati**: mindfulness,
- (iv) **Samādhi**: concentration,
- (v) **Paññā**: Insight-knowledge.

To cut off the five lower fetters and to abandon the five higher fetters, one should cultivate these five faculties.

4. Cleaving factors (**saṅga**);

The following five cleaving factors keep one bogged down in the mire of **samsāra**:

- (i) **Rāga saṅga**: cleaving factor of attachment,
- (ii) **Dosa saṅga**: cleaving factor of hatred,
- (iii) **Moha saṅga**: cleaving factor of bewilderment,
- (iv) **Māna saṅga**: cleaving factor of conceit,
- (v) **Diṭṭhi saṅga**: cleaving factor of wrong view.

6. Jāgara Sutta

Discourse on Wakeful Factors

6. The Bhagavā was staying at Sāvattihī... Standing at a suitable place, the deva spoke thus in verse in the presence of the Bhagavā:

"How many factors are asleep while others factors are awake?

How many factors are awake while other factors are asleep?

By how many factors is the dust of defilements absorbed?

By how many factors is complete purity attained?"

(The Bhagavā said:)

" Five factors are asleep¹ while other factors are awake. Five factors are awake² while other factors are asleep. By five factors³ is the dust of defilements absorbed. By five factors⁴ is complete purity attained."

End of the Jāgara Sutta,
the sixth in this vagga.

1. Five factors are asleep:

The five hindrances or *nīvaraṇas*, namely:

(i) *Kāmacchanda*: sense-desire,

(ii) *Byāpāda*: ill will,

(iii) *Thina middha*: sloth and torpor,

(iv) *Uddhacca kukkuccha*: restlessness and worry,

(v) *Vicikicchā*: uncertainty.

They are obstacles to attainment of mental absorption (*jhāna*) and Magga-Insight.

2. Five factors are awake:

The five faculties or *indriyas* see fn: 3 to *Katichinda sutta*.

3. Five factors: The five hindrances or *nīvaraṇas*.

4. Five factors: The five faculties or *indriyas*.

7. Appaṭivīḍita Sutta

Discourse on Lack of Insight

7. The Bhagavā was staying at Sāvattihī... Standing at a suitable place, the deva spoke thus in verse in the presence of the Bhagavā:

"Those who have no insight into the Ariya Truths are drawn to false views¹. They are asleep. not awake. It is time for them to wake up.²"

(The Bhagavā said:)

" Those who have insight into the Ariya Truths are not drawn to false views. Having perfect knowledge of the Four Ariya Truths, they are fully awakened.³

In a turbulent⁴ world they conduct themselves with serenity."

**End of the Appaṭivīḍita Sutta,
the seventh in this vagga.**

-
1. drawn to false views: Paravādesu nīyare: lit., drawn to other views. Those ignorant of the Ariya Truths are liable to cling to any one of the sixty-two kinds of false views.
 2. It is time for them to wake up: The time is most opportune to gain enlightenment, for the Buddha has arisen in the world, and the Dhamma has been proclaimed by the All-knowing One. Moreover, there is also the Saṅgha who follow the way as shown by the Buddha, and there is also the Ariya Path.
 3. They are fully awakened: There are four kinds of Buddhas, namely,
 - (i) **Sabbaññuta buddha**, the All-knowing One who knows all the dhammas that should be known;
 - (ii) **Pacceka buddha**, who also knows all the dhammas that should be known but who cannot teach others.
 - (iii) **Catusacca buddha**: The Knower-of-the-Four-Truths. One who realizes the Four Ariya Truths by learning from others.
 - (iv) **Suta buddha**: One who knows about Four Ariya Truths merely on an intellectual level.

Only the first three kinds of buddhas are fully awakened ones.

4. Turbulent: visama: disharmonious.

8. Susammutṭha Sutta

Discourse on Forgetfulness of the Ariya Truths

8. The Bhagavā was staying at Sāvattḥī... Standing at a suitable place, the deva spoke thus in verse in the presence of the Bhagavā:

"Those who are forgetful of the Ariya Truths are drawn to false views. They are asleep, not awake. It is time for them to wake up."

(The Bhagavā said:)

" Those who are not forgetful of the Ariya Truths are not drawn to false views. Having perfect knowledge of the Four Ariya Truths, they are fully awakened. In a turbulent world, they conduct themselves with serenity"

End of the Susammutṭha Sutta,
the eighth in this vagga.

9. Mānakāma Sutta

Discourse on Being Conceited

9. The Bhagavā was staying at Sāvattḥī... Standing at a suitable place, the deva spoke thus in verse in the presence of the Bhagavā:

"In this world he who is conceited¹ lacks self-control (i.e., tranquillity of mind). For one who lacks tranquillity of mind, there can be no Magga Insight. A forest-dweller may lead a lonely life, yet if he lacks mindfulness, he cannot cross over the planes of existence where death prevails to the other shore (which is Nibbāna)."

1. he who is conceited: mānakāmassa: lit., he who desires conceit

(The Bhagavā said:)

" He who abandons conceit, who has a tranquil mind, and who has wisdom, is free from (attachment to) all existence. A forest-dweller leading a lonely life, if he practises mindfulness, can cross over the planes of existence where death prevails to the other shore (which is Nibbāna)."

End of the Mānakāma Sutta,
the ninth in this vagga.

10. Arañña Sutta

Discourse on Forest-Dwelling

10. The Bhagavā was staying at Sāvattī... Standing at a suitable place, the deva spoke thus in verse in the presence of the Bhagavā:

"How do the forest-dwellers, practising the Life of Purity, calming the defilements and taking only one meal a day, keep their appearance clear and serene?"

(The Bhagavā said:)

" They who do not brood over the past¹ and do not wish for a favourable future² but are contented with whatever is at hand, keep their appearance clear and serene. "The foolish who yearn for a favourable future or who brood over the past wither away for these two reasons, like the green reed that has been cut down."

End of the Arañña Sutta,
the tenth in this vagga.

End of the Naḷa Vagga,
the first in the Devatā Samyutta.

Footnotes on Arañña Sutta

1. They who do not brood over the past: Circumstances may have changed for the worse. For instance, in the past there may have been devoted rulers who tended well to the needs of the Saṃgha so that the members of the Saṃgha had lived in comfort. Now that times have changed and food and robes have become scarce, the wise bhikkhu does not brood over the past easier days but takes life with equanimity.
2. And do not wish for a favourable future: Such a wise bhikkhu does not speculate on rosier days ahead. Perhaps another devout ruler might reign again when milk and honey would flow for the Saṃgha. But such worldly thoughts do not occur to the true bhikkhu.

Devatā Samiyutta

Namo tassa bhagavato arahato sammāsambuddhassa

(ii) NANDANA VAGGA

1. Nandana Sutta
2. Nandati Sutta
3. Natthiputtasama Sutta
4. Khattiya Sutta
5. Saṇamāna Sutta
6. Niddātandī Sutta
7. Dukkara Sutta
8. Hirī Sutta
9. Kuṭikā Sutta
10. Samiddhi Sutta

(ii) Nandana Vagga

1. Nandana Sutta

Nandana Park Discourse

11. Thus have I heard:

Once the Bhagavā was staying at the Jetavana monastery of Anāthapiṇḍika in Sāvattihī. At that time the Bhagavā addressed the bhikkhus, saying: "Bhikkhus!" And they replied: "Venerable Sir." Then the Bhagavā spoke thus:

Bhikkhus, what happened in the past was that a certain deva of the Tāvātimsa deva realm, attended on by celestial maidens and enjoying fully the five (kinds of) sensual pleasures of the devas in the Nandana park, recited at that time this verse:

"Those who have never seen Nandana Park, the resort of the thirty devas¹ with large retinues, do not understand bliss."

When this was said, bhikkhus, a certain other deva² recited the following rejoinder:

"Foolish one! You do not understand the significance of the arahats' words: 'All conditioned and compounded things are impermanent; they have the nature of arising and dissolution; having come into existence, they cease; (the realization of Nibbāna on) their cessation is tranquil, bliss.'"

End of the Nandana Sutta,
the first in this vagga.

1. the thirty devas: tidasa, lit., 'three-ten'. Here it refers to the thirty-three devas who are the chief devas of the Tāvātimsa realm.
2. a certain other deva: He was an ariya, being a sotāpanna.

2. Nandati Sutta

Discourse on Taking Delight

12. The Bhagavā was at Sāvattihī... Standing at a suitable place, the deva spoke thus in verse in the presence of the Bhagavā:

"He who has children gets delight from the children, Similarly, he who has cows gets delight from the cows, Men get delight from sense-pleasures¹; lacking them, one is deprived of such delight".

(The Bhagavā said:)

" He who has children worries on account of the children, Similarly, he who has cows worries on account of the cows Men worry on account of sense-pleasures. When one has no sense-pleasures one is free from worry.

End of the Nandati Sutta,
the second in this vagga.

1. sense-pleasures: In the text, *upadhi*: lit., substrata, support, basis. Here *kāma upadi* is meant.

The four upadhis: (i) **Khandha-u**, the five aggregates which lead to ageing, death, and all sorts of misery, and thus can be said to be their basis.

(ii) **Kilesa-u**, the defilements which lead to woeful existence in the four miserable realms and thus can be said to be their basis.

(iii) **Abhisankhāra-u**, accumulation of meritorious and demeritorious actions which lead to the cycle of rebirth, and thus can be said to be their basis.

(iv) **Kāma-u**, the five sense-pleasures which according to the deva are the basis of sensual enjoyment.

3. Natthiputtasāma Sutta

Discourse on No Love Like Love for One's Child

13. The Bhagavā was staying at Sāvattī. Standing at a suitable place, the deva spoke thus in verse in the presence of the Bhagavā:

"There is no love like love for one's child.

There is no wealth as valuable as the cow.

There is no light as great as the sun's.

There is no lake greater than the ocean."

(The Bhagavā said:)

" There is no love like love for oneself.

There is no wealth as valuable as grain.

There is no light as great as that of Wisdom.

There is no lake greater than the rain."

End of the Natthiputtasama Sutta,

the third in this vagga.

4. Khattiya Sutta

Discourse on the King as the Noblest Among Men

14. (The deva said:)

" Among bipeds the king is the noblest.

Among quadrupeds the strong bull is the noblest.

Among wives the maiden bride is the noblest.

Among offspring the eldest born is the noblest."

(The Bhagavā said:)

"Among bipeds the Perfectly Self-Enlightened Buddha is the noblest.¹

Among quadrupeds a well-trained thoroughbred is the noblest.

Among wives the attentive wife is the noblest.

Among offspring the obedient one is the noblest."

End of the Khattiya Sutta,
the fourth in this vagga.

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1. Among bipeds the Perfectly Self-Enlightened Buddha is the noblest: As a matter of fact, the Buddha is the noblest among any species of beings. When a Buddha appears in the world he invariably does so as a human being. Hence the above statement.

5. Saṇamāna Sutta Discourse on Forest Noises

15. (The deva said:)

"At noontide when birds take a rest
the deep forest seems to rumble,¹
and that sound strikes me as frightful.²"

(The Bhagavā said:)

" At noontide when birds take a rest
the deep forest seems to rumble,
(but) that sound³ strikes me as pleasing."

End of the Saṇamāna Sutta,
the fifth in this vagga.

1. The deep forest seems to rumble:
Saṇateva, from **saṇati**, lit., 'to give noise'. 'As though the forest were giving out a loud noise'. The noise is actually not too loud. But when the animals and birds are taking a rest and not moving about the natural sounds like the wind blowing through hollow trunks and branches rubbing against one another, etc., become very pronounced. It is the general stillness that makes those natural sounds seem loud.
2. That sound strikes me as frightful:
The stillness of the forest at midday is very suitable for meditators. But the deva here is frightened of sounds exaggerated by the stillness of the forest. Lacking wisdom, he is afraid to stay alone in the forest.
3. that sound: In the Pāli text 'sa', which is interpreted by the Commentary as 'solitary seclusion in the forest.'

6. Niddātandī Sutta**Discourse on Sleepiness and Sloth**

17. (The deva said:)

"Sleepiness, sloth, lethargy,
lack of interest (in doing meritorious deeds)
and drowsiness after meals---when these (five
moral weaknesses) are driven sway by Right Ef-
fort,¹
the Ariya Path becomes pure."

End of the Niddātandī Sutta,
the sixth in this vagga.

7. Dukkara Sutta**Discourse on the Difficulty of Fulfilment**

17. (The deva said:)

"Difficult it is for the unwise to fulfil the task of
the bhikkhu (i.e., winning the Path); hard it is for
him to endure it.

Such a foolish one is unable to fulfil the bhikkhu
practice---as there are many difficulties in that
practice."

1. driven away by Right Effort: The Ariya Path of Eight Constituents prescribed by the Buddha includes Right Effort. When one makes the Right Effort the five types of laziness disappear and thus Magga Insight is attained.

(The Bhagavā said:)

" If one's (improper) mind be not held in check, for how many days could one maintain the bhikkhu practice?

To one who yields to (sensuous) thoughts, there would arise defilements from every sense-object.

"Just as the tortoise hides his head and four limbs inside the shell,¹ so also the bhikkhu should keep his thoughts under control.

Not having Craving and wrong view, he does not harass others, he has achieved calm (through the extinction of defilements) and he does not find fault with anyone."

**End of the Dukkara Sutta,
the seventh in this vagga.**

1. The simile of the tortoise: Stray thoughts are subject to defilements, so the mind must be guarded by concentrating on the meditation subject. In other words, the mind concentrated on a chosen subject of meditation is safe against defilements.

8. Hirī Sutta**Discourse on Sense of Shame**

18. (The deva said:)

"Is there in this world any person who out of a sense of shame refrains from doing evil even before anyone has any occasion for blaming him, like a good horse that does not need to be whipped?"

(The Bhagavā said:)

"There are a few who always conduct themselves with mindfulness, who out of a sense of shame refrain from doing evil, and who, having come to the end of dukkha (Nibbāna), conduct themselves with serenity in a turbulent world."

End of the Hirī Sutta,
the eighth in this vagga.

9. Kuṭikā Sutta**Discourse on the Simile of the Hut**

19. (The deva said:)

"Don't you have a hut?

"Don't you have a nest?

Don't you have any entanglement?

Are you free from bonds?¹"

(The Bhagavā said:)

" Indeed, I have no hut
indeed, I have no nest,
indeed, I have no entanglement.

And, indeed, I am free from bonds."

(The deva said:)

"what do I mean by saying to you 'a hut'?

What do I mean by saying to you ' a nest'?

What do I mean by saying to you 'an entanglement'?

What do I mean by saying to you 'bonds'?

(The Bhagavā said:)

"What you say ' a hut' is the mother.

What you say ' a nest' is the wife.

What you say 'an entanglement' is children.

What you say to me 'bonds' is Craving.¹

(The deva said:)

"Well it is that you have no hut.

Well it is that you have no nest.

Well it is that you have no entanglement.

Well it is that you are freed from bonds!"

End of the Kuṭṭikā Sutta,

the ninth in this vagga.

1. a hut, a nest, an entanglement, bonds: 'a hut' is the mother whose womb is a little dwelling where human beings have to dwell for nearly ten months; 'a nest' is the wife who is waiting at home for the husband who comes back after the day's work like a bird coming back to the nest in the evening, 'entanglements' are the children who are like the ensnaring threads of a cobweb: 'bonds' are attachment or craving.

The Buddha replies he has no hut etc., in the sense that he is without mother or wife or child or craving; and also with the deeper significance that he has no more rebirth.

10. Samiddhi Sutta**Discourse Concerning Bhikkhu Samiddhi**

20. Thus have I heard:

At one time the Bhagavā was residing at the Tapoda monastery in Rājagaha. During that time at the break of dawn one day the Venerable Samiddhi rose and went to the river Tapoda to bathe. Having had his bath there, he climbed out and stood wearing only a single robe to let the water on his body dry. At that pleasant time a certain female deva of exceeding beauty approached the bhikkhu illuminating the entire Tapoda river; then, standing in mid-air, she spoke to the Venerable Samiddhi in verse:

"Bhikkhu! Without enjoying sense-pleasures,
you go round for alms-food.

Don't go round for alms-food without enjoying
sense-pleasures.

Bhikkhu, you should go round for alms-food (only)
after having enjoyed sense pleasures.

Don't let the opportune time pass you by."

"O deva! I do not know the time when I shall die.
That time being hidden is not apparent to me.

That being so, I go round for alms-food without
enjoying sense-pleasures.

I cannot let the opportune time pass me by.¹"

1. I cannot let the opportune time pass me by: By the opportune time is meant the best time for engaging in the practice of a bhikkhu, since youth is the best part of one's life to practise for Insight-Knowledge.

Thereupon, the female deva, standing on the ground, spoke thus to the Venerable Samiddhi: " O bhikkhu! you became a bhikkhu quite young. Though you are a mere lad with luxuriant dark hair in the prime of youth and in the first period of life, you have not yet enjoyed sense-pleasures. Bhikkhu, do enjoy human pleasures (first). Don't yearn for future pleasures (of the deva world) forsaking present pleasures.²"

"Friend! As a matter of fact, I am not yearning for future pleasures by forsaking present pleasures. Indeed, friend, rejecting future pleasures also, I seek the Lokuttara Dhamma³ which can be personally realized here and now.

Friend, indeed the Bhagavā has said: future pleasures (of the deva world) are full of woes, full of miseries; these (sense pleasures) are full of faults. This Lokuttara Dhamma is personally apperceiveable here and now; it is not delayed in its results; it can stand investigation; it is worthy of being perpetually borne in mind: and its truths can be realized and experienced by the ariyas individually by their own effort and practice."

2. present pleasures: sandiṭṭhika:

The celestial maiden uses the term sandiṭṭhika to refer to sense-pleasures of the human world in the present life time.

3. Lokuttara Dhamma which can be personally realised here and now: the term sandiṭṭhika is here used to indicate the lokuttara dhamma which can be personally realized here and now. This Lokuttara Dhamma is the dhamma of Magga, Phala and Nibbāna.

"O bhikkhu! How has the Bhagavā pointed out that the future pleasures (of the deva world) are full of woe and full of misery?

In what way are these (sense-pleasures) full of faults? How is this Lokuttara Dhamma personally apperceiveable here and now?

How is it not delayed in its results?

How can it stand investigation?

How is it worthy of being perpetually borne in mind? And how can its truths be realised and experienced by the ariyas individually by their own effort and practice?"

"Friend! I am a newcomer.

I have not been long in this bhikkhuhood.

I have come under this Teaching⁴ only recently.

I am not capable of explaining that Teaching at length. There is the Homage-Worthy and the Perfectly Self-Enlightened Bhagavā, now residing at the Tapoda monastery in Rājagaha. Go to the Bhagavā, ask him about this matter, and bear in mind what the Bhagavā says."

"O bhikkhu! The Bhagavā is surrounded by other devas who are much more powerful than myself and it would not be easy for me to get near the Bhagavā. Bhikkhu, if you were to approach the Bhagavā and were to ask him about this matter, we also would come to listen to the dhamma."

4. Teaching: dhammavinaya: lit., Doctrine and Discipline, also rendered sāsana.

"Very well, friend", replied the Venerable Samiddhi to that deva and went to where the Bhagavā was staying. Once there, he made obeisance to the Bhagavā and sat at a suitable place. Having seated himself, he said to the Bhagavā thus:

"Venerable Sir, here in this city of Rājagaha, at the break of dawn one day, I rose and went to the river Tapoda; to bathe. Having had my bath there, I climbed out and stood wearing only a single robe to let the water on my body dry. At that pleasant time a certain female deva of exceeding beauty approached me, illuminating the entire Tapoda river. There, standing in mid-air she spoke to me in verse:

" O bhikkhu, without enjoying sense-pleasures you go round for alms-food.

Don't go round for alms-food without enjoying sense-pleasures.

Don't let the opportune time pass you by."

" Venerable Sir, when this was said I replied to that deva in verse:

(O deva,) I do not know the time (when I shall die);

That time, being hidden, is not apparent to me.

That being so, I go round for alms-food, without enjoying sense-pleasures.

I cannot let the opportune time pass me by."

"Then, Venerable Sir, the female deva, standing on the ground, spoke this to me: O Bhikkhu, you became a bhikkhu quite young; though you are a mere lad with luxuriant dark hair in the prime of youth, and in the first period of life, you have not yet enjoyed sense-pleasures. Bhikkhu, do enjoy human pleasures (first); don't yearn

for future pleasures (of the deva world) forsaking present pleasures!

"When this was said, Venerable Sir, I replied to that female deva thus: Friend! As a matter of fact. I am not yearning for future pleasures by forsaking the present pleasures. Indeed, friend, rejecting future pleasures also, I seek the Lokuttara Dhamma which can be personally realised here and now. Friend! Indeed the Bhagavā has said future pleasures (of the deva world) are full of woe, full of misery. These (sense-pleasures) are full of faults. This Lokuttara Dhamma is apperceivable here and now; it is not delayed in its results; it can stand investigation; it is worthy of being parpetually borne in mind; and its truths can be realised and erperienced by the ariyas individually by their own effort and practice.'

"Then, Venerable Sir, that deva said to me: ' O Bhikkhu! How has the Bhagavā pointed out that the future pleasures (of the deva world) are full of woe and full of misery? In what way are these (sense-pleasures) full of faults? How is this Lokuttara Dhamma personally apperceivable here and now? How is it not delayed in its results? How can it stand investigation? How is it worthy of being perpetually borne in mind? And how can its truths be realized and experienced by the ariyas individually by their own effort and practice?"

"And when this was said Venerable Sir, I told her: ' Friend! I am a newcomer; I have not been long in this bhikkhuhood. I have come under this Teaching only recently. I am not capable of explaining that Teaching at length. There is the Homage-Worthy, the Perfectly Self-Enlightened Bhagavā, now residing at the Tapoda mon-

astery in Rājagaha. Go to the Bhagavā, ask him about this matter, and bear in mind what the Bhagavā says."

"Thereupon, Venerable Sir, the deva said to me: 'O Bhikkhu! the Bhagavā is surrounded by other devas who are more powerful than myself and it would not be easy for me to get near the Bhagavā. Bhikkhu, if you were to approach the Bhagavā and were to ask him about this matter, we also would come to listen to the dhamma.'

"Venerable Sir, if that female deva spoke the truth she should be around now."

When this was said, the female deva said to the Venerable Samiddhi: " Bhikkhu, ask! Bhikkhu, ask! I have arrived".

Then the Bhagavā spoke to that deva in verse:

"The beings who perceive the complex of the mental and physical aggregates as individual entities (such as man, woman, animal) are firmly rooted (through attachment, etc.) in the concept of the five aggregates as individual entities and, not accurately understandings the five khandha aggregates, fall a prey to death. He who accurately understands the

5. accurately understanding: **pariññā**:

- (i) Understanding of the distinction between mind and matter and their features, essential properties, resulting phenomena and proximate causes is accurate understanding of what should be known (**ñāta pariññā**).
- (ii) Understanding the true characteristics of mind and matter that they are transient, unsatisfactory and woeful, and lacking in substantiality, is accurate understanding through scrutiny (**ṭīraṇa-pariññā**)
- (iii) Abandoning all craving for the five aggregates is accurate understanding through abandonment (**pahāna pariññā**). In this context the abandonment is absolute, i.e., it is by Arahatta Magga.

five khandha aggregates does not see any object which can be spoken of as an individual entity. It is because in him there is no reason (such as attachment) to speak of any individual entity.

"If you know such a person in whom defilements are extinct (i.e., an arahat), deva, say it."

"Venerable Sir, what the Bhagavā has said in brief I do not understand the meaning in full. Venerable Sir, I beg of you to expound the dhamma so that I might understand the meaning in full of what the Bhagavā has said in brief."

"He who considers himself as either equal to, or superior to, or inferior to some other person may dispute with any person on that ground.

To one who is not troubled by those three conceits, there do not occur the notions of being equal to, or superior to, or inferior to anyone.

"If you know such a person in whom the defilements are extinct (i.e., arahat), deva, say it."

"Venerable Sir, in this also what the Bhagavā has said in brief I do not understand the meaning in full. Venerable Sir, I beg of you to expound the dhamma so that I might understand the meaning in full of what the Bhagavā has said in brief."

"One who can no longer be called a person with attachment, a person with hatred, a person with bewilderment.

one who is without conceit,

one who has cut off craving for this mind-matter complex, one who has cut off the (four) bonds,

one who is free from suffering and is without longing---

The rebirth of such a one (after death and dissolution), when searched for by devas or human beings, cannot be found in this world or in another world or in the world of devas or in any abode of existence.

"If you know such a person in whom the defilements are extinct (i.e., an arahat)⁶ deva, say it."

"Venerable Sir, what the Bhagavā has said in brief I understand fully in this way:

"Throughout the world no evil whatsoever, bodily, verbally or mentally, should be committed.

One should at all times be mindful; with mindfulness and clear comprehension one should avoid indulgence in sense-pleasures; (and also)

one should not resort to practises of self-mortification which are of no benefit.⁷"

End of the Samiddhi Sutta,
the tenth in this vagga.

End of the Nandana Vagga,
the second in this Samiyutta.

6. This is an expansion according to the Commentary of the terse phrase in the Pāli text 'It you know' sace vijānāsi.' The Commentary also explains that knowing what an arahat is amounts to knowledge of the Lokuttara Dhamma, the Supramundane dhamma, i.e., Magga, Phala, Nibbāna.

7. The last stanza indicates that the deva has attained sotāpatti magga.

Devatā Samiyutta

Namo tassa bhagavato arahato sammāsambuddhassa

(iii) SATTI VAGGA

1. Satti Sutta
2. Phusati Sutta
3. Jaṭā Sutta
4. Manonivāraṇa Sutta
5. Arahanta Sutta
6. Pajjota Sutta
7. Sara Sutta
8. Mahaddhana Sutta
9. Catucakka Sutta
10. Eṇijaṅgha Sutta

(iii) **Satti Vaggā**

1. Satti Sutta

Discourse Contaming the Simile of a Spear-thrust

21. The Bhagavā was at Sāvattihī... Standing at a suitable place, the deva uttered thus in verse in the presence of the Bhagavā:

"As one pierced by a spear,
or as one whose head is on fire,
so should a bhikkhu lead a mindful life
to forsake sensual attachment.¹"

(The Bhagavā said:)

"As one pierced by a spear,
or as one whose head is on fire,
so should a bhikkhu lead a mindful life
to abandon the illusion of Self.²"

**End of the Satti Sutta,
the first in this vagga.**

1. This stanza conveys the idea of urgency. When one is pierced by a spear thrust from above or when one's head has caught fire one would lose no time to save oneself. Similarly, a bhikkhu needs to be mindful at all times so as to save himself from the perils of attachment to sense-pleasures.
2. The Commentary says that the deva did not understand the force of the metaphor and was contented with his achievement of the temporary abandonment of sensual pleasures. The Buddha therefore emphasised to the deva that it is more important to uproot the illusion of Self (sakkāyadiṭṭhi) through Magga Insight.
Sakkāyadiṭṭhi, the view that there is bodily entity, is an illusion of Self as a distinct entity in regard to the manifestation of one's khandhas and is a wrong view.

2. Phusati Sutta

Discourse on Coming into Contact

22. (The deva said:)

" He who does not come into contact with (i.e., does not commit) volitional action does not also come into contact with (i.e., is also not affected by) the resultant thereof.

Further, he who comes into contact with volitional actions also comes into contact with the resultant thereof.

That being so, one who comes into contact with the volitional action of doing wrong to another that should not be wronged against comes into contact with the resultant thereof."

(The Bhagavā said:)

" If one wrongs a person who should not be wronged, who is pure and is free from defilements, i.e., an arahat, the evil falls back upon that fool like fine dust thrown against the wind."

End of the Phusati Sutta,
the second in this vagga.

3. Jatā Sutta

Discourse on the Entanglement of Craving

23. (The deva said:)

" Beings are entangled by the internal and external entanglement of Craving.¹ O Gotama, may I ask you this: who can disentangle this tangle?"

(The Bhagavā said:)

" A bhikkhu, one with innate wisdom,² strenuously striving, sagacious in all respects, established in morality, who cultivates concentration of mind and

develops Vipassanā-Insight, can disentangle this tangle.

"The arahats who have discarded attachment, hatred and ignorance, and in whom the defilements are extinct, have disentangled this tangle.

"Where mind and matter, together with forms of consciousness due to contact and forms of consciousness that turns upon Corporeality,³ come to utter cessation, There (in the realisation of Nibbāna), this tangle of Craving breaks up."

**End of the Jaṭā Sutta,
the third in this vagga.**

1. entanglement of Craving:

Craving arises in seeing, hearing, smelling, etc.

It does so again and again, involving the whole range of the six sense objects. It works in a most intricate way so that it causes a tangle. Craving for one's possessions and oneself is the internal entanglement.

Craving for other's possessions and other persons is the external entanglement.

2. innate wisdom: wisdom present at conception.

3. By the term 'forms of consciousness due to contact' it is to be understood as 'existence in the sensual planes'.

By the term 'forms of consciousness that turns upon corporeality' it is to be understood as 'existence in the fine-material planes.'

The two terms taken together imply the inclusion of the non-material sphere, thus covering all the thirty-one planes of existence. (The Commentary)

4. Manonivāraṇa Sutta

Discourse on Restraining the Mind

24. (The deva said:)

"One should restrain the mind from any activity (either good or bad); no suffering will come to such a person from any activity.

He who restrains his mind from all activities is free from all suffering."

(The Bhagavā said:)

"The mind should not be restrained from every activity.¹

The well-directed mind should not be restrained. (However,) the mind should be restrained from any activity that gives rise to evil."

**End of the Manonivāraṇa Sutta,
the fourth in this vagga.**

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1. The mind should not be restrained from every activity:
The Buddha understands the deva's wish for liberation from rebirth. But the deva is unable to discriminate between meritorious and demeritorious mental states. Meritorious mental states should be developed. A mind properly directed should not be held in check. For instance, a mind intent on charity, morality or insight-development should be cultivated.

5. Arahanta Sutta

Discourse on the Arahāt

25. (The deva said:)

"The bhikkhu who is an arahāt, who has accomplished the task (of Magga Practice), in whom the befuddling defilements are extinct, and who bears the last burden of existence (having no more rebirth), would such a bhikkhu say, 'I speak' or would he say 'I am spoken to?'"

(The Bhagavā said:)

"The bhikkhu who is an arahāt, who has accomplished the task (of Magga Practice), in whom befuddling defilements are extinct, and who bears the last burden of existence, might say 'I speak', or might say 'I am spoken to'. Knowing and being skilled in the conventional terms of the world, he might use such terms merely as conventional terms."

(The deva said:)

"The bhikkhu who is an arahāt, who has accomplished the task (of Magga Practice), in whom the befuddling defilements are extinct, and who bears the last burden of existence, would such a bhikkhu say, out of conceit, 'I speak', or would he say 'I am spoken to?'"

(The Bhagavā said:)

"A bhikkhu who has given up conceit has no bonds; he has destroyed all bonds of conceit. Such a wise one has passed beyond all concepts of 'mine', 'I' and 'my Self' (being motivated by Craving, conceit and wrong view).

Such a bhikkhu might say ' I speak', or might say 'I am spoken to'.

Knowing and being skilled in the conventional terms of the world, he might use such terms merely as conventional terms."

End of the Arahanta Sutta,
the fifth in this vagga.

6. Pajjota Sutta

Discourse on Radiance

26. (The deva said:)

" How many kinds of radiance are there in the world, by which the world is illuminated? We have come to ask the Bhagavā this question. How shall we understand this matter?

(The Bhagavā said:)

"In the World there are four kinds of radiance; there is no fifth kind in this world.

By day shines the sun, By night shines the moon,
And by day or by night fire gives light in this or that place.

But, of all things that shine, the radiance of the Self-Enlightened One stands supreme.

This radiance is unsurpassed."

End of the Pajjota Sutta,
the sixth in this vagga.

7. Sara Sutta

Discourse on the Expanse of Water

27. (The deva said:)

"Where does the expanse of water¹ recede?

Where does the whirlpool cease to whirl?

Where do mental and physical phenomena cease without any remainder?

(The Bhagavā said:)

" (In Nibbāna) where neither the element of cohesion, nor the element of extension, nor the element of heat, nor the element of motion has any footing, there the cycle of rebirth is halted; there the round of dukkha stops; there mental and physical phenomena cease without any remainder."

End of the Sara Sutta,
he seventh in this vagga.

1. expanse of water: sara: In this context sara is a metaphorical expression standing for the cycle of rebirth, and the whirlpool, vaṭṭa, as a metaphorical expression standing for the round of dukkha.

8. Mahaddhana Sutta

Discourse Concerning Persons of Great Wealth

28. (The deva said:)

" Even kings, holding (vast) domains, with their great wealth and riches, are not satisfied with the sensual pleasures (afforded by their wealth and power) and covet one another's property.

"Among those who preoccupy themselves with worldly things, and drift along with life's(unending) stream, who in this world have given up Craving?

Who in this world are free from preoccupations."

(The Bhagavā said:)

"Those who have left hearth and home, leaving behind beloved children and possessions such as cattle, become recluses.

Doing away with attachment and hatred and destroying ignorance, they become arahats in whom defilements are extinct.

Those arahats have no preoccupations with worldly things."

**End of the Mahaddhana Sutta,
the eighth in this vagga.**

9. Catucakka Sutta

Discourse on the Four Postures

29. (The deva said:)

"O Mighty One!

The body has four postures;

it has nine orifices¹;

it is filled with faeces;

it is bound up with greed;

it comes into being in the marsh (of the mother's womb).

In what way can there be escape from the body?"

(The Bhagavā said:)

"By cutting off the cords of enmity,

the thongs of defilements, evil desire which is greed, and by uprooting Craving,

there will be escape from the body."

**End of the Catucakka Sutta,
the ninth in this vagga.**

1. It has nine orifices:

The body is constantly excreting matter through nine orifices viz., two eyes, two ears, two nostrils, the mouth, the anus and the urinal tract.

10. Enijaṅgha Sutta

Discourse Beginning with the Words ' Enijaṅghamī'

30. (The deva said:)

" O Bhagavā who has shanks well rounded like those of the antelope,

who has a well-proportioned body,

who is energetic, moderate in taking food,¹not self-indulgent (regarding the use of the four requisites),

who is like the lion or the tusker that roams alone, who disdains sensual pleasures,-----

we have come to you to put this question:

'How does one get release from dukkha?'

(The Bhagavā said:)

"In this world the five sensual pleasures and the mind as the sixth factor have been made known.

By divesting oneself of the desire for and attachment to these (i.e., the body and mind)

one is released from dukkha."

**End of the Enijaṅgha Sutta,
the tenth in this vagga.**

**End of the Satti Vagga,
the third in this Samyutta.**

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1. Moderate in taking food: Abstaining from food after noon. This is a general discipline of the Saṅgha laid down and practised by the Buddha himself.

Devatā Samiyutta

Namo tassa bhagavato arahato sammāsambuddhassa

(iv) SATULLAPAKAYIKA VAGGA

1. Sabbhi Sutta
2. Macchari Sutta
3. Sādhu Sutta
4. Na santi Sutta
5. Ujjhāna saññi Sutta
6. Saddhā Sutta
7. Samaya Sutta
8. Sakalika Sutta
9. Paṭhama pajjunnadhītu Sutta
10. Dutiya Pajjunnadhītu Sutta

(iv) **Satullapakāyika Vagga**

1. Sabbhi Sutta

Discourse Concerning the Virtuous

31. Thus have I heard:

At one time the Bhagavā was staying at the Jetavana monastery of Anāthapiṇḍika in Sāvattihī. During that time soon after the middle watch of the night, many devas of exceeding beauty, who became devas¹ by (practising and) imparting the doctrine of the virtuous,² approached the Bhagavā, illuminating the entire Jetavana monastery. They made their obeisance to the Bhagavā and stood at a suitable place. Having stood thus, one of them spoke thus in verse in the presence of the Bhagavā:

"One should associate only with the virtuous;
one should make friends with the virtuous,
knowing the moral principles from the virtuous,
one becomes nobler, and is not base."

Then another deva spoke this verse in the presence of the Bhagavā:

"One should associate only with the virtuous;
one should make friends with the virtuous;
knowing the moral principles from the virtuous,
one gains knowledge from them,
and not from others (i.e., fools)."

Then another deva spoke this verse in the presence of the Bhagavā:

"One should associate only with the virtuous;
one should make friends with the virtuous;
knowing the moral principles from the virtuous.
one does not grieve amidst the grief-stricken people."

Then another *deva* spoke this verse in the presence of the Bhagavā;

One should associate only with the virtuous;
one should make friends with the virtuous;
knowing the moral principles from the virtuous,
one shines forth among one's kinsmen."

Then another *deva* spoke this verse in the presence of the Bhagavā:

"One should associate only with the virtuous:
one should make friends with the virtuous;
knowing the moral principles from the virtuous,
beings get reborn in the fortunate planes of existence."

Then another *deva* spoke this verse in the presence of the Bhagavā:

"One should associate only with the virtuous;
one should make friends with the virtuous;
knowing the moral principles from the virtuous,
beings remain in a happy state for long."

Then another *deva* said to the Bhagavā thus:

"Bhagavā, whose words are well-spoken?" (And the Bhagavā said:) "Each of those statements well-spoken in its own way. However, listen to mine also:

"One should associate only with the virtuous;
one should seek the guidance of the virtuous;
knowing the moral principles from the virtuous,
one gets free from all dukkha."

So said the Bhagavā. The devas were delighted. After paying obeisance and showing respect to the Bhagavā, they vanished then and there.

End of the Sabbhi Sutta,
the first in this vagga.

Footnotes on Sabbhi Sutta

1. This discourse derives from the following story:

The- devas recited verses in praise of their teacher who exhorted them to practise the doctrine of the virtuous just before their death. They had been seafaring traders, seven hundred of them all, in their previous existence. They met with violent storms at sea. Death by shipweck was imminent. They wailed and prayed to the devas for their lives. But one of them remained calm; he sat squatting, reflecting on the purity of his faith in the Three Jewels and of the five moral precepts. His comrades asked him why he was so calm and composed. He told them about the doctrine of the virtuous in which he had taken refuge. They asked him to share the good doctrine with them. He was only too glad to do so. He divided them into seven groups of a hundred each and, administering the five precepts, exhorted them to reflect on their observance of the precepts, for that was the doctrine of the virtuous that would save them, and there was nothing else that they could lean on. The seven hundred sailor merchants met a watery grave but because of their observance of the doctrine of the virtuous just before their death they were reborn in the Realm of the Thirty-three (Tāvatisā) devas.

2. **the doctrine of the virtuous:** It is a generic term for a wide range of moral or virtuous practices including the five precepts, the ten precepts, the four bases of mindfulness, the four right endeavours, etc., but here the five precepts are meant.

2. Macchari Sutta

Discourse on Stinginess

32. At one time the Bhagavā was staying at the Jetavana monastery of Anāthapiṇḍika in Sāvattḥ. During that time, soon after the middle watch of the night, many devas of exceeding beauty, who become devas by (practising and) imparting the doctrine of the virtuous, approached the Bhagavā, illuminating the entire Jetavana monastery. They made their obeisance to the Bhagavā and stood at a suitable place. Having stood thus, one of them spoke thus in verse in the presence of the Bhagavā:

"Due either to stinginess or to remissness,¹
one fails to give in charity.

One who wishes to do good
and who understands the merit of good deeds
should give in charity."

Then another *deva* spoke this verse in the presence of the Bhagavā:

"The stingy person, being afraid (of loss of property), does not give,
and the very thing he fears befalls him.

The stingy person fears he might go hungry or thirsty;

and the very things he fears beset the fool
both in this world and in the hereafter.

"Therefore, removing stinginess and overcoming its uncleanness, one should give in charity.

Good deeds stand one in good stead in the future worlds."

Then another *deva* spoke this verse in the presence of the Bhagavā:

"Like fellow-travellers
sharing (the rations) with one another on a journey,
certain travellers in *samsāra's* long journey
share whatever little they have with other fellow-travellers.

They are the ones who do not die
among those others who are dead.²

This is a time-honoured tradition.

"Some, though they have very little, share with others.

(On the other hand,) some, even though well-off,
do not give in charity.

A gift made out of slender means
is worth a thousand (gifts)."

Then another *deva* spoke this verse in the presence of the Bhagavā:

"Giving what is difficult to give,
or doing what is difficult to do,
is something that the wicked could not imitate.
(Indeed,) the practice of the virtuous is difficult to follow.

"Therefore, the virtuous and the wicked
have different destinations when they pass away
from this existence.

The wicked reach the *niraya* realms of continuous suffering, the virtuous reach the *deva* realms.

Then another *deva* spoke thus to the Bhagavā:
"Bhagavā, whose words are well-spoken?" (and the Bhagavā said:) " Each of these statements is well-spo-

ken in its own way. However, listen to mine also:

"He who lives on the leavings gleaned at the thrashing floors of other people, who supports his wife, who gives in charity out of what little he has, he too performs meritorious acts.

The merit gained by a hundred thousand donors donating a thousand each is not worth even a hundredth of the merit gained by the poor man."

Then anothe *deva* spoke this verse in the presence of the Bhagavā:

"Why is this great and extensive alms-giving less in value than the offering made righteously? Why is the merit gained by a hundred thousand donors donating a thousand each not worth even a hundredth of the merit gained by the poor man?"

(The Bhagavā said:)

"Some people are steeped in unrighteousness; they give in charity only after striking or killing or causing others sorrow.

Such offerings which involve tearful faces and coercion can never equal the righteous gift.

Thus the merit gained by a hundred thousand donors donating a thousand each

is not worth even a hundredth of the merit gained by the poor man."³

End of the Macchari Sutta
the second in this vagga.

Footnotes on Macchari Sutta

1. Due either to stinginess or to remissness:

The practice of giving as a volitional act is not easy to come about. When the possessor of any object worth giving is stingy he is loathe to part with it. Or again, he may forget about the good practice of giving if he is pleased with himself and his own petty engagements.

2. They are the ones who do not die among those others who are dead:

The niggardly ones are dead to the needs of others around them; their insensitivity puts them in the same class as the dead. In another sense, just as a dead person is unable to speak out, "This is for so and so, etc.", a niggardly person has the same inability. So he is as good as dead. The one who likes to give whatever little at his disposal therefore is the one who is alive among those others who, though living, are as good as dead.

3. The means of acquiring the property that is donated is the criterion. The extent of the merit depends on the purity or otherwise of the means by which the donated property was acquired.

3. Sādhu Sutta

Discourse Containing Praise of Charity, Morality and Comprehension of Nibbāna.

33. The Bhagavā was at Sāvattihī...During that time, soon after the middle watch of the night, many devas of exceeding beauty, who became devas by (practising and) imparting the doctrine of the virtuous, approached the Bhagavā, illuminating the entire Jatavana monastery. They made their obeisance to the Bhagavā and stood at a suitable place. Having stood thus, one of them uttered this expression of joy in the presence of the Bhagavā:

"Excellent indeed, Sir, is the practice of charity. Due either to stinginess or to remissness one fails to give in charity.

One who wishes to do good and who understands the merit of good deeds should give in charity."

Then another *deva* uttered this expression of joy in the presence of the Bhagavā:

"Excellent indeed, Sir, is the practice of charity. In truth, giving in charity out of what little one has is also a good thing.

"Some, though they have very little, share with others.

(On the other hand.) some even though well-off do not give in charity.

A gift made out of slender means is worth a thousand (gifts)."

Then another *deva* uttered this expression of joy in the presence of the Bhagavā:

"Excellent indeed, Sir, is the practice of charity.

Giving in charity out of what little one has is also a good thing

In truth, it is also good to give with ardent conviction.²"

It is said that giving is like warfare.³

Good people, though few in number, conquer a host.⁴

Even if one gives just a little, if he does so with ardent conviction, he enjoys happiness in his future existence because of that."

Then another deva uttered this expression of joy in the presence of the Bhagavā:

"Excellent indeed, Sir, is the practice of charity.

Giving in charity out of what little one has is also a good thing.

It is also good to give with ardent conviction.

In truth, it is also good to give what has been obtained righteously.⁵

"He who gives in charity

what he has obtained by his strenuous efforts and through righteous means escapes from the Niraya realms of King Yama, and reaches the realms of the devas."

Then another deva uttered this expression of joy in the presence of the Bhagavā:

"Excellent indeed, Sir, is the practice of charity.

Giving in charity out of what little one has is also a good thing,

It is also good to give with ardent conviction.

It is also good to give what has been obtained righteously.

In truth, it is also good to give with discrimina-

tion as to the object of giving and the donee.

"Discrimination⁶ in making gifts is praised by the Buddha.

Just as seeds sown on fertile soil yield bumper crops, so also in this world of sentient life, offerings made to certain persons who are worthy of receiving offerings yield great benefit."

Then another *deva* uttered this expression of joy in the presence of the Bhagavā:

"Excellent indeed, Sir, is the practice of charity.

Giving in charity out of what little one has is also a good thing.

It is also good to give with ardent conviction

It is also good to give what has been obtained righteously

It is also good to give with discrimination as to the object of giving and the donee.

In truth, restraint from hurting all living things is also good.

He who practises non-violence towards all living beings and who fears criticism does not do evil.

He who fears (to do evil) is praised (by the virtuous); (but) he who dares (to do evil) is not praised.

Indeed, the virtuous, fearing criticism, do not do evil."

Then another *deva* said to the Bhagavā thus:

"Bhagavā, whose words are well-spoken?" (And the Bhagavā said)

"Each of these statements is well-spoken in its own way. However, listen to mine also:

"Indeed, giving with conviction⁷ is commendable in many ways. Yet, even more commendable and no-

bler is Nibbāna.⁸

Indeed, in the past or even in the long long past the wise and virtuous ones had reached Nibbāna which is their only goal."

**End of the Sādhu Sutta,
the third in this vāga.**

Footnotes on Sādhu Sutta

1. expression of joy: *udāna*: This shows the speaker's intense joy over something. Here it is over the meritoriousness of giving. The utterance signifies the swell of emotion that cannot be contained.
2. conviction: *saddhā*: Here means the unshakable belief that there are good deeds and bad deeds, and that a good deed brings good results and a bad deed brings bad results.
3. giving is like warfare: One joins battle risking one's own life. When a donor gives he gives up his attachment to the thing he gives. A coward who fears loss of his own life does not dare to fight. So also a stingy person who fears loss of his property does not dare to give. Giving obviously entails sacrifice. There can be no giving when this spirit of self-sacrifice is wanting. Both warfare and giving have the spirit of sacrifice in common.
4. Good people, though few in number, conquer a host: In warfare it is not numbers that count but valour. Similarly, in giving, the amount or value of the gift does not matter; it is the donor's ardent conviction that conquers the forces of stinginess even though the gift may be of little value.
5. what has been obtained righteously: *dhammaladdha*: The Commentary gives a second interpretation of this phrase: It can be also good to give to an *ariya*.
6. Discrimination: Discrimination as to the object of giving means a gift should not be inferior where better ones are available. As regards the donee it is highly meritorious if he is a noble disciple or a *bhikkhu* rather than a person of doubtful virtue or one who is of alien creed (to the Buddha's Teaching). Such discrimination as to object and as to donee, the Buddhas say, are praiseworthy.
7. with conviction: This is a rendering of *saddhā* as printed in the Synod text. However, in the *nissaya* published by the Religious Affairs Department after the Synod, the word accepted is *addha* which means certainly.
8. *Nibbāna*: In the Pāli text, *dhammapada*, interpreted by the Commentary directly as *Nibbāna*.

4. Na santi Sutta

Discourse on Non-existence of permanent Sense-objects

34. At one time the Bhagavā was staying at the Jetavana monastery of Anāthapiṇḍika in Sāvattihī. During that time, soon after the middle watch of the night, many devas of exceeding beauty, who became devas by (practising and) imparting the doctrine of the virtuous, approached the Bhagavā, illuminating the entire Jetavana monastery. They made their obeisance to the Bhagavā and stood at a suitable place. Having stood thus, one of them spoke thus in verse in the presence of the Bhagavā:

" Among people there do not exist permanent sense pleasures.

In this world there are desirable sense- objects.

The man who is bound by them,

and who is intoxicated by them, cannot proceed from the thirty-one planes of existences which are the domain of death to Nibbāna.¹"

(The Bhagavā said:)

"Due to Craving, the mental and physical aggregates come about;

due to craving, dukkha comes about.

When Craving is removed, there will be no mental and physical aggregates.

When the mental and physical aggregates disappear, there will be no dukkha.

"In the world it is not just the various pleasant things that can be called sense- pleasures.

In fact the craving that arises from a man's thinking is also sense-pleasure.

In the world these various pleasant things exist by themselves.

however, the wise remove any craving for them.

"Dukkha does not fall on one who gives up anger, who gives up conceit, who overcomes all fetters, who is not attached to the complex of mental and physical phenomena and who is unperturbed.²

" One who can no longer be called a person with attachment, a person with hatred, a person with bewilderment, one who is without conceit, one who has cut off craving for this mind-matter complex, one who has cut off the (four) bonds, one who is free from suffering and is without longing,---the rebirth of such a one (after death and dissolution) when searched for by devas or human beings cannot be found in this world, or in another world, or in the world of devas, or in any abode of existence.³"

(The Venerable Mogharājā asked thus:)

"If that person who is liberated (from defilements) cannot be found by devas and human beings in this world or any other world, should those who worship such a person who excels mankind and who conducts himself for the benefit of mankind be praised?"

(The Bhagavā said:)

"Bhikkhu (Mogharājā), those who worship such a liberated one (i.e., an arahat) deserve praise. Bhikkhu, those worshippers too, comprehending the Four Ariya Truths, and removing doubt, can escape the craving that cleaves."

End of the Na Santi Sutta,
the fourth in this vāga.

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1. Nibbāna apunāgamana:lit., from where there is no return.
 2. Unperturbed:akiñcanam: due to absence of living defilements.
 3. Such a one is an arahat.

5 Ujjhānasaññi Sutta

Discourse Concerning the Censorious Devas

35. At one time the Bhagavā was staying at the Jetavana monastery of Anāthapindika in Sāvattī. During that time, soon after the middle watch of the night, many censorious devas¹ of exceeding beauty approached the Bhagavā, illuminating the entire Jetavana monastery. Having made their approach they stood in mid-air. Standing in mid-air, one of them spoke this verse in the presence of the Bhagavā:

"What a certain person says is different from what he himself is;² what that person enjoys amounts to theft (of the four requisites).

He is like a bird-catcher who makes a living by means of trickery.

"One should speak only of what one actually does, and should not speak of what one does not actually do.

The wise can see through a person who speaks of what he himself does not do."

(The Bhagavā said:)

"That practice³ which is firm has been adopted by wise persons who have thereby burnt out all defilements in them and have escaped from the bonds of Māra.

It is not possible to engage in that Practice by merely speaking or hearing about it.

Indeed, the wise who know the real nature of the world do not act thus.

The wise who know the Four Ariya Truths and who in the world have transcended Craving have extinguished defilements.

Thereupon the *devas* stood on the ground and, placing their heads at the Bhagavā's feet, addressed him thus: "Venerable Sir, being foolish, being bewildered, and being unwise, we have committed a great wrong.⁴ We thought that we could assail the Bhagavā. We request the Bhagavā to accept our offence as offence so that we may restrain ourselves in the future."

Then the Bhagavā smiled.⁵

Thereupon the *devas* became extremely censorious⁶ and ascended to the sky from where one of them spoke thus in verse in the presence of the Bhagavā.

"One who does not accept the admission of offence by others has anger in his heart and is giving undue weight to the offence; he is tied up in knots of enmity."

(The Bhagavā said:)

' If there were no transgression

there would be in the world no offence.

If there is no end to enmity, how could there be in the world a faultless man?"

(The deva said:)

"Who is the one who does not transgress?

Who is the one who does not commit any offence?

Who is one who is not bewildered?

And who is the wise one

Who is mindful all the time?"

(The Bhagavā said:)

"The Buddha who is a Tathāgata who has compassion on all sentient beings, does not transgress, does not commit any offence, is never bewildered, and is the wise one who is mindful all the time.

" One who does not accept the admission of of-

fence by others has anger in his heart and is giving undue weight to the offence; he is tied up in knots of enmity: I do not like that enmity. I accept the admission of your offence."

**End of the Ujjhānasaññi Sutta,
the fifth in this vagga.**

1. censorious devas: ujjhānasaññika devas:

The devas who addressed the Buddha here were prejudiced against the Buddha. They assumed that the Buddha did not practise what he preached. To them, the Buddha extolled austerity and contentment but lived in luxury. His day was spent in preaching only. This censorious attitude was so strong in this particular body of devas that the theras who convened the First Buddhist Council gave the epithet 'censorious - minded' to them. The term does not signify a separate celestial abode.

2. What a certain person says is different from what he himself is. The accusation in these words is actually aimed at the Buddha himself. It implies that the Buddha is being hypocritical.

3. 'That practice' means the practice of the Ariya Path of Eight Constituents which is a sure way to attain Magga and Phala (fruition) in four stages and Nibbāna.

4. The devas admitted that they had transgressed against the Buddha: their staying in mid-air with the Buddha below them was bodily transgression: their false accusation was verbal transgression.

5. Then the Bhagavā smiled:

The Buddhas smile by just a slight gesture of baring the tips of the front teeth. The smile prompted the devas to ask a further question which enabled the Buddha to express his forbearance.

6. the devas became extremely censorious because they misunderstood the reason for the Buddha's smile.

6. Saddhā Sutta

Discourse on Faith

36. At one time the Bhagavā was staying at the Jetavana monastery of Anāthapiṇḍika in Sāvattī. During that time, soon after the middle watch of the night, many devas of exceeding beauty, who became devas by (practising and) imparting the doctrine of the virtuous, approached the Bhagavā, illuminating the entire Jetavana monastery. They made their obeisance to the Bhagavā and stood at a suitable place. Having stood thus, one of them spoke thus in verse in the presence of the Bhagavā:

"Faith is man's companion.¹

If one be not lacking in faith,
followers and fame will be his.

And when he leaves this mortal frame
he is destined to be reborn in celestial abodes."

Then another *deva* spoke this verse in the presence of the Bhagavā:

"One who gives up anger, who gives up conceit,
who overcomes all fetters, who is not attached to
the complex of mental and physical phenomena
and who is unperturbed, has no craving that
cleaves."

(The Bhagavā said:)

"Those who are foolish and have little wisdom in-
dulge in unmindfulness, the wise one guards
mindfulness just like the most valuable treasure.

"Do not indulge in unmindfulness. do not associ-
ate closely with enjoyment of sensual pleasures. He
who, being mindful, cultivates meditation² attains

the highest bliss (of arahatta phala)."

End of the Saddhā Sutta,
the sixth in this vagga.

1. Faith is man's companion:

Faith in the Three Gems, in kamma, etc., is an indispensable factor for human beings and devas alike for attaining Nibbāna, hence called 'man' s companion' metaphorically.

2. cultivates meditation: jayanto from jāyati:

This word has two meanings (i) to burn up (the defilements) (ii)to contemplate Contemplation means to meditate on something. Meditation may be either *lakkhaṇūpanijjhāna*, meditation for insight into the three characteristics of mental and physical phenomena', or *ārammaṇūpanijjhāna*, 'meditation to attain tranquillity leading to sustained concentration.'

7. Samaya Sutta

Dhamma Assembly Discourse

37. Thus have I heard:

At one time the Bhagavā, was residing in the Mahāvana Wood near Kapilavatthu, in the country of the Sakyans, together with many bhikkhus numbering five hundred, all of whom were arahats. Then most of the devas and brahmās¹ belonging to ten universes (lokadhātus), each comprising a thousand world-systems (cakkavālas), assembled in the Mahāvana Wood to pay homage to the Bhagavā and the community of bhikkhus. It then occurred to four brahmās of the Pure Brahmā Worlds²: "The Bhagavā is residing in the Mahāvana Wood near Kapilavatthu, in the country of the Sakyans, together with many bhikkhus numbering five hundred all of whom were arahats. Most of the devas and brahmās belonging to ten universes (lokadhātus), each comprising a thousand world-systems (cakkavālas), have assembled in the Mahāvana Wood to pay homage to the Bhagavā and the community of bhikkhus. It would be well if we were to go there and if each of us were to recite a verse before the Bhagavā."

1. most of the devas and brahmās: The term devatā in Pāli text includes both devas and brahmās.

With the exception of the brahmās of the realm of Non-consciousness, brahmās of the Non-material realms and those brahmās who were abiding in their attainments of concentration, all devas and brahmās were present there. Thus it was a rare occasion, an all-out assembly of celestial beings.

2. The Pure Brahmā worlds: the five planes of the Pure Brahmās, so called because they are the abode of the pure ones who are either anāgāmī's or arahats.

Then, the four brahmās vanished from amongst the Pure Brahmās and made their appearance before the Bhagavā in the instant it might take a strong man to stretch out his flexed arm or bend his stretched arm. Then having paid homage to the Bhagavā they stood at a suitable place from where one of them recited this verse before the Bhagavā.

"It is a great gathering in this large wood at which the host of devas and brahmās have come and assembled.

We too have come to join this dhamma assembly,

pay homage to the *Samīgha*, who are unconquerable (by defilements)."

Then another brahmā recited this verse before the Bhagavā:

"Here at this assembly, the bhikkhus have composed their mind and made it upright.

Like a charioteer holding the reins do the wise (bhikkhus) keep their faculties under control."

Then another brahmā recited this verse before the Bhagavā:

"Having been well-instructed by the All-Seeing Bhagavā,

those youthful bhikkhus are devoid of Craving, pure and taint-free. They go their way freely, having removed the piercing spikes and cross-bars (of attachment, hatred and bewilderment), and have pulled out the gate-post (of attachment, hatred and bewilderment)."

Then another brahmā recited this verse before the Bhagavā:

"Those that take refuge in the Buddha will not fall to the miserable states. (Rather,) on leaving behind their mortal frames they're going to fill the deva realms."

End of the Samaya Sutta,
the seventh in this vagga.

8. Sakalika Sutta

Splinter of Rock Discourse

38. Thus have I heard:

At one time the Bhagavā was residing in Maddakucchi¹ Park, a deer sanctuary near Rājagaha. At that time the Bhagavā's foot was struck by a splinter of rock.² The Bhagavā felt excessive physical pain which was tormenting, acute, harsh, severe, nasty and unpleasant. Not complaining at all the Bhagavā endured the pain with mindfulness and comprehension. He lay on his right side on the great robe which was spread on the ground folded fourfold, with one foot slightly further than the other one on which it rested.

During that time, soon after the middle watch of the night, seven hundred devas of exceeding beauty who became devas by (practising and) imparting the doctrine of the virtuous, approached the Bhagavā, illuminating the entire Maddakucchi Park. They made obeisance to the Bhagavā and stood at a suitable place. And standing thus, one of them uttered this expression of joy in the presence of the Bhagavā:

" Friends! How like the powerful elephant is Samaṇa Gotama! It is because he is like the powerful el-

ephant that he is not complaining at all, but is enduring with mindfulness and comprehension this physical pain which is tormenting, acute, harsh, severe, nasty and unpleasant!"

Then another deva uttered this expression of joy in the presence of the Bhagavā:

"Friends" How like the brave lion is Samaṇa Gotama! It is because he is like the brave lion that he is not complaining at all, but is enduring with mindfulness and comprehension this physical pain which is tormenting, acute, harsh, severe, nasty and unpleasant!"

Then another deva uttered this expression of joy in the presence of the Bhagavā:

"Friends! How like a hero is Samaṇa Gotama! It is because he is like a hero that he is not complaining at all, but is enduring with mindfulness and comprehension the physical pain which is tormenting, acute, harsh, severe, nasty and unpleasant!"

Then another deva uttered this expression of joy in the presence of the Bhagavā:

"Friends! How like the unrivalled bull is Samaṇa Gotama! It is because he is like the unrivalled bull that he is not complaining at all, but is enduring with mindfulness and comprehension the physical pain which is tormenting, acute, harsh, severe, nasty and unpleasant."

Then another deva uttered this expression of joy in the presence of the Bhagavā:

"Friends! How like the draught ox is Samaṇa Gotama! It is because he is like the draught ox that he is not complaining at all, but is enduring with

mindfulness and comprehension the physical pain which is tormenting, acute, harsh, severe, nasty and unpleasant!"

Then another deva uttered the expression of joy in the presence of the Bhagavā:

"Friends! How self-disciplined is Samaṇa Gotama. It is because he is self-disciplined that he is not complaining at all, but is enduring with mindfulness and comprehension the physical pain which is tormenting, acute, harsh, severe, nasty, and unpleasant!"

Then another deva uttered this expression of joy in the presence of the Bhagavā:

"Look at the perfectly developed concentration (of the Bhagavā)! Look at the mind that is completely released (from defilements), that is not swayed (by greed), that is not turned away (by anger), and that does not need any effort towards suppression (of passion). Whoever would consider hurting such man who is like the powerful elephant, the brave lion, who is a hero, who is like the unrivalled bull, the draught ox, and who is self-disciplined, must be nothing but a stupid person!"

(Then the Bhagavā said:)

"The brahmins who are adept in the five Vedas and follow the austere practice may strive for a hundred years. yet their mind cannot gain complete release from defilements. Lowly as their mind is, they can never cross over to the other shore (Nibbāna).

"Those who are overwhelmed by Craving and who follow rites and rituals outside the Ariya Path may engage themselves in mortifying practices for a hundred years, yet their mind cannot gain complete

release from defilements. Lowly as their mind is, they can never cross over to the other shore (Nibbāna).

"In this world, he who is conceited³ lacks self-control (i.e., tranquillity of mind).

For one who lacks tranquillity of mind, there can be no Magga Insight.

A forest-dweller may lead a lonely life, yet if he lacks mindfulness,

he cannot cross over the planes of existences where death prevails, to the other shore (which is Nibbāna).

"He who abandons conceit, who has a tranquil mind,

and who has wisdom is free from (attachment to) all existence.

A forest-dweller leading a lonely life,

if he practises mindfulness, can cross over the planes of existence where death prevails to the other shore (which is Nibbāna)."

**End of the Sakalika Sutta,
the eighth in this vagga.**

Maddakucchi Park: So called because it was the place where Queen Vedehī, mother of the patricide Prince Ajātasattu, on learning the potential danger of her own child she was carrying in her womb, tried unsuccessfully to abort the child foetus. (*Maddati*, to press, to trample; *kucchi*, the belly, the womb).

2. The splinter of rock that struck the Buddha's foot was the result of bhikkhu Devadatta's attempt against the Buddha's life. While the Buddha was at the foot of Mount Gijjakūṭa, Devadatta rolled a boulder down on him. But the boulder struck another boulder on the way down and only a splinter hit the Buddha's foot.
3. He who is conceited: *mānakāmassa*: lit., for him who desires conceit.

9. Paṭhama Pajjunnadhītu Sutta

The First Discourse Containing the Utterance of the Raingod's Daughter

39. Thus have I heard:

On one occasion the Bhagavā was residing at the pinnacled monastery in the Mahāvana Wood near Vesālī. During that time, soon after the middle watch of the night, Kokanadā, the Raingod Pajjunna's daughter of extremely attractive appearance, approached the Bhagavā, illuminating the entire Mahāvana Wood. After paying homage to the Bhagavā, she stood at a suitable place. Thus standing, that deva named Kokanadā, the daughter of Raingod Pajjunna, recited these verses in the presence of the Bhagavā:

"I am Kokanadā. Raingod Pajjunna's daughter Kokanadā pays homage to the noblest of beings, the Self-Enlightened Buddha residing in the Mahāvana Wood near Vesālī.

"previously I had merely heard that the dhamma (of the Four Ariya Truths) had been penetratively known by the All-Seeing Buddha. Now, I personally know the dhamma of the Great Sage who is this expounder of the Four Ariya Truthes and who speaks only what is beneficial and true.

"Some foolish persons go about condemning the Ariya Truth. They accordingly fall to *Roruvaniraya*, the miserable realm, and undergo suffering for a long time.

"Those who accept the Four Ariya Truths and have extinguished the defilements will fill the deva realms on leaving behind their mortal frames."

End of the Paṭhama Pajjunnadhītu Sutta,
the ninth in this vagga.

10. Dutiya Pajjunnadhītu Sutta

The Second Discourse Containing the Utterance of the Raingod's Daughter

40. Thus have I heard:

On one occasion the Bhagavā was residing at the
pinnacled monastery in the Mahāvana Wood near Vasā-
ṇi. During that time, soon after the middle watch of the
night, Cūlakokanadā, the younger daughter of Raingod
Pajjunna, of extremely attractive appearance, approached
the Bhagavā, illuminating the entire Mahāvana Wood.
After paying homage to the Bhagavā she stood at a suit-
able place. Thus standing, that deva named Cū-
lakokanadā, the younger daughter of Raingod Pajjunna,
recited these verses in the presence of the Bhagavā.

"Kokanadā, daughter of Raingod Pajjunna, with the
lustre of lightning, had come here to worship the
Buddha and the Dhamma. She had recited certain
verses¹ rich in meaning.

"And I would like to analyse in many ways the
Dhamma contained in those verses, for the
Dhamma can be so analysed. But I shall present
the meaning only briefly to the extent of what I
have learnt.

"Throughout the world no evil whatsoever,
bodily, verbally or mentally, should be committed.
One should at all times be mindful;
with mindfulness and clear comprehension one

1. certain verses: in-the text, 'these verses', gāthācimā (imāgāthāca).
They refer to the verses spoken by Kokanadā in the previous sutta.

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should avoid indulging in sense pleasures:
(and also) one should not resort to practices of
self- which are of no benefit."

End of the Dutiya Pajjunnadhītu Sutta,
the tenth in this vagga.

End of the Satullapakāyika Vagga,
the fourth in this Samiyutta.

Devatā Samiyutta

Namo tassa bhagavato arahato sammāsambuddhassa

(v) ADITTA VAGGA

1. **Aditta Sutta**
2. **Kimidada Sutta**
3. **Anna Sutta**
4. **Ekamūla Sutta**
5. **Anoma Sutta**
6. **Accharā Sutta**
7. **Vanaropa Sutta**
8. **Jetavana Sutta**
9. **Macchari Sutta**
10. **Ghaṭikāra Sutta**

(v)Aditta Vagga

1. Aditta Sutta

Discourse on Salvaging From the Fire

41. Thus have I heard:

On one occasion the Bhagavā was residing at the Jetavana monastery of Anāthapiṇḍika in Sāvattī. During that time, soon after the middle watch of the night, a certain deva of extremely attractive appearance approached the Bhagavā, illuminating the entire Jetavana monastery. After paying homage to the Bhagavā he stood at a suitable place. Standing thus, the deva recited this verse in the presence of the Bhagavā:

"When a house is on fire one takes out (from the house) property (lit., utensils); the property which is taken out is to his benefit. The things which get burnt in that house are of no benefit to him.

"Likewise, the world is burning with the fires of ageing and death, and one should salvage through charity what one could. Whatever is given away in charity amounts to possessions that are saved from being consumed by those fires.

"Gifts carry the fruit of well-being; possessions withheld do not carry such fruit. What is held back is subject to damage and loss such as being stolen, being confiscated by the rulers or being ravaged by fire.

"Or, at death one must leave behind one's possessions and one's body. The wise man, knowing this well, should enjoy his possession as well as give in charity. Having thus put to use or given away one's possessions due to the inherent power of the

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act of gift-making one does not incur blame and goes to the *deva* realms."

End of the Aditta Sutta,
the first in this vagga.

2. Kimdada Sutta

Discourse on What to Give

42. (The deva said:)

"By giving what, does one make a gift of strength? By giving what, does one make a gift of attractive appearance? By giving what, does one make a gift of well-being? By giving what, does one make a gift of sight? By giving what, does one make a gift of everything? May you, who have been asked thus, give me answers to these questions."

(The Bhagavā said:)

"By giving food one makes a gift of strength. By giving raiment one makes a gift of attractive appearance. By providing means of travel or movement¹ one makes a gift of well-being. By providing a lamp one makes a gift of sight. By providing a dwelling place one makes a gift of everything.² By teaching the Dhamma one makes a gift of the Deathless (Nibbāna).³

**End of the Kimdada Sutta,
the second in this vagga.**

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1. This expression includes anything that makes travel or movement possible, convenient or comfortable, such as, a horse, an elephant, a vehicle, a boat, footwear, an umbrella, etc.
 2. 'Everything' here means all the aforesaid blessings such as strength.
 3. Here the term 'teaches' is deemed to include all forms of imparting knowledge, scriptural or practical, about the Buddha's Teaching. "The gift of the Dhamma excels all gifts," the Buddha says. This is because the knowledge that is imparted can lead to enlightenment, which amounts to cessation of rebirth or attainment of Nibbāna, the Deathless (amata). Even listening to the Dhamma, actively participating in the exchange of knowledge, amounts to 'teaching' the Dhamma.

6. Accharā Sutta

Discourse Concerning the Celestial Park

46. (The deva said:)

"That pleasure Garden called ' Delusion,' 'Mohana' (due to its deluding attractions), resounding with the music of a multitude of celestial maidens, the resort of a multitude of demons,¹Oh! how could one escape from it."

(The Bhagavā said:)

"That Ariya Path is called the Straight Path. That direction (Nibbāna) is called ' Direction out-of-harm's-reach'. That vehicle (of the Ariya Path of Eight constituents) fitted with the wheels of mental and physical effort is called the Silent Vehicle.²

"Shame (and moral dread) are its protective railing. Mindfulness is its panelling. The Ariya Path of Eight Constituents headed by Right View, I declare, is the charioteer.

"That woman or that man who possesses such a vehicle(the Ariya Path) can certainly get to Nibbāna by that vehicle."

**End of the Accharā Sutta,
the sixth in this vagga.**

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1. demons: pisāca: The deva who was making these remarks used this word to refer to the celestial maidens. He had been a bhikkhu in his previous existence. He died due to exhaustion while meditating day and night. At first he did not realize that he had become a deva. But on finding out that he was a deva, he felt frustrated because his principal aim had been to attain arahatship and not devahood. So the celestial maidens were to his mind demons.
 2. The Silent Vehicle: The Ariya Path of Eight Constituents is the silent vehicle in the sense that it works smoothly towards Insight.

7. Vanaropa Sutta

Discourse on the Merit Gained in Planting Groves

47. (The deva said:)

In whom does merit grow by day and by night? Who are the people that are well established in the Dhamma? Who are the people that are endowed with morality? Who are the people that are bound for the deva realms? (The Bhagavā said:)

"They who plant orchards and gardens, who plant groves, who build bridges, who set up sheds by the roadside with drinking water for the travellers, who sink wells or build reservoirs, who put up various forms of shelter for the public, are those in whom merit grows by day and by night.¹ They are the people that are established in the Dhamma, that are endowed with morality and that are bound for the deva realms."

**End of the Vanaropa Sutta,
the seventh in this vagga.**

1. merit grows: The merit from all the deeds mentioned here is of a lasting nature in the sense that whenever these deeds are recalled in the minds of the donors merit is gained.

8. Jetavana Sutta

Discourse Concerning the Jetavana Monastery

48. (The Anāthapiṇḍika deva¹ said to the Bhagavā:)
"This Jetavana monastery, which is constantly frequented by the community of bhikkhus, and which is the residence of the Lord of the Dhamma, is a source of joy to me.

"It is action,² knowledge,³ concentration,⁴ morality, and virtuous living, and not lineage or wealth that make beings pure.

"Therefore the wise man, perceiving where his true interest lies, should contemplate the true nature of the five aggregates. By doing so he attains purity by realizing the Four Ariya ' Truths.

"All bhikkhus who have reached Nibbāna are equal in that respect to Sāriputta, but Sāriputta excelled all of them in knowledge, in morality and in tranquillity."

End of the Jetavana Sutta,
the eighth in this vagga.

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1. The Anāthapiṇḍika deva: The donor of the Jetavana monastery in his previous existence. See Anāthapiṇḍikevāda Sutta, Saḷāyatana Vagga, Uparipaṇṇāsa, Majjima Nikāya.
 2. action: kamma: Here, volitional action due to volition (cetanā) associated with the Ariya Path of Eight Constituents.
 3. knowledge: vijjā: Here, it stands for Right View and Right Thinking.
 4. concentration: In the Pāli text 'dhammo'. Here standing for Right effort, Right Mindfulness and Right concentration.
 5. morality: sīla: Here, standing for Right Speech, Right Action and Right Livelihood.

9. Macchari Sutta
Discourse on Stinginess

49. (The deva said:)

"There are stingy persons in this world who are miserly, who upbraid others¹, and who thwart other people's acts of charity.² What will be their lot as a consequence (of their stinginess)? What kind of future existence will they have? We have come to ask the Bhagavā this question. How shall we know the answer to it?"

(The Bhagavā said:)

"There are stingy persons in this world who are miserly, who upbraid others, and who thwart other people's acts of charity. They go to realms of suffering, or are reborn as animals, or become hungry spirits where King Yama rules. If perchance they are reborn as human beings, they will be reborn in poor families.

"Such people will get only with difficulty clothing, food, sensual enjoyment or pleasure. These foolish ones covet other people's possessions but do not get them. This will be their lot in human life as a consequence (of their stinginess). In future existences they will be reborn in the realms of misery."

(The deva said:)

"We (now) understand this matter (as explained by the Bhagavā). May we ask Gotama another question? In this world certain persons, having been born as human beings, understand the (unspoken) words.³ They are free from stinginess.

"They have confidence in the Buddha, the Dhamma and the Saṃgha, and they greatly venerate these. What

will be their lot as a consequence (of their reverence)? What kind of future existence will they have? We have come to ask the Bhagavā this question. How shall we know the answer to it?"

(The Bhagavā said:)

"In this world certain persons, having been born as human beings, understand the (unspoken) words. They are free from stinginess.

"They have confidence in the Buddha, the Dhamma and the Saṅgha, and they greatly venerate these. When they are reborn in the celestial worlds they shine brightly. If they are reborn as human beings they will be reborn in well-to-do families.

Such people will get without difficulty clothing, food, sensual enjoyment or pleasure.

"Like devas of the Vasavattī realm they enjoy pleasure created by others. This will be their lot in human life. In future existences they will be reborn in the happy deva realms."

**End of the Macchari Sutta,
the ninth in this vagga.**

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1. upbraiding others: Such stingy people would upbraid a bhikkhu in quest of alms-food with such rude words as, "What have you ploughed or sown or reaped? We don't get enough, so how should we give to you? Be off!"
 2. who thwart other people's acts of charity: Such stingy persons prevent the person seeking alms from getting the alms and the would-be giver from earning merit. They also prevent themselves from advancing to the fortunate existences.
 3. the (unspoken) words: vadaññū: Such people when they see a bhikkhu come and stand at their door know that the bhikkhu is seeking alms although the bhikkhu may not say anything.

10. Ghaṭikāra Sutta
Discourse to Ghaṭikāra

50. (The brahmā Ghaṭikāra said:)

"Seven bhikkhus have been reborn in the Avihā Brahmā realm, and have been released from all defilements (through attainment of arahātship). Extinct in them are attachment and hatred. They have transcended Craving in the world of sentient beings.

"Who are the bhikkhus that have crossed over the mire (of defilements), death's domain, very difficult of transversing? Who are the ones that have left behind the human frame¹ and (also) have destroyed bonds that cause rebirth in the deva realms²?

"Upaka, Palagaṇḍha, Pukkusāti, the trio, and then Bhaddiya, Khaṇḍhadeva, Bhāhuraggi and Siṅgiya--- these seven have left behind their human frame and (also) have destroyed the bonds that cause rebirth in the deva realms."

(The Bhagavā said:)

"You speak of the faultlessness of these bhikkhus who have have been able to do away with Māra's snare. Knowing whose teaching have they been able to break up the bonds of existence?"

(The brahmā said:)

"Without the Bhagavā they would not have been able to break up the bonds of existence. Without the Bhagava's teaching they would not have been able to break up the bonds of existence. It was only after knowing the Bhagavā's teaching that they have been able to break up the bonds of existence.

"In Nibbāna mind and matter cease utterly. In this

Teaching these bhikkhus comprehend that Nibbāna and have (accordingly) been able to break up the bonds of existence."

(The Bhagavā said:)

"You say what is profound, what is difficult to know, what is particularly subtle to be perceived. Knowing whose teaching do you speak in such terms?"

(The brahmā said:)

"In the past I had been a potter by the name of Ghaṭikā-ra in the village of Vekāṅga. I looked after my parents. And I was a lay disciple of Kassapa Buddha. "I abstained from sex and led a pure life being devoid of sensual desire.³ I was of the same village as yourself and was an old friend of yours.

"I know of these seven bhikkhus who have been released from defilements (through attainment of arahatship). in whom attachment and hatred are extinct, and who have transcended Craving in the world of sentient beings."

(The Bhagavā said:)

"Bhaggava,⁴ what you said is just as what had taken place in the past. You had been a potter in the village of Vekāṅga. You looked after your parents. And you were then a lay disciple of Kassapa Buddha.

"We belonged to the same village and were old friends. You abstained from sex and led a pure life being free from sensual desire."

(Addendum by the Theras of the First Synod.)

Thus took place the reunion of two persons who were friends in a former existence and who both had cultivated their minds and who were bearers of their last mortal frames.

End of the Ghaṭikāra Sutta,
the tenth in this vagga.

End of the Aditta Vagga,
the fifth in this saṃyutta.

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1. the human frame: manusam̐ deham̐: Here, this term includes the devas of the sensuous realms. Five lower fetters cause rebirth in the sensuous realms.
 2. (a) destroyed: In the Pāli text-upaccagum̐, lit., went over; fig., passed beyond, overcome, transcended.
(b) the deva realms: Here this term means the brahmā realms.
 3. Ghaṭikāra was then an anāgāmī.
 4. Bhaggava: The personal name of the potter in the previous existence of Brahmā Ghaṭikāra. Ghatikāra means 'jar-maker', potter.

Devatā Samiyutta

Namo tassa bhagavato arahato sammāsambuddhassa

(vi) JARĀ VAGGA

1. Jarā Sutta
2. Ajarasā Sutta
3. Mitta Sutta
4. Vatthu Sutta
5. Paṭhama jana Sutta
6. Dutiya jana Sutta
7. Tatiya jana Sutta
8. Uppatha Sutta
9. Dutiya Sutta
10. Kavi Sutta

(vi) Jarā Vagga

1. Jarā Sutta

Discourse on Old Age

51. (A deva said:)

"What serves one well till old age?

What, if well-established, serves one well?

What is a precious treasure for man?

What is it that is difficult to be taken away by thieves?"

(The Bhagavā said:)

"Moral conduct serves one well till old age.

Religious conviction,¹ If well-established, serves one well.

Knowledge is a precious treasure for man.

The merit of good actions is difficult to be taken away by thieves."

**End of the Jarā Sutta,
the first in this vagga.**

2. Ajarasā Sutta

Discourse on Non-deterioration

52. (The deva said:)

"What, by not deteriorating, serves one well?

What, if firmly established, serves one well?

What is a precious treasure for man?

What is it that cannot be taken away by thieves?"

1. Religious conviction:, saddhā: confidence in the Buddha, the Dhamma and the Saṃgha. Saddhā is not blind faith. It is confidence based on knowledge. It is well established when held by an ariya, such as a sotāpanna.

(The Bhagavā said:)

Moral conduct, by not deteriorating, serves one well.
Religious conviction, if firmly established, serves one well.

Knowledge is a precious treasure for man.

The merit of good actions cannot be taken away by thieves."

End of the Ajarasā Sutta,
the second in this vagga.

3. Mitta Sutta **Discourse on Friends**

53. (The deva said:)

"Who is a friend to one who is travelling?

Who is a friend in one's own home?

Who is a friend when some business is at hand?

What is a friend in one's future existence?"

(The Bhagavā said:)

"A travelling companion is a friend to one who is travelling.

The mother is one's friend at home.

A close associate is one's friend,

time and again, when some business is at hand.

The merit of one's own good actions is one's friend in one's future existence."

End of the Mitta Sutta,
the third in this vagga.

4. Vatthu Sutta
Discourse on the Mainstay

54. (The deva said:)

"What is the mainstay of people?

Who is one's best friend in the world?

On what do the beings that live on land depend for their livelihood?"

(The Bhagavā said:)

"Children are the mainstay¹ of people.

The wife is one's best friend.

The beings that live on land depend on the rain for their livelihood."

End of the Vatthu Sutta,
the fourth in this vagga.

5. Paṭhama Jana Sutta
First Discourse on Cause of Rebirth

55. (The deva said:)

"What causes a being to come into existence?

What in him constantly runs hither and thither?

What undergoes the cycle of rebirths?

What is the great danger to a being?"

(The Bhagavā said:)

"Craving causes a being to come into existence.

His mind constantly runs hither and thither.

Beings undergo the cycle of rebirths.

1. Children are the mainstay:

This is particularly true when a parent gets old and infirm.

Dukkha is a being's greatest danger."

End of the Pathama Jana Sutta,
the fifth in this vagga.

6. Dutiya Jana Sutta

Second Discourse on Cause of Rebirth

56. (The deva said:)

"What causes a being to come into existence?
What in him constantly runs hither and thither?
What undergoes the cycle of rebirths?
From what can a being not escape?"

(The Bhagavā said:)

"Craving causes a being to come into existence.
His mind constantly runs hither and thither.
Beings undergo the cycle of rebirths.
A being cannot escape from dukkha."

End of the Dutiya Jana Sutta,
the sixth in this vagga.

7. Tatiya Jana Sutta

Third Discourse on Cause of Rebirth

57. (The deva said:)

"What causes a being to come into existence?
What in him constantly runs hither and thither.
What undergoes the cycle of rebirths?
What can he ultimately rely on?"

(The Bhagavā said:)

"Craving causes a being to come into existence.
His mind constantly runs hither and thither.
Beings undergo the cycle of rebirths.

He can ultimately rely on his actions (past and present)."

End of the Tatiya Jana Sutta,

the seventh in this vagga

8. Uppatha Sutta

Discourse Concerning that which is Not the Way

58. (The deva said:)

"What is called the wrong way?

What is being used up day and night?

What pollutes the celibate life?

What, without being water, has cleansing properties?"

(The Bhagavā said:)

"Attachment is called the wrong way (for those aspiring to Nibbāna and to good destinations).

Life is being used up day and night.

Woman pollutes the celibate life;

living beings are attached to that pollutant.

Practice of austerity and practice of celibacy,

though not water,

have cleansing properties."

End of the Uppatha Sutta,

the eighth in this vagga.

9. Dutiya Sutta

Discourse on the Companion

59. (The deva said:)

"What is the companion of a being?

What admonishes him?

Delighting in what, is a being free from all forms of dukkha?"

(The Bhagavā said:)

"Religious conviction is the companion of a being.
Wisdom admonishes him.
Delighting in Nibbāna, a being is free from all forms of
dukkha."

End of the Dutiya Sutta,
the ninth in this vagga.

10. Kavi Sutta **Discourse on the Poet**

60. (The deva said:)

"What is the basis of verse?
What gives expression to verse?
On what does verse depend?
What is the source of verse?"

(The Bhagavā said:)

"Prosody is the basis of verse.
Verse is expressed in syllables.
Verse depends on terms.
The poet is the source of verse."

End of the Kavi Sutta.
the tenth in this vagga.
End of the Jara Vagga,
the sixth in this samyutta.

Devatā Samiyutta

Namo tassa bhagavato arahato sammāsambuddhassa

(vii) ADDHA VAGGA

1. Nāma Sutta
2. Citta Sutta
3. Tanhā Sutta
4. Samyojana Sutta
5. Bandhana Sutta
6. Abbhāhata Sutta
7. Uḍḍita Sutta
8. Pihita Sutta
9. Icchā Sutta
10. Loka Sutta

(vii) Addha Vagga

1. Nāma Sutta

Discourse on Nomenclature

61. (The deva said:)

"What covers everything?

What is the thing that cannot be exceeded in number?

What single factor dominates all things?"

(The Bhagavā said:)

Nomenclature covers everything.¹

Names cannot be exceeded in number.

Nomenclature is the single factor that dominates everything."

End of the Nāma Sutta,
the first in this vagga.

2. Citta Sutta

Discourse on Mind

62. (The deva said:)

"By what is the world led?

By what is the world carried along?

What single factor dominates all things?"

(The Bhagavā said:)

"The world is led by Mind.

The world is carried along by Mind.

Mind dominates all things."

End of the Citta Sutta,
the second in this vagga.

1. Nomenclature covers everything: There is nothing in the world that goes without a name. This applies to all animate and inanimate things.

3. Tanhā Sutta **Discourse on Craving**

63. (The deva said:)

"By what is the world led?

By what is the world carried along?

What single factor dominates all things?

(The Bhagavā said:)

"The world is led by Craving.

The world is carried along by Craving.

Craving dominates all things."

End of the Tanhā Sutta,
the third in this vagga.

4. Samyojana Sutta **Discourse on Fetters**

64. (The deva said:)

"What keeps the world in fetters?

What are the legs of the world?

Eradication of what, can be called Nibbāna?"

(The Bhagavā said:)

"Pleasure keeps the world in fetters.

Thoughts are the legs of the world.

Eradication of Craving can be called Nibbāna."

End of the Samyojana Sutta,
the fourth in this vagga.

**5. Bandhana Sutta
Discourse on Bonds**

65. (The deva said:)

"What keeps the world in bonds?

What are the legs of the world?

Through abandoning what, are all the bonds cut?"

(The Bhagavā said:)

"Pleasure keeps the world in bonds.

Thoughts are the legs of the world.

Through abandoning Craving,

all the bonds are cut."

**End of the Bandhana Sutta,
the fifth in this vagga.**

**6. Abbhāhata Sutta
Discourse on what Afflicts the World**

66. (The deva said:)

"By what is the world afflicted?

What besets the world?

What is the arrow that pierces the world?

(The Bhagavā said:)

"The world is afflicted by Death.

Ageing besets the world.

Craving is the arrow that pierces the world.

Desire is constantly burning the world."

**End of the Abbhāhata Sutta,
the sixth in this vagga.**

7. Uḍḍita Sutta Discourse on Being Ensnared

67. (The deva said:)

"By what is the world¹ ensnared?²

What besets the world?

What shuts off the world?

On what does the world stand?"

(The Bhagavā said:)

"The world is ensnared by Craving

Ageing besets the world.

Death shuts off the world.³

The world stands on dukkha."

**End of the Uḍḍita Sutta,
the seventh in this vagga.**

8. Pihita Sutta Discourse on Being Shut Off

68. (The deva said:)

"What shuts off the world? .

On what does the world stand"

By what is the world ensnared?

What besets the world?"

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1. the world: loka: By this is meant both the six internal sense bases, such as the eye-base, and the external sense-bases such as visible objects.
 2. ensnared: uḍḍita: another interpretation of this term is 'hooked up' or 'tied up'.
 3. Death shuts off the world: Although just a fleething thought-moment of death-consciousness (*cuti citta*) stands between one existence and another, a being is unable to remember his acts of the previous life because of the throes of death.

(The Bhagavā said:)

" Death shuts off the world.

The world stands on dukkha.

The world is ensnared by Craving.

Ageing besets the world."

End of the Pihita Sutta,
the eighth in this vagga.

9. Icchā Sutta **Discourse on Desire**

69. (The deva said:)

"By what is the world tied up?

By putting away what, does one attain liberation?

Through abandoning what, are all the bonds cut?"

(The Bhagavā said:)

"The world is tied up by desire.

By putting away desire, one attains liberation.

Through abandoning desire,, all the bonds are cut."

End of the Icchā Sutta,
the ninth in this vagga.

10. Loka Sutta
Discourse on the World

70. (The deva said:)

"When what arises, does the world arise?

With what is the world deeply associated?

On account of what does the world come into being?

By what is the world afflicted?"

(The Bhagavā said:)

"When the six (internal sense-bases)¹ arise,

the world arises. The world is deeply associated with
the six (internal sense- bases).

On account of those very six (internal sense-bases)
does the world come into being.

And by the six (internal sense-bases)
is the world afflicted."

End of the Loka Sutta,
the tenth in this vagga.

End of the Addha Vagga,
the seventh in this samiyutta

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1. The six (internal sense-bases): The six internal sense-bases are:-
- (i) cakkhāyatana, the sense-base of the eye
 - (ii) sotāyatana, the sense-base of the ear
 - (iii) ghānāyatana, the sense-base of the nose
 - (iv) jīvhāyatana, the sense-base of the tongue
 - (v) kāyāyatana, the sense-base of the body
 - (vi) manāyatana, the sense-base of the mind

Devatā Samiyutta

Namo tassa bhagavato arahato sammāsambuddhassa

(viii) CHETVA VAGGA

1. Chetvā Sutta
2. Ratha Sutta
3. Vitta Sutta
4. Vuṭṭhi Sutta
5. Bhitā Sutta
6. Najiraṭī Sutta
7. Issariya Sutta
8. Kāma Sutta
9. Pātheyya Sutta
10. Pajjota Sutta
11. Araṇa Sutta

(viii) Chetvā Vagga

1. Chetvā Sutta

Discourse on What to Cut Off

71. The Bhagavā was staying at Savatthi... Standing at a suitable place, the deva addressed the Bhagavā in verse;

"O Gotama, cutting off what, does one live in peace?
Cutting off what, does one grieve not?

Killing what single factor do you approve of?"

(The Bhagavā said:)

"Deva, cutting off anger, one lives in peace.

Cutting off anger, one grieves not.

The killing of anger which is the root-cause of poisonous dukkha and at the end of which peace arises,¹

is praised by the ariyas.

Indeed, cutting off anger, one does not grieve."

End of the Chetvā Sutta,

the first in this vagga.

2. Ratha Sutta

Chariot Discourse

72. (The deva said:)

"What is the distinguishing mark of a chariot?

What is the distinguishing mark of fire?

What is the distinguishing mark of a country?

What is the distinguishing mark of a woman?"

1. The satisfaction of having given vent to wrath, in response to another's anger, is spoken of as the sweet peace which arises at the end of anger.

(The Bhagavā said:)

"The pennant is the distinguishing mark of a chariot.
Smoke is the distinguishing mark of fire.
The king is the distinguishing mark of a country.
The husband is the distinguishing mark of a woman."

End of the Ratha Sutta,
the second in this vagga.

3. Vitta Sutta

Discourse on Precious Possession

73. (The deva said:)

"What in the world is a person's most precious possession?

What, if performed well, brings happiness?

What, indeed, is the most delicious of all tastes?

Who is said to have the noblest way of living?"

(The Bhagavā said:)

"Religious conviction is a person's most precious possession in the world.

The ten courses of meritorious conduct,
performed well, bring happiness.

Truthfulness, indeed, is the most delicious of all tastes.

One who lives in accordance with knowledge¹ is said to have the noblest way of living."

End of the Vitta Sutta,
the second in this vagga.

1. living in accordance with knowledge: For lay persons this means living by honest means, keeping the five moral precepts, and offering daily alms-food to bhikkhus. For bhikkhus, it means using the four requisites with proper contemplation and cultivating insight-knowledge.

4. Vuṭṭhi Sutta
Rain Discourse

74. (The deva said:)

"Of those things that rise up, what is the best?
Of those things that fall down, what is topmost?
Among those that walk about, what is most excellent?
Among those that speak, who is foremost?"

(Another deva said:)

"Among the things that rise up seed-germ is the best.¹
Among the things that fall down rain is topmost.²
Among those that walk about the cow is most excellent.³

Among those that speak the son is foremost.⁴"

(The Bhagavā said:)

"Among the things that rise up knowledge (of the Path) is the best.⁵

Among the things that fall down Ignorance (avijja) is topmost.⁶

Among those that walk about (the members of) the Saṅgha are the most excellent.⁷

Among those who speak the Buddha is the foremost.⁸"

End of the Vuṭṭhi Sutta,
the fourth in this vagga.

Footnotes on Vuṭṭhi Sutta

1. seed-germ is the best:
seed-germ produce grains, the staple food of people.
2. rain is topmost:
If seed-germ is the most valuable among all things that grow on earth, its thriving depends on rain. Hence rain is topmost among things that fall to the ground.
3. the cow is most excellent:
This is because the cow gives milk from which five kinds of milk-food are prepared.
4. the son is foremost:
This is because when an offspring speaks in public it would be to the credit of the parents.
5. Knowledge (of the Path) is the best:
Knowledge means the **ariya** knowledge pertaining to Magga Insight at the four levels. Magga Insight at each level eradicates certain defilements. At the fourth level all defilements are eradicated.
6. Ignorance (**avijjā**) is topmost:
Ignorance of the Four Ariya Truths is a tenacious mental habit in worldlings comparable to the tap roots of a giant tree. It is the factor that sends the worldling down and down in the ocean of Samsāra. It is the very anti-thesis of knowledge.
7. (The members of) the Saṃgha are the most excellent:
This is because the sight of the members of the Saṃgha going about has a benign effect on those who have confidence in the Three Gems.
8. The Buddha is the foremost:
Countless numbers of beings obtain release from the ceaseless round of rebirths from listening to the Buddha's teaching.

5. Bhitā Sutta
Discourse Concerning Fear

75. (The deva said:)

"The Ariya Path has been expounded in a number of ways.

Yet what are many people in this world afraid of (and cling to false views)?¹

O Gotama, endowed with great wisdom, may I ask you this:

established in what, would one fear not the hereafter?"

(The Bhagavā said:)

"He who keeps his verbal actions and mental actions well-controlled and abstains from physical misdeeds,² who lives in a house with much food and drink, if he is well established in the four factors of religious conviction, gentleness, habit of sharing with others, and instinctive knowledge of the needs of alms-seekers, being so established, does not fear the hereafter."³

End of the Bhitā Sutta,
the fifth in this vagga.

1. As explained by the Commentary.

2. He who keeps.....misdeeds:

This refers to the ten meritorious actions comprising the four verbal ones such as refraining from falsehood, the three mental ones such as non-covetousness, and the three bodily ones such as refraining from killing.

3. does not fear the hereafter:

Because he is convinced that his meritorious actions will send him to fortunate existences only.

6. Najīrati Sutta

Discourse on What Does Not Decay

76. (The deva said:)

"What decays and what does not decay?

What is called the wrong way?

What is the danger to meritorious acts?

What is being used up day and night?

What pollutes the celibate life?

What, without being water, has cleansing properties?

"In the world how many holes are there

through which wealth leaks out?

We have come to ask the Bhagavā this question.

How shall we know the answers to it."

(The Bhagavā said:)

"The corporeality of beings is subject to decay.

Lineage is not subject to decay.

Attachment is called the wrong way

(for those aspiring to Nibbāna and to good destinations),

Greed is the danger or obstacle to meritorious acts.

Life is being used up day and night.

Woman pollutes the celibate life:

living beings are attached to that pollutant.

Practice of austerity and practice of celibacy,

though not water, have cleansing properties."

"In the world, there are six holes through

which wealth leaks out.

They are: idleness, lack of mindfulness,

lack of exertion,

lack of self-control, over-indulgence in sleep

and torpor.

Those six holes should be kept closed at all times."

End of the Najīrati Sutta,

the sixth in this vagga.

7. Issariya Sutta
Discourse on Governance

77. (The deva said:)

"In the world, what constitutes governance?

What is the highest of assets?

What in the world corrupts the weapon of knowledge?

What in the world causes disorder?

"Who is to be prevented from taking (things) away?

Who, however, is to be held dear for

taking (things) away?

Who, coming again and again,

is gladly received by the wise?"

(The Bhagavā said:)

"In the world, (the exercise of)
authority constitutes governance.

A woman is the highest of assets.¹

Anger corrupts the weapon of knowledge.²

Robbers cause disorder in the world.

"A thief is to be prevented from taking (things) away.

A samāṇa is to be held dear for taking (alms) away.

A samāṇa who comes again and again is gladly
received by the wise."

**End of the Issariya Sutta,
the seventh in this vagga.**

1. A woman is the highest of assets:

This is so in sense that a virtuous woman is indispensable whereas the most precious of physical assets may be dispensable.

2. Anger corrupts the weapon of knowledge:

An angry mind is blind to reason and thus impairs knowledge.

8. Kāma Sutta

Discourse on What Should be Done

78. (The deva said:)

"What should one who seeks his own good not give?
What should a being not give up?
What good thing should be uttered?
And what evil thing should not be uttered?"

(The Bhagavā said:)

"A person should not give himself (to be a slave).
A person should not give himself up (to carnivores).
Good words should be uttered.
Evil words should not be uttered."

End of the Kāma Sutta,
the eighth in this vagga.

9. Pātheyya Sutta

Discourse Concerning Provisions

79. (The deva said:)

"In what are the provisions for the journey wrapped
up?

What is the mainstay of wealth?

By what is mankind dragged along?

What in the world is difficult to give up?

What binds the multitude like ensnaring a bird?"

(The Bhagavā said:)

"The provisions for the journey

-
1. When one goes on a journey, one takes along provisions which are put in a packet. Here, the journey is the journey from one existence to another in Saṃsāra (the round of existences). For this, meritorious deeds form the provisions. These meritorious deeds, such as giving alms or observing morality, are made possible and secure by religious conviction (saddhā) which can be said to be the wrapping for the provisions. Religious conviction is firm belief in the consequences of actions, and in the Buddha, Dhamma and Saṃgha.

are wrapped up in religious conviction.¹
Prestigious dignity is the mainstay of wealth.
Mankind is dragged along by desire.
In the world, mundane desire is difficult to give up.
Mundane desire binds the multitude like ensnaring a
bird."

**End of the Pātheyya Sutta,
the ninth in this vagga.**

10. Pajjota Sutta Discourse on Light

80. (The deva said:)
"What in the world is light?
What in the world is wakefulness?
For those who live by working (the field).
What is their mate?¹
And what is their means of livelihood?
"What nurtures both the slothful
and the energetic just as the mother
nourishes her child?
For those who live on the land
on what do they depend for their livelihood?"
(The Bhagavā said:)
"In the world, knowledge is light.
In the world, mindfulness is wakefulness.
For those who live by working (the field),
oxen are their mates.
Their means of livelihood is ploughing.
"Rain nurtures both the slothful and the energetic
just as the mother nourishes her child.

1. mate: sahāya: this word is not in the verse itself.

Sagāthavagga samyutta

Those who live on the land
depend on rain for their livelihood."

End of the Pajjota Sutta,
the tenth in this vagga.

11. Araṇa Sutta

Discourse Concerning the Undefined

81. (The deva said:)

"Who in this world are free from defilements?
Whose practice that has been fulfilled does not perish?
In his world, who are those who thoroughly
understand mundane desire?

Who are those who have for ever freed themselves
from the slavery of Craving?

"Who, being established in morality,
is paid respect to even by father,
mother and elder brother?

Who in this world, though born into a low caste,
is paid respect to even by the members of
the ruling class?"

(The Bhagavā said:)

"In this world, the samaṇas¹ are free from defilements,
The practice of the arahats (samaṇas),
having been fulfilled, does not perish.

The samaṇas thoroughly understand mundane desire.
The samaṇas are those who have for ever freed
themselves from the slavery of Craving.

"A samaṇa who is established in morality
is paid respect to even by father,

In this sutta by the term samaṇa is meant arahat.

mother and elder brother.

In this world, a samana, though born into a low caste, is paid respect to even by the members of the ruling class.

End of the Araṇa Sutta,
the eleventh in this vagga.

End of the Chetvā Vagga,
the eighth in this samiyutta.

End of the Devatā Samiyutta.

Devaputta Samyutta

Namo tassa bhagavato arahato sammāsambuddhassa

(i) PATHAMA VAGGA

1. Paṭhama Kassapa Sutta
2. Dutiya Kassapa Sutta
3. Māgha Sutta
4. Māgadha Sutta
5. Dāmali Sutta
6. Kāmada Sutta
7. Pañcālacanda Sutta
8. Tāyana Sutta
9. Candimā Sutta
10. Sūriya Sutta

II. Devaputta Samiyutta

Group of Related Discourses to Various Named I

(i) Pathama Vagga

1. Pathama Kassapa Sutta

First Kassapa Discourse

82. Thus have I heard:

On one occasion the Bhagavā was residing at the Jetavana monastery of Anāthapiṇḍika in Sāvattihī. At that time, soon after the middle watch of the night, the deva Kassapa¹, of extremely attractive appearance, approached the Bhagavā, illuminating the entire Jetavana monastery. After paying homage to the Bhagavā he stood at a certain place. Thus standing, the deva Kassapa addressed the Buddha as follows:

"The Bhagavā has spoken of the classes of bhikkhus but has not set out instructions for a bhikkhu."²

"In that case, Kassapa, spell out the admonition that occurs to you."³

"A bhikkhu should adopt a mode of speech that is to be spoken.⁴ He should train himself in insight-meditation as becomes a bhikkhu.⁵ He should train himself in solitary seclusion. And he should practise stilling the mind.⁶

Thus said the deva Kassapa. The Teacher approved. Having noted the approval of the Teacher, the deva Kassapa paid homage to the Bhagavā, respectfully withdrew, and vanished from there.

End of the Pathama Kassapa Sutta:
the first in this vagga.

1. the deva Kassapa: In the Pāli text the term Kassapa devaputta is used. The term devātā (frequently coupled with aññatara, meaning a certain deva) is used when the name of the deva is not specified. The term devaputta is used when the name of the deva is specified as in the present sutta.
Hence the present Samiyutta has the title of Devaputta Samiyutta.
2. The deva Kassapa had heard of the Buddha's description of the classes of bhikkhus, but he had not heard of the Buddha's instructions for the bhikkhus.
3. The Bhagavā asks the deva to tell him what he understands about bhikkhu conduct because the Bhagavā knows that the deva is ready to answer, if asked to do so, and that he is also competent.
4. 'Adopt a mode of speech that is well-spoken': This refers to the bhikkhu training for perfect morality, **adhi-sīla**.
5. "He should train himself in insight-meditation as becomes a bhikkhu.": This refers to the bhikkhu training for perfect knowledge, **adhi-pañña**.
6. And he should practise stilling his mind: through attaining the eight jhānas or absorptions. This refers to bhikkhu training for perfect concentration, **adhi-citta**, The whole stanza thus embraces the entire Teaching of the Buddha.

2. Dutiya Kassapa Sutta Second Kassapa Discourse

83. The Bhagavā was at Sāvattihī... Standing at a suitable place, the deva Kassapa spoke this verse before the Bhagavā:

"If a bhikkhu is intent on Arahatta Fruition,
he should meditate through jhāna¹
to possess a mind released from defilements.
When the rising and falling of conditioned phenomena,
i.e., the world, becomes vividly known by him and
when with a mind properly directed, he no longer
clings to them, the desired result (of arahatship)
is surely at hand."

End of the Dutiya Kassapa Sutta,
the second in this vagga.

1. jhāna: This consists of concentration-meditation leading to temporary release from defilements, and insight-meditation leading to complete eradication of defilements.

3. Māgha Sutta Discourse to Māgha

84. The Bhagavā was at Sāvattihī... During that time, soon after the middle watch of the night, the deva Māgha, of extremely attractive appearance approached the Bhagavā, illuminating the entire Jetavana monastery. After paying homage to the Bhagavā, he stood at a suitable place. Thus standing, the deva Māgha addressed the Bhagavā in verse:

"O Gotama, cutting off what,
does one live in peace?

Cutting off what, does one grieve not?

Killing what single factor
do you approve of?"

(the Bhagavā said:)

"King of devas, cutting off anger,
one lives in peace.

Cutting off anger, one grieves not.

The killing of anger which is the root-cause of
poisonous dukkha and at the end of which peace arises¹
is praised by the ariyas.

Indeed, cutting off anger, one does not grieve."

End of the Māgha Sutta,
the third in this vagga.

1. The satisfaction of having given vent to wrath, in response to another's anger, is spoken of as the sweet peace which arises at the end of anger.

4. Māgadha Sutta **Discourse to Māgadha**

85. The Bhagavā was at Sāvattihī... Standing at a suitable place, the deva Māgadha addressed the Bhagavā in verse:

"How many kinds of radiance are there in the world, by which the world is illuminated?

We have come to ask the Bhagavā this question. How shall we understand this matter?"

(The Bhagavā said:)

"In the world there are four kinds of radiance; there is no fifth kind in this world.

By day shines the sun, by night shines the moon, and by day or by night fire gives light in this or that place.

But, of all things that shine, the radiance of the Self-Enlightened One stands supreme; this radiance is unsurpassed."

End of the Māgadha Sutta,
the fourth in this vagga.

5. Dāmali Sutta **Discourse to Dāmali**

86. The Bhagavā was at Sāvattihī... During that time, soon after the middle watch of the night, the deva Dāmali, of extremely attractive appearance, approached the Bhagavā illuminating the entire Jetavana monastery. After paying homage to the Bhagavā, he stood at a suitable place. Thus standing, the deva Dāmali uttered this verse before the Bhagavā:

"The arahat who has purged himself of sense-desires

should continue to practise meditation without stint. But in doing so he should not wish for any kind of existence."

(The Bhagavā said:)

"Dāmali, for an arahat no task remains to be accomplished.

Indeed, an arahat has accomplished what needs to be accomplished. So long as a person does not get a foothold in the river he needs to swim with all his bodily strength. Once he gains a foothold and is on firm ground, having passed over to the other bank, he no longer needs to struggle.

" On the same analogy, Dāmali, the *arahat* who has burnt up all defilements, and in whom āsavas are extinct and who has the highest wisdom, has reached the end of the birth-death cycle. He has reached the safety of the yonder bank of *samīsāra* (that is Nibbāna). Hence he does not need to struggle."

End of the Dāmali Sutta,
the fifth in this vagga.

6. Kāmada Sutta Discourse to Kāmada

87. The Bhavavā was staying at Sāvattī... Standing at a suitable place, the deva Kāmada addressed the Bhagavā thus: "Venerable Sir, it is difficult, ¹Venerable Sir, it is very

1. it is difficult: What the deva meant here is that it is difficult to become an ariya, that is, to attain even a single magga and phala. Kāmada was a bhikkhu who followed the teaching of Kassapa Buddha. He had striven for enlightenment for many many years but as he lacked the necessary store of merit accruing over previous existences, he died without winning the Path and was reborn as a *deva*. Hence his remarks here.

difficult."

(The Bhagavā said:)

"The seven classes of ariyas in training, being endowed fully with morality and being firmly established (in their spiritual progress), have been able to attain ariyahood, in spite of the difficulty of attaining it.

"The contentment of a bhikkhu (lit., one leading a homeless life) brings about happiness."

(The deva said:)

"Venerable Sir! Difficult it is to be contented."

(The Bhagavā said:)

"Those who delight in practising meditation day and night, and who thus enjoy tranquillity of mind, do get contentment also, in spite of the difficulty of getting it."

(The deva said:)

"Venerable Sir! Difficult it is to keep the mind steadfastly on object of meditation."

(The Bhagavā said:)

"Difficult though it is, Kāmada, those ariyas who delight in calming the sense-faculties (by meditation) do keep the mind on its object. Having broken up Death's net, they go (their way)."

(The deva said:)

"Venerable Sir! Difficult is the going. Uneven is the way."²

(The Bhagavā said:)

"Kāmada! Difficult though the going is, and uneven is

2. Difficult is the going: For a worlding who has not gained any magga, the Ariya Path of Eight Constituents is a difficult and rough way, though it is not so for an ariya.

the way, the ariyas can go that way. Non-ariyas tumble head over heels³ on that uneven way. For the ariyas that very way is quite even.

"Indeed, in a disharmonious world the ariyas are harmonious."

**End of the Kāmada Sutta,
the sixth in this vagga.**

3. tumble head over heels: Here the expression 'tumble head heels' is a metaphor signifying the failure to attain any magga owing to lack of Right View.

7. Pañcālacanda Sutta Discourse to Pañcālacanda

88. The Bhagavā was staying at Sāvattihī... Standing at a suitable place, the deva Pañcālacanda uttered this verse in the presence of the Bhagavā:

"A Buddha, Possessor of Immense Wisdom, the Great Sage, the noblest of those who have destroyed conceit, Penetratingly understands jhānas and thereby gains a foothold¹ in a constricted place."²

(The Bhagavā said:)

"Those who have gained Right Mindfulness and Right Concentration³ which lead to realization of Nibbāna find a (permanent) foothold⁴ in a constricted place."

**End of the Pañcālacanda Sutta,
the seventh in this vagga.**

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1. a foothold: okāsa: lit., space, room, place.
The foothold is gained by Jhanic attainment.
 2. constricted place: sambādhe: constricted by defiling hindrances (nīvaraṇas).
The deva Pañcālacanda, in his previous human existence, achieved the First jhāna and was reborn in the Brāhmā realm of the First Jhāna. Having passed away from the brahmā existence, he became a deva by the name of Pañcālacanda. Since he personally knew the bliss of the First Jhāna he extolled the virtue of attaining jhāna. The Buddha in his reply pointed out that the achievement of mindfulness and concentration far excels the virtues of jhāna.
 3. Right mindfulness and Right Concentration: Mindfulness here is both mindfulness in vipassanā practice and supramundane mindfulness in magga attainment. Concentration, susamāhita, too is both concentration in vipassanā practice and supramundane concentration in magga attainment.
 4. foothold: In the Pāli text, dhamma, which is taken as equivalent to okāsa: lit., space, room, place. Here the foothold is gained by magga attainment through vipassanā practice. This foothold is a permanent one whereas the foothold attained by jhānic attainment is not lasting.

8. Tāyana Sutta

Discourse Concerning Tāyana

89. The Bhagavā was staying at Sāvattihī... During that time, soon after the middle watch of the night, the deva Tāyana, who had been a founder of a creed¹ in his previous existence, of extremely attractive appearance, approached the Bhagavā illuminating the entire Jetavana monastery. After paying homage to the Bhagavā, he stood at a suitable place. Thus standing, the deva Tāyana uttered these verses in the presence of the Bhagavā:

"O Brāhmaṇa! With diligence cut off the stream of Craving, uproot sense-desire. If a bhikkhu does not abandon sense-desire, he cannot attain jhāna.

"If that effort is made, make it firmly and energetically. Indeed, the slack life of a bhikkhu will make more of the dust (of defilements) fall on him.

"It is better not to do evil; evil-doing torments one later. It is better to do a good deed as one will not be tormented by remorse for having done it.

"Bhikkhuhood, if abused or misused, drags one to the torturous realms of niraya, just as the coarse grass, if grasped wrongly cuts the hand itself.

1. a founder of a creed: Tāyana was a proponent of wrong views in his former existence in the human world. But he believed that good actions bring good results and bad actions bring bad results. He gave alms-food to those who kept the fast on fasting-days. He made it a point to see to the needs of the destitute. He built monasteries and public resthouses, dug reservoirs, sank wells, and did many deeds of merit. On account of those good deeds he was reborn in the deva world. There he discerned the liberating effects of the Buddha's Teaching, hence these verses.

"Any act perfunctorily performed, or any practice of austerity that is tarnished (by expectation of worldly gain), or the Life of Purity that is practised with doubts and misgiving, will not bring about much benefit."

Thus said the deva Tāyana. Having spoken thus and having paid homage to the Bhagavā, he respectfully withdrew and vanished from there.

Then, when the night was past, the Bhagavā said to the bhikkhus: " Bhikkhus, last night, soon after the middle watch of the night, a deva by the name of Tāyana, a founder of a creed in his previous existence, of extremely attractive appearance, approached me, illuminating the entire Jetavana monastery, and addressed me as follows:

"O Brāhmaṇa! With diligence cut off the stream of Craving, uproot sense-desires. If a bhikkhu does not abandon sense-desire, he cannot attain jhāna.

If that effort is made, make it firmly and energetically. Indeed, the slack life of a bhikkhu will make more of the dust (of defilements) fall on him.

"It is better not to do evil. Evil-doing torments one later. It is better to do a good deed, as one will not be tormented by remorse for having done it. Bhikkhuhood, if abused or misused, drags one to the torturous realms or niraya, just as the coarse grass, if grasped wrongly, cuts the hand itself.

Any act perfunctorily performed, or any practice of austerity that is tarnished (by expectation of worldly gain), or the Life of Purity that is practised with doubts and misgiving will not bring about much benefit.

Thus said the deva Tāyana. Having spoken and having paid homage to me, he respectfully withdrew and vanished from there. Bhikkhus, learn the verses of Tāyana; bhikkhus, study the verses of Tāyana: bhikkhus, bear in mind the verses of Tāyana: bhikkhus, bear in mind the verses of Tāyana; bhikkhus, they are conducive to one's welfare; they are the beginning of the Ariya Path which is the Life of Purity."

End of the Tāyana Sutta,
the eighth in this magga.

9. Candimā Sutta

Discourse Concerning Candimā

90. The Bhagavā was staying at Sāvattihī... During that time, the moon-deva Candimā was seized by Rāhu, a chief of the Asuras. Then, while in captivity the moon-deva Candimā, remembering the Bhagavā, uttered this verse:

"O Buddha the Mighty, I pay homage to you!

You are free from all bonds (such as the five aggregates, the six sense-bases).

As for me I am in a state of confinement.

May you be my refuge!"

Thereupon the Bhagavā said to Rāhu, a chief of the Asuras, concerning the moon-deva Candimā:

"The moon-deva Candimā has taken refuge in the Homage-Worthy Tathāgata;

O Rāhu, release the moon-deva.

The Buddhas always have compassion on all beings."

Then Rāhu, chief of the Asuras, released the moon-deva Candimā and made haste to Vepacitti, Lord of Asuras. Having got there, he stood at a suitable place, shaking with fear and with body hairs standing. As he stood thus, Vepacitti,

Lord of Asuras, said to him in verse:

"Rāhu, why have you released the moon-deva in such haste?

Why have you come here visibly shaken and stand in great fear?"

(Rāhu said:)

If I had not let the moon-deva go when I heard the voice of the Buddha telling me (to do so) in verse, my head would have been split into seven pieces.

If I survived at all I would have no peace!"

End of the Candimā Sutta

the ninth in this vagga.

10. Sūriya Sutta

Discourse Concerning Sūriya

91. The Bhagavā was staying at Sāvattihī... During that time, the sun-deva Sūriya was seized by Rāhu, a chief of the Asuras. Then while in captivity the sun-deva, remembering the Bhagavā, uttered this verse:

"O Buddha the Mighty, I pay homage to you!

You are free from all bonds (such as the five aggregates, the six sense-bases).

As for me I am in a state of confinement.

May you be my refuge!"

Thereupon the Bhagavā said to Rāhu, a chief of the Asuras concerning the sun-deva Sūriya;

"The sun-deva Sūriya has taken refuge in the Homage-Worthy Tathāgata;

O Rāhu, release the sun-deva.

The Buddhas always have compassion on all beings.

"O Rāhu, don't swallow the sun-deva Sūriya.

the giver of light in pitch darkness,
the superbly fiery, disc-shaped mighty one,
the mighty deity who roams the skies.

O Rāhu, let my son¹ Sūriya go."

Then Rāhu, a chief of the Asuras, released the sun-deva Sūriya and made haste to Vepacitti, Lord of Asuras. Having got there, he stood at a suitable place, shaking with fear and with body hairs standing. As he stood thus, Vepacitti, Lord of Asuras, said to him in verse:

"Rāhu , why have you released the sun-deva in such haste?

Why have you come here visibly shaken and stand in great fear?"

(Rāhu said:)

"If I had not let the sun-deva go when I heard the voice of the Buddha telling me (to do so) in verse, my head would have been split into seven pieces.

If I survived at all, I would have no peace!"

End of the Sūriya Sutta,

the tenth in this vagga.

End of the Paṭhama Vagga,

the first vagga in this samyutta.

1. my son: The Buddha calls Sūriya his son because Sūriya is an ariya, being a **sotapanna**

Devaputta Saṃyutta

Namo tassa bhagavateo arahato sammāsambuddhassa

(ii) ANĀTHAPIṆḌĪKA VAGGA

1. Candimāsa Sutta
2. Veṇḍu Sutta
3. Dīgaḷaṭṭhi Sutta
4. Nandana Sutta
5. Candana Sutta
6. Vāsudatta Sutta
7. Subrahma Sutta
8. Kakudha Sutta
9. Uttara Sutta
10. Anāthapiṇḍika Sutta

(ii) *Anāthapiṇḍika Vagga*

1. *Candimasa Sutta*

Discourse Concerning Candimasa

92. The Bhagavā was staying at Sāvattihī. During that time, soon after the middle watch of the night, the deva Candimasa, of extremely attractive appearance, approached the Bhagavā, illuminating the entire Jetavana monastery. After paying homage to the Bhagavā, he stood at a suitable place. Thus standing, the deva Candimasa uttered this verse in the presence of the Bhagavā:

"Those who, having attained jhānas
have concentration,
sagacity and mindfulness,
indeed enjoy happiness
like the deer that find a well-watered valley
which is free from gnats and mosquitoes."

(The Bhagavā said:)

"Those who, having attained jhānas,
cast off defilements by being mindful will
indeed go the yonder shore of Nibbāna
like the fish

That have been able to cut loose the net."

**End of the Candimasa Sutta,
the first in the vagga.**

2. *Veṇḍu Sutta*

Discourse to Veṇḍu

93. Standing at a suitable place, the deva Veṇḍu uttered this verse in the presence of the Bhagavā:

"Those people who are devoted to the Sugata, and
who strenuously and mindfully
engage themselves in the practice of Gotama's

Teaching enjoy happiness."

(The Bhagavā said:)

"Those who cultivate tranquillity and insight-meditation engage themselves in the practice of the doctrines expounded by me; those persons, being constantly mindful, will at the proper time not longer have to proceed to Death's domain (through final realization of Nibbāna)."

End of the Venḍu Sutta,
the second in this vagga.

3. Dighalaṭṭhi Sutta Dīghalaṭṭhi Discourse

94. Thus have I heard:

On one occasion the Bhagavā was residing in Rājagaha at Veluvana Grove, where black squirrel were fed. During that time, soon after the middle watch of the night, the deva Dīghalaṭṭhi, of extremely attractive appearance, approached the Bhagavā, illuminating the entire Veluvana Grove. After paying homage to the Bhagavā, he stood at a suitable place. Thus standing, the deva Dīghalaṭṭhi uttered this verse in the presence of the Bhagavā:

"If a bhikkhu is intent on Arahatta Fruition,
he should meditate through jhāna
to possess a mind released from defilements.
When the rising and falling of conditioned phenomena,
i.e., the world, becomes vividly known by him and
when, with a mind properly directed,
he no longer clings to them,
the desired result (of arahatship) is surely at hand."

End of the Dīghalaṭṭhi Sutta,
the third in this magga.

4. Nandana Sutta
Discourse to Nandana

95. Standing at a suitable place, the deva Nandana addressed the Bhagavā in verse:

"O Gotama, possessor of Inmense Wisdom.

May I ask you?

The Wisdom of the Bhagavā is unlimited.

What kind of person is called a man of ,morality?

What kind of person is called a man of wisdom?

What kind of perrson is beyond dukkha?

What kind of person do the devas honour?"

(The Bhagavā said:)

"A person has (mundane as well as supramundane) morality,

has (mundane as well as supramundane) knowledge,

has a mind developed through meditation,

has concentration, delights in jhāna, is mindful,

is free from all sorrows, having discarded them,

has brought about the extinction of āsavas,

and is the bearer of the final body-frame.

"A person of such attributes¹

is called a man of ,morality;

"a person of such attributes is called a man of wisdom;

a person of such attributes is beyond dukkha;

a person of such attributes is honoured by the devas."

End of the Nandana Sutta,

the fourth in this vagga.

1. A person of such attributes: That is an arahat.

5. Candana Sutta

Discourse Concerning Candana

96. Standing at a suitable place, the deva Candana addressed the Bhagavā in verse:

"Who may traverse by day or by night
the ocean of repeated rebirth, without being slothful?
Who does not sink in the depths of the saṃsāraic
ocean where there is no footing underneath and nothing
above to hang on to?"

(The Bhagavā said:)

"He who possesses morality at all times,
who is endowed with knowledge,
who has steadfast concentration,
who is intensely energetic,
and whose mind is directed to Nibbāna,
is able to traverse the ocean of repeated rebirth that is
difficult to traverse.

"He who is free from the fetters leading to rebirth in the
sensual realms,
who has transcended the fetters leading to the
(Brahmā) realms of fine-materiality, and
in whom delighted attachment has become extinct,
does not sink in the depths of the saṃsāric ocean."

End of the Candana Sutta,
the fifth in this vagga.

6. Vāsudatta Sutta*
Discourse to Vāsudatta

97. Standing at a suitable place, the deva Vāsudatta uttered this verse in the presence of the Bhagavā:

"As one pierced by a spear,
or as one whose head is on fire,
So should a bhikkhu lead a mindful life
to forsake sensual attachment."

(The Bhagavā said:)

"As one pierced by a spear,
or as one whose head is on fire,
So should a bhikkhu lead a mindful life
to abandon the illusion of Self.

End of the Vāsudatta Sutta,
The sixth in this vagga.

* Please see footnotes to Para 21, Satti Sutta, Satti Vagga.

7. Subrahma Sutta Discourse to Subrahma

98. Standing at a suitable place, the deva Subrahma addressed the Bhagavā in verse:

"My mind is always in a frightened state
and my mind is always in an alarmed state
at (the thought of) the sufferings that are
to come as well as the sufferings which have occurred.¹
If there is any way to prevent such fear
may the Bhagavā let me know it.

(The Bhagavā Said:)

"Without the cultivation of the (seven) factors of
enlightenment,²

I see no well-being for all beings.

Without austere practice,³

I see no wellbeing for all beings.

Without proper restraint of the sense-faculties⁴

I see no well-being for all beings.

Without forsaking all attachment, that is,
attaining Nibbāna,

I see no well-being for all beings".

So said the Bhagavā...p...the deva vanished there and
then.

**End of the Subrahma Sutta,
the seventh in this vagga.**

Footnotes on Subrahma Sutta

1. The deva Subrahmā was enjoying himself in the company of his one thousand wives in Nandavana Park. Five hundred of those celestial beauties were up in the branches of the coral (*pā-ricchattaka*) tree singing in chorus while plucking and throwing down the deep red fowers of the tree for the five hundred remaining beauties at the foot of the tree, where Subrahmā was seated, to gather them for making garlands with which to adorn their beloved husband. Suddenly there was a break in the flow of the falling flowers and the singing above. Subrahmā noticed this. He exercised his divine eye to see what had happend to his five hundred beloved maidens up in the tree and saw to his consternation that all of them had passed away and were now suffering in the lowest tortuous realm of niraya. He understood that the force of the merit which had caused them to beome devas had come to an end. Being deeply concerned about his own life expectancy, he applied his mind to his own fate and saw that in only seven days he and the remaining five hundred wives were going to share the same fate as the first five hundred. He was greatly alarmed at the prospect. And he knew that no one but the Buddha could allay his fears. So he went straight to the Buddha and uttered these verses.
On hearing this discourse the deva Subrahmā (and his five hundred wives who accompanied him, vide Sub-Commentary) attained Sotāpatti Magga and escaped falling to the four miserable realms such as niraya.
2. factors of enlightenment:
bojjhaṅga (bodhi, knowledge; aṅga, element, factor).
The seven factors: (i) *sati*, mindfulness, (ii) *dhammavicaya*, investigative knowledge, (iii) *vīriya*, effort, (iv) *pīti*, delightful satisfaction, (v) *passaddhi*, tranquillity, serenity, (vi) *samādhi*, concentration, (vii) *upekkhā*, equanimity or balanced outlook on things.
3. austere practice: *tapa*: According to the Commentary the term *tapa* here refers to *dutaṅga*, those austere practices which are permitted by the Buddha.
4. the sense-faculties: *indriya*:
The six *indriyas* are;
(i) *Cakkhundriya*, the faculty of sight;
(ii) *Sotindriya*, the faculty of hearing;
(iii) *Ghānindriya*, the faculty of smell;
(iv) *Ĵivhindriya*, the faculty of taste;
(v) *Kāyindriya*, the faculty of touch;
(vi) *Manindriya*, the faculty of thought.

8. Kakudha Sutta Discourse to Kakudha

99. Thus have I heard:

On one occasion the Bhagavā was residing in the Añjana sanctuary near Sāketa. During that time, soon after the middle watch of the night, the deva Kakudha,¹ of extremely attractive appearance, approached the Bhagavā, illuminating the entire Añjana Wood. After paying homage to the Bhagavā, he stood at a suitable place. Thus standing, the deva kakudha said to the Bhagavā:

"Samaṇa, are you delighted?"

"On getting what, friend?"

"In that case, samaṇa, are you sad?"

"At the decay of what, friend?"

"In that case, samaṇa,

are you niether delighted nor sad?"

"That indeed is so, friend"

"How now, bhikkhu, have you no sorrow,
have you no delight?

Does not boredom oppress you
who lead a solitary life?"

"Yakkha (i.e. deva). I am indeed free from sorrow.
Besides, I have no delight.

Further, though I lead a solitary life,
no boredom ever oppresses me.

"How is it, bhikkhu, that you know no sorrow?

How is it that you have no delight?"

How is it that boredom does not oppress you

1. Kakudha: The deva referred to here, Kakudha, was actually a brahmā.

who leads a solitary life?"

"For one who has sorrow there indeed is (Craving for) delight.²

For one who has delight, there indeed is sorrow.³

For a bhikkhu there is no delight no sorrow.

Friend, you should know thus."

"Only after a long time do I see in the world

One in whom āsavas are extinct,

and in whom defilements have been extinguished,

and who, being without delight and without sorrow,

has crossed the ocean of Craving."

**End of the Kakudha Sutta,
the eighth in this vagga.**

9. Uttara Sutta

Discourse to Uttara

100. The Bhagavā was staying at Rājagaha. Standing at a suitable place, the deva Uttara uttered this verse in the presence of the Bhagavā:

"Life inevitably moves towards death.

Short indeed is life. There is no protection from the approach of ageing.

"He who sees these (three) dangers of death should perform meritorious deeds that bring happiness."

-
1. Someone in trouble naturally longs for a life that is easy and pleasant. Such longing is Craving for pleasure, and delight is that Craving.
 2. Someone who is enjoying a good life gets upset when the good life leaves him. His sorrow arises from the change in his situation.

(The Bhagavā said:)

"Life inevitably moves towards death.

Short indeed is life.

Tere is no protection from the approach of ageing.

"He who sees these (three) dangers of death,
and who aspires to realise Nibbāna,
should forsake the worldly objects of Craving
(i.e., the three states of existence).

**End of the Uttara Sutta,
the ninth in this vagga.**

10. Anāthapiṇḍika Sutta

Discourse Concerning Anāthapiṇḍika

101. Standing at a suitable place, the deva Anāthapiṇḍika uttered these verses¹ in the presence of the Bhagavā:

"This Jetavana monastery, which is constantly frequented by the community of bhikkhus, and which is the residence of the Lord of the Dhamma, is a source of joy to me.

"It is action, knowledge, concentration, morality and virtuous living, and not lineage or wealth that make beings pure.

"Therefore the wise man, perceiving where his true interest lies, should contemplate the true nature of the five khandha aggregates.

By doing so he attains purity realising the Four Ariya Truths.

1. These verses: see para 48 Jetavana Sutta.

"All bhikkhus who have reached Nibbāna are equal in that respect to Sāriputta, but Sāriputta excels all of them in knowledge, in morality and in tranquillity."

Thus said the deva Anāthapiṇḍika. Having spoken thus and having paid homage to the Bhagavā and showing great respect, he vanished from there.

Then when the night was past the Bhagavā said to the bhikkhus: "Bhikkhus, last night, soon after the middle watch of the night, a certain deva of extremely attractive appearance approached me, illuminating the entire Jetavana monastery. After paying homage to me, he stood at a suitable place. Thus standing, he uttered these verses in my presence:

"This Jetavana monastery, which is constantly frequented by the community of bhikkhus, and which is the residence of the Lord of the Dhamma, is a source of joy to me.

"It is action, knowledge, concentration, morality and virtuous living, and not lineage or wealth that makes beings pure.

"Therefore the wise man, perceiving where his true interest lies, should contemplate the true nature of the five khandha aggregates. By doing so he attains purity by realising the Four Ariya Truths.

"All bhikkhus who have reached Nibbāna are equal in that respect to Sāriputta, but Sāriputta excels all of them in knowledge, in morality and in tranquillity."

"Bhikkhus, that deva, having spoken those verses, having paid homage and showing great respect to me,

vanished form there."

When this was said, the Venerable Ananda said thus to the Bhagavā: "Venerable Sir, that must have been the deva Anāthapiṇḍika, for Anāthapiṇḍika the householder had great devotion for the Venerable Sāriputta."

"Good, good, Ananda. Ananda, you have arrived at what should be arrived at by reasoning. Ananda, that was indeed the deva Anāthapiṇḍika."

**End of the Anāthapiṇḍaka Sutta,
the tenth in this vagga.**

**End of the Anāthapiṇḍika Vagga,
the second in the samyutta.**

Devaputta Samiyutta

Namo tassa bhagavato arahato sammāsambuddhassa

(iii) NĀNĀTITTHIYA VAGGA

1. Siva Sutta
2. Khema Sutta
3. Serī Sutta
4. Ghaṭikāra Sutta
5. Jantu Sutta
6. Rohitassa Sutta
7. Nanda Sutta
8. Nandivīsāla Sutta
9. Susima Sutta
10. Nānātittthiyasāvaka Sutta

iii. Nānātitthiya Vagga

1. Siva Sutta

Discourse to Siva

102. Thus have I heard:

Once the Bhagavā was residing at the Jetavana monastery of Anāthapiṇḍika in Sāvattī. During that time, soon after the middle watch of the night, the deva Siva, of extremely attractive appearance, approached the Bhagavā, illuminating the entire Jetavana monastery. After paying homage to the Bhagavā, he stood at a suitable place. Thus standing, he uttered these verses in the presence of the Bhagavā:

"One should associate only with the virtuous;
one should make friends with the virtuous.
Knowing the moral principles of the virtuous,
one becomes nobler, and is not base.

"One should associate only with the virtuous;
one should make friends with the virtuous.
Knowing the moral principles of the virtuous,
one gains knowledge from them and not from
others (i.e., fools).

"One should associate only with the virtuous;
one should make friends with the virtuous.
Knowing the moral principles of the virtuous,
one does not grieve amidst the grief-stricken people.

"One should associate only with the virtuous;
one should make friends with the virtuous.
Knowing the moral principles of the virtuous,
one shines forth among kinsmen.

"One should associate only with the virtuous;
one should make friends with the virtuous.
Knowing the moral principles of the virtuous,
beings get reborn in the fortunate planes of exist-
ence.

"One should associate only with the virtuous;
one should make friends with the virtuous.
Knowing the moral principles of the virtuous,
beings remain in a happy state for long."

Then the Bhagavā responded to the deva Siva by means of verse:

"One should associate only with the virtuous;
one should make friends with the virtuous.
Knowing the moral principles of the virtuous,
one gets free from all dukkha."

**End of the Siva Sutta,
the first in this vagga.**

2. Khema Sutta The Khema Discourse

103. Standing at suitable place, the deva Khema uttered these verses in the presence of the Bhagavā:

"Foolish and ignorant persons who do wicked deeds
productive of bitter fruit conduct themselves as their
own foe.

"That deed is not good which brings remorse and
which results in weeping and wailing.

"That deed is good which does not bring remorse, and which results in the doer being pleased and glad.

"If one knows what is beneficial to oneself, one should act early to gain that (benefit).

A wise and discerning person should not (belatedly) exert himself with the mentality of a cartman (who got the axle of his cart broken).

"Just as a cartman who, departing from the smooth and level highway, goes up the rugged road broods over the broken axle of his cart, so the stupid person who, departing from the right way, follows the wrong way broods over his lot when he approaches Death's mouth, like a cartman with a broken axle."

End of the Khema Sutta,
the second in this vagga.

3. Serī Sutta **Discourse Concerning Serī**

104. Standing at a suitable place, the deva Serī spoke in verse to the Bhagavā:

"Food¹ is highly desired both by man and deva alike. That being so, how can there be any living being² that would not hanker after food?"

(The Bhagavā said:)

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1. food: **anna** in the text. See footnote 1 to Anna Sutta of Āditta vagga
 2. living being: **yakkha** in the text. See footnote 2 to Anna Sutta of Āditta vagga

"For those who make offerings of food with a clear mind and with full faith in the merit therein (the merit of) the food offering follows them both in this life and in the hereafter.

"Therefore, removing stinginess and overcoming its uncleanness, one should give in charity.

Good deeds stand one in good stead in the future worlds.

(The deva said:)

"Marvellous indeed, Venerable Sir!

Extraordinary indeed, Venerable Sir!

Venerable Sir, the following has been well said by the Bhagavā:

"For those who make offerings of food with a clear mind and with full faith in the merit therein (the merit of) the food offering follows them both in this life and in the hereafter.

'Therefore, removing stinginess and overcoming its uncleanness, one should give in charity.

Good deeds stand one in good stead in the future worlds.'

"Venerable Sir, it happened in the past that I was a king by the name of Serī. I was in the habit of giving alms and was a generous donor. I always extolled the virtues of charity. Venerable Sir, I gave alms at the four city-gates to samaṇas and brāhamaṇas, destitutes, wayfarers, inspirers of charity and beggars.

Then, Venerable Sir, my womanfolk came and said to me thus: 'Alms have been offered by Majesty whereas

alms have not been offered by us. It would be good if Your Majesty were to make it possible (by providing funds) for alms to be offered by us also and for deeds of merit to be performed by us.' Venerable Sir, on this request I thought to myself, 'Now I have been giving alms and have been a generous donor; I have always extolled the virtues of alms-giving, what should I say to those people who say they will offer alms?' Venerable Sir, I then assigned the first city-gate to my womenfolk who offered alms there. My own offering of alms was withdrawn from there.

"Then, Venerable Sir, the vassal rulers came and said to me thus: 'Alms have been offered by Your Majesty, and alms have been offered by your womenfolk whereas alms have not been offered by us. It would be good if Your Majesty were to make it possible (by providing funds) for alms to be offered by us also and for deeds of merit to be performed by us.' Venerable Sir, on this request I thought to myself ' Now I have been giving alms and have been a generous donor; I have always extolled the virtues of alms-giving, what should I say to those people who say they will offer alms?' Venerable Sir, I then assigned the second city-gate to the vassal rulers who offered alms there. My own offering of alms was withdrawn from there.

Then, Venerable Sir, the men of my armed forces came and said to me thus: 'Alms have been offered by Your Majesty, alms have been offered by your womenfolk and alms have been offered by your vassal rulers whereas alms have not been offered by us. It would be good if Your Majesty were to make it possible (by providing funds) for alms to be offered by us also and for deeds of merit to be performed by us. 'Venerable Sir, on this request I thought to myself, ' Now I have been giving alms and have been a generous donor; I have always extolled the virtues of alms-

giving; what should I say to those people who say they will offer alms?' Venerable Sir, I then assigned the third city-gate to the men of my armed forces who offered alms there. My own offering was withdrawn from there.

"Then, Venerable Sir, the brahmins and the householders came and said to me thus: 'Alms have been offered by Your Majesty, alms have been offered by your women-folk, alms have been offered by the vassal rulers, alms have been offered by the men of your armed forces whereas alms have not been offered by us. It would be good if Your Majesty were to make it possible (by providing funds) for alms to be offered by us also and for deeds of merit to be performed by us.' Venerable Sir, on this request I thought to myself, 'Now I have been giving alms and have been a generous donor; I have always extolled the virtues of alms-giving; what should I say to those people who say they will offer alms?' Venerable Sir, I then assigned the fourth city-gate to the brahmins and the householders who offered alms there. My own offering of alms was withdrawn from there.

"Then, Venerable Sir, my servicemen came and said to me thus: 'Your Majesty, now alms are not given anywhere by your Majesty.' When this was said, Venerable Sir, I said thus to those servicemen: In that case, men, of the revenues produced in the outlying districts, send in half to the Palace; give away the other half to samaṇas and brāhmaṇas, destitutes, wayfarers, inspirers of charity and beggars in those very districts. ' Venerable Sir, I do not know the extent of my good works, my meritorious actions that I performed for a long long time, either in terms of merit gained or of the results of good deeds or of the duration to be spent in the deva realm.

Marvellous 'indeed, Venerable Sir! Marvellous in-

deed, Venerable Sir! Extraordinary indeed, Venerable Sir! Venerable Sir, the following has been well said by the Bhagavā:

"For those who make offerings of food with a clear mind and with full faith in the merit therein, (the merit of) the food offering follows them both in this life and in the hereafter.

Therefore, removing stinginess and overcoming its uncleanness,
one should give in charity.
Good deeds stand one in good stead in the future worlds."

**End of the Serī Sutta,
the third in this vagga**

4. Ghaṭikāra Sutta Discourse to Ghaṭikāra

105. Standing at a suitable place, the brahma¹ Ghaṭikā-ra, uttered these verses in the presence of the Bhagavā:

"Seven bhikkhus have been reborn in the Aviha Brahmā realm, and have been released from all defilements (through attainment of arahatship). Extinct in them are attachment and hatred. They have transcended Craving in the world of sentient beings.

"Who are the bhikkhus that have crossed over the mire (of defilements), death's domain, difficult of traversing?

1. In the text, devaputta.

Who are the ones that have left behind the human frame¹ and have destroyed bonds that cause rebirth in the deva realms?²

"Upaka, Palagaṇḍha, Pukkusāti, the trio, and then Bhaddiya, Khaṇḍhadeva, Bhāhuraggi and Singiya - these seven have left behind their human frame and (also) have destroyed bonds that cause rebirth in the deva realms."

(The Bhagavā said:)

"You speak of the faultlessness of these bhikkhus who have been able to do away with Mara's snare. Knowing whose teaching have they been able to break up the bonds of existence?"

(The brahmā said:)

"It was only after knowing the Bhagavā's teaching that they have been able to break up the bonds of existence.

Without the Bhagavā they would not have been able to break up the bonds of existence.

Without the Bhagava's teaching they would not have been able to do so.

"In Nibbāna mind and matter cease utterly.

In this Teaching those bhikkhus comprehended that Nibbāna and have (accordingly) been able to break up the bonds of existence."

Footnotes 1, 2: Please see footnotes under Ghaṭikāra Sutta No.50 above.

(The Bhagavā said:)

"You say what is profound,
what is difficult to know,
what is particularly subtle to be perceived.
Knowing whose teaching do you speak in such
terms?"

(The brahmā said:)

"In the past I had been a potter by the name of
Ghaṭikārā- in the village of Vekāṅga.
I looked after my parents. And I was a lay disciple of
Kassapa Buddha.
I abstained from sex and led a pure life being devoid
of sensual desire.¹
And I was of the same village as yourself and was an
old friend of yours.

"I know of the seven bhikkhus who have been re-
leased from defilements (through attainment of
arahatship) in whom attachment and hatred are ex-
tinct, and who have transcended Craving in the world
of sentient beings."

(The Bhagavā said:)

"Bhaggava², what you said is just as what had taken
place in the past.
You had been a potter in the village of Vekāṅga.
You looked after your parents. And you were then a
lay disciple of Kassapa Buddha.

Footnotes 1, 2: Please see footnotes under Ghaṭikāra Sutta No.50
above.

"We belonged to the same village and were friends. You abstained from sex and led a pure life being free from sensual desire."

(Addendum by the Theras of the First Synod.)

Thus took place the reunion of two persons who were friends in a former existence and who both had cultivated their minds and who were bearers of their last mortal frames.

**End of the Ghaṭikāra Sutta,
the fourth in this vagga.**

5. Jantu Sutta The Jantu Discourse

106. Thus have I heard:

At one time many bhikkhus were residing in a forest monastery on the slopes of the Himalayas in the Country of Kosala. There they were living in a perplexed state of mind¹, arrogant, vainglorious (about their fine robes and alms-bowl), rough-tongued, loose-tongued, lacking in mindfulness, lacking in clear comprehension, unsettled in mind, distracted continuously and without any control of their sense-faculties.

Then, on a certain uposatha (sabbath) day, the fifteenth day of the month, the deva Jantu approached those bhikkhus and spoke to them in verse:

"In the past, the bhikkhus who were disciples of Gotama sought for food without being attached to it and sought for shelter without being attached to it, thus leading a peaceful life.

1. In a perplexed state of mind: the inability of the group of bhikkhus, owing to lack of knowledge about vinaya rules, to distinguish between what is proper for them and what is not, so that they considered what is improper as proper and vice versa.

Understanding the impermanence of the world, they made an end of dukkha.

With my palms lifted together in reverence to the Saṃgha, may I address certain bhikkhus here.

They are just like a (vile) village headman in a village making a wrongful living.

They overeat and fall asleep in other peoples' places. Such bhikkhus are forsaken (and left helpless) just like discarded corpses.

I say this referring only to those (bhikkhus) who are lacking in mindfulness.

To those bhikkhus who remain mindful, I do pay homage."

**End of the Jantu Sutta,
the fifth in this vagga.**

6. Rohitassa Sutta Discourse to Rohitassa

107. The Bhagavā was staying at Sāvattihī... Standing at a suitable place, the deva Rohitassa said thus to the Bhagavā:

"Venerable Sir! Is it possible, by going, for one to know, or to see, or to reach the end of the world where there is no birth nor ageing nor death nor passing away nor arising again (in another existence)?

"Friend, I do not say that the end of the world¹, where there is no birth nor ageing nor death nor passing away nor arising again, could be known or seen or reached, by going there."

"Marvellous indeed, Venerable Sir! Extraordinary indeed, Venerable Sir! How well it is said by the Bhagavā: 'I do not say that the end of the world where there

is no birth nor ageing nor death nor passing away nor arising again could be known or seen or reached, by going there."

"Venerable Sir, what happened in the past was that I, son of a villager, was a hermit named Rohitassa who was possessed of great powers and could fly in the air. Venerable Sir, my speed was like that of a swift arrow which, being shot effortlessly from a strong bow by a master archer who is well-practised, well-trained, dexterous, acclaimed as skilled (at exhibition), might speed across the shadow of a palm tree. And my stride was equal to the distance from the Eastern Ocean to the Western Ocean.

"Venerable Sir, there arose in me such a wish as this: 'I will reach the end of the world by going there'. Then, Venerable Sir, I who possessed such speed and such a stride, having gone on and on for a hundred years, without spending much time on having food, water, refreshments, snacks, in urinating and defecating and in sleeping and resting, though I lived for a hundred years in the remaining hundred years of my life-span, died on the way without reaching the end of the world.

"Marvellous indeed, Venerable Sir! Extraordinary indeed, Venerable Sir! How well it is said by the Bhagavā: 'I do not say that the end of world where there is no birth nor ageing nor death nor arising again could be known or seen or reached, by going there.'"

(The Bhagavā said:)

"But, neither do I say, friend, that without reaching

1. The end of the world:

What Rohitassa was referring to was the physical universe, *okāsaloka*, whereas the Buddha's reply relates to *saṅkhāraloka*, the conditioned mind-matter complex. The deva Rohitassa thought the Buddha was referring to the physical universe. Hence his words of admiration.

the end of the world¹ one could make an end of dukkha. As a matter of fact, friend, it is based on this very body which is a fathom long and which has perception and mind that I declare the Truth of dukkha, the Truth of the origin of dukkha, the Truth of the cessation of dukkha and the Truth of the practice that leads to the cessation of dukkha².

"The end of the world cannot at all be reached by going there; there can be no emancipation from dukkha without reaching the end of the world³.

Therefore, indeed, the wise one who knows the world in all its aspects, who has reached the end of the world (i.e., has realised Nibbāna), who has fulfilled the Life of Purity, who has extinguished the defilements does not long for either this existence or future existence, because he understands the end of the world."

End of the Rohitassa Sutta,
the sixth in this vagga.

7. Nanda Sutta **Discourse to Nanda**

108. Standing at a suitable place, the deva Nanda uttered these verses in the presence of the Bhagavā:

"Time passes by; days and nights pass by swiftly. The stages of life (youth, middle age, and old age) progressively pass by.

He who sees the (three) dangers of death should perform meritorious deeds that bring happiness."

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1. the end of the world: Here Nibbāna is meant, since by the word 'the world' the buddha meant the conditioned mind-matter complex.
 2. the Truth of dukkha etc. Vide the Commentary.
 3. See footnote 1.

(The Bhagavā said:)

"Time passes by; days and nights pass by swiftly.

The stages of life progressively pass by.

He who sees the (three) dangers of death and wishes for the peace (of Nibbāna) should forsake the worldly objects of Craving (i.e., the three states of existence).

**End of the Nanda Sutta,
the seventh in this vagga.**

**8. Nandivīsāla Sutta
Discourse to Nandivīsāla**

109. Standing at a suitable place, the deva Nandivīsāla spoke to the Bhagavā in verses:

"O Mighty One!

The body has four postures; it has nine orifices¹; it is filled with faeces; it is bound up with greed; it comes into being in the marsh (of the mother's womb). In what way can there be escape from this body?

(The Bhagavā said:)

"By cutting off the cords of enmity, the thongs of defilements, evil desire which is greed, and by uprooting Craving, there will be escape from the body."

**End of the Nandivīsāla Sutta,
the eighth in this vagga.**

1. See footnote 1 of Catucakka Sutta, Satti Vagga.

9. Susima Sutta
Discourse to Susima

110. The Bhagavā was staying at Sāvattihī... Then the Venerable Ānanda approached the Bhagavā, made obeisance to him, and sat at a suitable place. To Ānanda thus seated, the Bhagavā said: "Ānanda, do you too like Sāriputta?"

"Venerable Sir, how could anyone who is not stupid, not evil-minded, not confused or not unbalanced in mind help liking the Venerable Sāriputta? Venerable Sir, the Venerable Sāriputta is wise¹; Venerable Sir, the Venerable Sāriputta has great wisdom, Venerable Sir, the Venerable Sāriputta has wide knowledge; Venerable Sir, the Venerable Sāriputta has a lively intelligence; great wisdom; Venerable Sir, the Venerable Sāriputta has swift intelligence; Venerable Sir, the Venerable Sāriputta has a sharp intellect; Venerable Sir, the Venerable Sāriputta has penetrative knowledge; Venerable Sir, the Venerable Sāriputta has few wants; Venerable Sir, the Venerable Sāriputta has contentment; Venerable Sir, the Venerable Sāriputta cherishes seclusion²; Venerable Sir, the Venerable Sāriputta is detached; Venerable Sir, the Venerable Sāriputta is energetic (in exercising mindfulness); Venerable Sir, the Venerable Sāriputta is prompt with admonition; Venerable Sir,

1. Sāriputta is wise: The term 'wise' here signifies having skilled understanding in these four areas: elements, sensebases, Theory of Cause and Effect and appropriateness or inappropriateness' (dhātu, āyatana, paṭicca samuppāda, thānāṭhāna).

2. Cherishes seclusion:

Seclusion or detachment (viveka) is of three kinds: bodily seclusion abiding in solitude; mental seclusion, the inner detachment from sensuous things; being detached from all conditioned things which means realizing Nibbāna.

the Venerable Sāriputta is responsive to advice; Venerable Sir, the Venerable Sāriputta is exhortative; Venerable Sir, the Venerable Sāriputta is promptly censorious of evil. Venerable Sir, how could anyone who is not stupid, not evil-minded, not confused or not unbalanced in mind help liking the Venerable Sāriputta?"

"Quite so, Ānanda," said the Bhagavā, "Quite so. How could anyone who is not stupid, not evil-minded, not confused or not unbalanced in mind help liking Sāriputta? Ānanda, Sāriputta is wise; Ānanda Sāriputta has great wisdom; Ānanda, Sāriputta has wide knowledge; Ānanda Sāriputta has a lively intelligence; Ānanda, Sāriputta has a lively intelligence; Ānanda, Sāriputta has a swift intelligence; Ānanda, Sāriputta has a sharp intellect; Ānanda, Sāriputta has penetrative knowledge; Ānanda, Sāriputta has few wants; Ānanda, Sāriputta has contentment; Ānanda, Sāriputta cherishes seclusion; Ānanda, Sāriputta is detached; Ānanda, Sāriputta is energetic (in exercising mindfulness); Ānanda, Sāriputta is prompt with admonition; Ānanda, Sāriputta is responsive to advice; Ānanda, Sāriputta is exhortative; Ānanda, Sāriputta is promptly censorious of evil. Ānanda, how could anyone who is not stupid, not evil-minded, not confused or not unbalanced in mind help liking Sāriputta?"

Then, when praise of the Venerable Sāriputta was thus spoken, the deva Susima, surrounded by a great company of devas, approached the Bhagavā and, making obeisance to the Bhagavā, stood at a suitable place. Standing thus, he addressed the Bhagavā as follows:

"Quite so, Bhagavā Quite so Sugata! Venerable Sir, how could anyone who is not stupid, not evil-minded, not confused or not unbalanced in mind help liking the Venerable Sāriputta? Venerable Sir, the Venerable Sāriputta is

wise; Venerable Sir, the Venerable Sāriputta has great wisdom; Venerable Sir, the Venerable Sāriputta has wide knowledge; Venerable Sir, the Venerable Sāriputta has a lively intelligence; Venerable Sir, the Venerable Sāriputta has swift intelligence; Venerable Sir, the Venerable Sāriputta has a sharp intellect; Venerable Sir, the Venerable Sāriputta has penetrative knowledge; Venerable Sir, the Venerable Sāriputta has few wants; Venerable Sir, the Venerable Sāriputta has contentment; Venerable Sir, the Venerable Sāriputta cherishes seclusion; Venerable Sir, the Venerable Sāriputta is detached; Venerable Sir, the Venerable Sāriputta is energetic (in exercising mindfulness); Venerable Sir, the Venerable Sāriputta is prompt with admonition; Venerable Sir, the Venerable Sāriputta is responsive to advice; Venerable Sir, the Venerable Sāriputta is exhortative; Venerable Sir, the Venerable Sāriputta is promptly censorious of evil. Venerable Sir, how could anyone who is not stupid, not evil-minded, not confused or not unbalanced in mind help liking the Venerable Sāriputta?

"Venerable Sir, I also have, at every assembly of devas that I attended, heard these very words of praise resound; 'The Venerable Sāriputta is wise; the Venerable Sāriputta has great wisdom; the Venerable Sāriputta has wide knowledge; the Venerable Sāriputta has a lively intelligence; the Venerable Sāriputta has swift intelligence; the Venerable Sāriputta has a sharp intellect; the Venerable Sāriputta has penetrative knowledge; the Venerable Sāriputta has few wants; the Venerable Sāriputta has contentment; the Venerable Sāriputta cherishes seclusion; the Venerable Sāriputta is detached; the Venerable Sāriputta is energetic (in exercising mindfulness); the Venerable Sāriputta is prompt with admonition; the Ven-

erable Sāriputta is responsive to advice; the Venerable Sāriputta is exhortative; the Venerable Sāriputta is promptly censorious of evil. Venerable Sir, how could anyone who is not stupid, not evil-minded, not confused or not unbalanced in mind help liking the Venerable Sāriputta?"

Then, when praise of the Venerable Sāriputta was thus spoken the deva companions of the deva Susima, being pleased, being joyful, being filled with delightful satisfaction and gladness, caused a display of variegated lights to appear, just as a (lapis lazuli) gem, brilliant, genuine eight faceted and well-cut, when placed on a piece of scarlet velvet shines, blazes and looks splendid.

Or to take another example: just as a gold ornament made of the most precious kind of gold that has been purified by the bellows of the skilled master goldsmith, when placed on a piece of scarlet velvet, shines, blazes and looks splendid, so in the same way when praise of the Venerable Sāriputta was thus spoken, the deva companions of the deva Susima, being pleased, being joyful, being filled with delightful satisfaction and gladness, caused a display of variegated lights to appear.

Or to take yet another example: just as the Morning star at dawn in the Sarada season, shines, blazes and looks splendid, in a clear sky free of cloud, so in the same way when praise of the Venerable Sāriputta was thus spoken, the deva companions of the deva Susima, being pleased, being joyful, being filled with delightful satisfaction and gladness, caused a display of variegated lights to appear.

Or to take yet another example: just as the Sun, rising in a clear sky free of cloud in the Sarada season, disperses the darkness in the whole of the sky and shines, blazes and looks splendid, so in the same way when praise of the Venerable Sāriputta was thus spoken the deva companions

of the deva Susima, being pleased, being joyful, being filled with delightful satisfaction and gladness caused a display of variegated lights to appear.

Then, the deva Susima uttered this varse in the presence of the Bhagaā with reference to Venerable Sāriputta:

"Widely acknowledged as wise, the Arahāt Sāriputta knows no anger, has few wants, delights in virtuous practices, is self-disciplined and is (therefore) praised by the Teacher!"

Then, the Bhagavā replied in verse to the deva Susima, with reference to the Venerable Sāriputta:

"Widely acknowledged as wise, Sāriputta knows no anger, has few wants, delights in virtuous practices, is self-disciplined, is thoroughly self-disciplined and looks forward to the time for complete cessation of five khandha aggregates (i.e., Anupādisesanibbāna)."

End of the Susima Sutta,
the ninth in this vagga.

10. Nānātittthiyasāvaka Sutta

Discourse to Followers of Various Other Faiths

111. Thus have I heard:

At one time the Bhagavā was residing near Rājagaha at the Veḷuvana Grove where black squirrels were fed. During that time, soon after the middle watch of the night, the devas Asama, Sahali, Nīka, Ākoṭaka, Vegabbhari, Māṇavagāmiya, who were followers of the teachers of

many and various other faiths¹ and who were of extremely attractive appearance, approached the Bhagavā, illuminating the entire Veluvana Grove. Having made obeisance to the Bhagavā, uttered this verse in the presence of the Bhagavā, with reference to Pūraṇa Kassapa:

"In this world (Pūraṇa) Kassapa does not view mutilation, killing, injuring or depriving other of properties either as evil or good done by oneself.

He (thus) sets forth a refuge (for people)².

Indeed, our Teacher is worthy of honour."

"Then, the deva Sahali uttered this verse in the presence of the Bhagavā with reference to Makkhali Gosāla:-

"Through self-mortification and abhorrence (of evil), he (Makkhali) has his mind well under control. Keeping away from controversy with people, he refrains from untruth and is always truthful. In fact, he never commits such acts of evil."

Then the deva Nīka, uttered this verse in the presence of the bhagavā with reference to Nigaṇṭha Nāṭaputta:

"The bhikkhu (Nāṭaputta) abhors evil and is endowed with mature wisdom. He is disciplined in four

1. Followers of the teachers of many and various other faiths: Except for the deva Māṇavagāmiya, the devas who come and utter praises for the teachers of other faiths were in their former births followers of the various great teachers who declared themselves as Buddhas. In spite of being followers of Pūraṇa Kassapa etc., these devas had been believers in kamma and performers of good deeds, as a result of which they were reborn in the deva world. In their ignorance of the truth, they believe that they owe their fortunate destination in the deva world to their confidence in those religious teachers.
2. a refuge (for people): what is implied here is that such a view sets people's minds at ease.

degrees of self-restraint¹. He reveals what is seen or heard. Indeed, he is past wrong-doing."

Then the deva Ākoṭaka, uttered this verse in the presence of Bhagavā with reference to the various teachers of other faiths:

"Pakudha Kaccāyana, Nigaṇṭha (Nātaputta), Makkhali (Gosāla), and Pūraṇa (Kassapa)-all of these teachers of various sects have attained the height of holiness.

Indeed, they all are not far from the virtuous (i.e., they are not different from the virtuous)."

Then the deva Vegabbhari retorted against the deva Ākoṭaka, by the following stanza:

"Just by going about together with the lion the despicable dark jackal cannot in the least be the equal of the lion.

Those teachers of various sects practise nudity, speak falsehood and follow dubious practices.

No resemblance is there between them and the virtuous!"

Then the wicked Māra possessed Vegabbhari and uttered this verse in the presence of the Bhagavā:

"Those teachers strive earnestly in practising self-mortification through abhorrence (of evil).

They safeguard themselves against defilements². They are enamoured of sensual objects such as attractive visual objects and they long for the delights of deva world (which they believe can be obtained by such

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1. four degrees of self-restraint: A nigaṇṭha abstains from using any cold water. He abstains from all evil; he shakes off all evil, and by utmost abstinence he attains perfection.
 2. against defilement: In the Pāli Text, palayaṇpavivekaṇ, lit., safeguarding/seclusion (from defilements).

abstinences here and now). Indeed they admonished others to endeavour to reach a better future existence."

Then the Bhagavā knew that it was the wicked Māra who was actually saying that and replied to him in the following verse:-

"Whatever attractive visual objects there are in this world or in the celestial world, and whatever brilliantly shining objects there are in the sky, all those objects praised by you, Namuci, are in fact like fish-bait cast (into water) for the killing of fish."

Then, the deva Māṇavagāmiya uttered this verse with reference to the Bhagavā:

"Vipula is said to be the foremost among the mountains that surround Rājagaha; the White Mountain (Kelāsa), is the foremost among the mountains of the Himalayas; the Sun is the foremost among all planets that roam the sky.

"Among all expanses of water the ocean stands foremost; among all the planets of the zodiac the Moon stands foremost.

And among all living beings in all the worlds including the celestial world, the Buddha is called supreme."

**End of the Nānātithiyasāvaka Sutta,
the tenth in this vagga.**

**End of the Nānātithiya Vagga,
the third in this samyutta.**

End of the Devatā Samyutta.

Kosala Samiyutta

Namo tassa bhagavato arahato sammāsambuddhassa

(i) PATHAMA VAGGA

1. Dahara Sutta
2. Purisa Sutta
3. Jaramaraṇa Sutta
4. Piya Sutta
5. Attarakkhita Sutta
6. Appaka Sutta
7. Addakarana Sutta
8. Mallikā Sutta
9. Yañña Sutta
10. Bandhana Sutta

III Kosala Samyutta

Group of Related Discourse to the King of Kosala

(i) Paṭhama Vagga.

1. Dahara Sutta

Discourse On Young Things (That Are Not To Be Despised)

112. Thus have I heard:

At one time the Bhagavā was residing at the Jetavana monastery of Anāthapiṇḍika in Sāvattihī. During that time King Pasenadi of Kosala approached the Bhagavā and engaged in mutually pleasing words of greeting with the Bhagavā.

After bringing to an end the glad and courteous words of greeting, he sat in a suitable place. Seated thus, King Pasenadi of Kosala said to the Bhagavā:

"Does the Honorable Gotama admit to having won the incomparable Perfect Enlightenment?"

"Great King. If one were to speak properly about one who has won the incomparable Perfect Enlightenment, such a proper statement would be only about me. Indeed, Great King, I have won the incomparable Perfect Enlightenment."

"O Gotama, there are also certain samaṇas and brāhmaṇas who have their groups of disciples, their own sects, who are teachers of their sects, reputed and well known, founders of the respective schools of thought, acclaimed by many as virtuous, namely, Pūraṇa Kassapa, Makkhali Gosāla, Nigaṇṭha Nāṭaputta, Sañjaya Belaṭṭhaputta, Pakudha Kaccāyana, and Ajita Kesakambala. When I asked them 'Do you admit to having won the incomparable Perfect Enlightenment?' none of them would admit it. How is it that the honorable Gotama, who is young in age and junior in bhikkhuhood, admits it?"

"Great King, there are these four things that are not to be ignored or treated lightly even though they are small. Great King, a prince however young should not be ignored or treated lightly; Great King, a snake however small should not be ignored or treated lightly; Great King, fire however small should not be ignored or treated lightly; Great King, a bhikkhu however young should not be ignored or treated lightly. Great King, these four things, however small, should not be ignored or treated lightly as being small."

The Bhagavā said this. Having said this, the Sugata, the Teacher, made this further utterance:

"A (sensible) person should not ignore or treat lightly as being young a prince endowed with noble lineage, of superior birth and having a big following.

"The reason is that when the prince obtains the kingship he, as lord of men, may through anger mete out harsh royal punishment to that person who had ignored him. Therefore one who wishes to safeguard his life should refrain from such treatment.

"Either in the village or in the jungle, should one see a snake, one should not ignore or treat it lightly as being small.

"For a powerful serpent goes about in various forms and it may bite sometimes a stupid man or sometimes a woman who comes in contact with it. Therefore one who wishes to safeguard his life should refrain from such contact.

"A person should not ignore or treat lightly a fire thinking it just a small thing, for fire is all-consuming, has furious flames and leaves a black trail.

"For if the fire gets fuel, it may grow big, and may burn sometimes a stupid man or sometimes a stupid

woman who comes in contact with it.

"Therefore one who wishes to safeguard his life should refrain from ignoring it.

"Fire that destroys by burning and that leaves a black trail burns up a forest; and after a period of time (lit., days and nights) has passed the vegetation rises up again there.

"The person (who has slighted a bhikkhu) suffers as if burnt by the power of the bhikkhu endowed with morality. He has no offspring and no domestic animals. Those who might be his inheritors do not get any wealth. Childless and without inheritors, he is like a palmtree stump.

"That is why the wise man who clearly sees his own benefit will behave properly towards a snake or fire or a prince with a big following or a virtuous bhikkhu."

When the Bhagavā had said thus, King Pasenadi of Kosala said to the Bhagavā: "Venerable Sir! Excellent (is the dhamma): Venerable Sir! Excellent (is the dhamma)! Just as, Venerable Sir, 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 Sir, I take refuge in the Buddha, I take refuge in the Dhamma and I take refuge in the Saṅgha. Please take me as a lay disciple from now on till the end of my life."

End of the Dahara Sutta,
the first in this vagga.

2. Purisa Sutta Discourse on Man

113. The Bhagavā was staying at Sāvattihī... During that time King Pasenadi of Kosala approached the Bhagavā, made obeisance, and sat in a suitable place. Having sat in a suitable place, he said to the Bhagavā thus:

"Venerable Sir, how many factors arising in a person bring about disadvantage, suffering and discomfort?"

"Great King, three factors arising in a person bring about disadvantage, suffering and discomfort. What are the three? Great King, greed arising in a person brings about disadvantage, suffering and discomfort. Great King, hatred arising in a person brings about disadvantage, suffering and discomfort. Great King, bewilderment arising in a person brings about disadvantage, suffering and discomfort. Great King, these three factors arising in a person bring about disadvantage, suffering and discomfort." The Bhagavā said this ...p... (this further utterance):

"Just as the bamboo is ruined by its own fruit, so also an evil-minded person is ruined by greed, hatred and bewilderment which arise in himself."

**End of the Purisa Sutta,
the second in this vagga.**

3. Jarāmaraṇa Sutta Discourse on Ageing and Death

114. The Bhagavā was staying at Sāvattihī... Having sat in a suitable place, King Pasenadi of Kosala said to the Bhagavā thus: "Venerable Sir, is there anyone who has been born that remains free from ageing and death?"

"No, Great King, there is no one who is born that remains free from ageing and death. Great King, there are rich kings born of the ruling caste, who are opulent, who have great treasure, great wealth, much gold and silver, many attractive articles of adornment, immense supplies of goods and grains; even they, having been born, cannot be free from ageing and death. Great King, there are rich brāhmaṇas ...p... rich householders who are opulent, who have great treasures, great wealth, much gold and silver, many attractive articles of adornment, immense supplies of goods and grains. They too, having been born, cannot be free from ageing and death. Great King, there are bhikkhus who are devoid of defilements (i.e., arahats), who are rid of āsavas (befuddling defilements), who have fulfilled the (Magga) Practice, who have completed their task, who have laid down the burden (of the five aggregates), who have achieved the benefit (of Arahatta-Phala), who have done away with the fetters binding them to existence, who have full knowledge and who have a mind liberated from defilements. Even in the case of these arahats it is in the nature of their bodies to suffer dissolution and to be discarded." The Bhagavā said this ...p... (this further utterance).

"The royal chariot, wonderfully wrought, is indeed subject to decay. And (our) body too gets old and decays. The virtuous ones' dhamma, (i.e., Nibbāna), however, does not decay. The wise indeed say this among themselves."

End of the Jarāmaraṇa Sutta,
the third in this vagga.

4. Piya Sutta

Discourse on Being Dear to Oneself

115. The Bhagavā was staying at Sāvattihī...
Having sat in a suitable place, King Pasenadi of Kosala said to the Bhaggavā thus:

While living in seclusion in a lonely place, Venerable Sir, this thought arose in me: 'Who are those that do not love themselves?'

"Venerable Sir, it occurred to one thus: Some people commit bad deeds bodily, verbally or mentally. They are the ones who do not love themselves. Even if they should say they love themselves, they do not really love themselves. What is the reason for that? Because they do to themselves what a person would do to an enemy. Therefore they are the ones who do not love themselves.

"Some people commit good deeds bodily, verbally or mentally. They are the ones who love themselves. Even if they should say they do not love themselves, they really love themselves what is the reason for that? Because they do to themselves what a person would do to a loved one. Therefore they are the ones who love themselves."

"Great King, quite so. Great King, quite so. Some people commit bad deeds bodily, verbally or mentally. They are the ones who do not love themselves. Even if they should say they love themselves, they do not really love themselves. What is the reason for that? Because they do to themselves what a person would do to an enemy. Therefore they are the ones who do not love themselves.

"Great King, some people, commit good deeds bodily, verbally or mentally. They are the ones who love themselves. Even if they should say they do not love themselves, they really love themselves. What is the reason for that? Because they do to themselves what a person

would do to a loved one. Therefore they are the ones who love themselves." The Bhagavā said this ...p... (this further utterances):

"If one knows that one loves oneself, one should not do evil.

For a doer of bad deeds does not easily find happiness.

"In regard to one who falls the victim to death, and has to leave human existence, what truly is his own? What does he take with him?

What follows him as inseparably as a shadow?

"In this world man commits deeds both good and bad, and it is only those deeds that he takes with him, and that follow him as inseparably as a shadow.

"Therefore one should do good deeds thereby accumulating merit for future welfare. Only good deeds can be relied on by beings (to stand them in good stead) in future existences."

**End of the Piya Sutta,
the fourth in this vagga.**

5. Attarakkhita Sutta Discourse on Protecting Oneself

116. ✓ The Bhagavā was staying at Sāvattihī. ✓. Having sat in a suitable place, King Pasenadi of Kosala said to the Bhagavā thus:

"While living in seclusion in a lonely place, Venerable Sir, this thought arose in me: 'Who are those that protect themselves? And who are those that do not protect themselves?'

"Venerable Sir, some people commit bad deeds bodily, verbally or mentally. They are the ones who do not protect themselves. Even if they should be guarded by a host of elephant warriors, or by a host of horse-men, or by a host of charioteers, or by a host of foot-soldiers, they do not protect themselves. Why? Because this being external protection and not internal protection, they do not protect themselves.

"Some people perform good deeds bodily, verbally or mentally. They are the ones who protect themselves. They may not be guarded by a host of elephant warriors or, by a host of charioteers, or by a host of foot-soldiers. And yet they are protected. Why? Because this being internal protection and not external protection, they protect themselves."

"Great King, quite so; Great King, quite so! Some people, Great King, commit bad deeds bodily, ...p... They do not protect themselves. Why? Because, Great King, this being external protection and not internal protection, they do not protect themselves.

"Great King, some people perform good deeds bodily, or verbally or mentally. They are the ones who protect themselves. They may not be guarded by a host of elephant warriors, or by a host of horse-men, or by a host of charioteers, or by a host of foot-soldiers. And yet they are protected. Why? Because, Great King, this being internal protection and not external protection, they protect themselves." The Bahgavā said this, ...p... (this further utterance):

✓ "Bodily-restraint is good; verbal restraint is good; and good as well is mental restraint. ✓

Restraint in all things is good.

He who is restrained in all things and has shame and

dread about evil-doing is called one who protects himself."

**End of the Attarakkhita Sutta,
the fifth in this vagga.**

**6. Appaka Sutta
Discourse on Fewness**

117. The Bhagavā was staying at Sāvattthī... Having sat in a suitable place, King Pasenadi of Kosala said to the Bhagavā thus:

"While living in seclusion in a lonely place, Venerable Sir, this thought arose in me: 'In the world, there are but a few who, having precious and immense riches, remain un-intoxicated (with pride), are not remiss in mindfulness, are not too enamoured of sense-pleasures, and do not act unfairly towards anyone. In fact, in the world, there are many more people who, having precious and immense riches, become intoxicated (with pride), remissful in mindfulness, unduly enamoured of sense-pleasures and who act wrongly towards others'."

"Great King, quite so; Great King, quite so. In the world, there are but a few who, having precious and immense riches, remain un-intoxicated (with pride), are not remiss in mindfulness, are not too enamoured of sense-pleasures, and do not act unfairly towards anyone. In fact, in the world, there are many more people who, having precious and immense riches, become intoxicated (with pride), remissful in mindfulness unduly enamoured of sense-pleasures and who acts wrongly towards others." The Bhagavā said this ...p... (this further utterance):

"Those who are passionately devoted to sense-pleasures become infatuated with sense-desires.

Like the deer that enters the trap unknowingly, they do not know their own misconduct, for which they beget bitter rewards later.

Terrible indeed are the effects of their misdeeds."

**End of the Appaka Sutta,
the sixth in this vagga.**

7. Addakaraṇa Sutta

Discourse on Holding Court as a Judge

118. The Bhagavā was staying at Sāvattihī... Having sat at a suitable place, King Pasenadi of Kosala said to the Bhagavā thus: "Venerable Sir, as I sit at the judicial court I come across many rich princes born of the ruling class, rich brahmans, rich householders who are opulent, who have great treasure, great wealth, much gold and silver, many attractive articles of adornment, immense supplies of goods and grains, who on account of, because of, for the sake of sense-desire, speak the untruth knowingly. Venerable Sir, this thought occurred to me, 'Enough of my sitting as a judge! Let (my son) the handsome Viṭaṭūbha¹, make his name as a judge"

"Great King, quite so; Great King, quite so. Those rich princes born of the ruling class, or rich brahmans, or rich householders who are opulent, who have great treasures, great wealth, much gold and silver, many attractive articles of adornment, immense supplies of goods and

1. Here the Pāli text has only 'bhadara mukha' lit., meaning 'handsome faced'

But it may be inferred from the statement in the Commentary that this term refers to Viṭaṭūbha, King Kosala's son

grains, on account of, because of, for the sake of sense-desire, speak the untruth knowingly. That misdeed will bring them much disadvantage and suffering for a long time." The Bhagavā said this ...p... (this further utterance):

"Those who are passionately devoted to sense-pleasures become infatuated with sense-desires.

Like the fish that enters the fish trap unknowingly, they do not know their own misconduct, for which they beget bitter rewards later. Terrible indeed are effects of their misdeeds."

End of the Adḍakaraṇa Sutta,
the seventh in this vagga.

8. Mallikā Sutta **Discourse Concerning Mallikā**

119. The Bhagavā was staying at Sāvattihī... During that time King Pasenadi of Kosala was together with his Queen Mallikā on the splendid upper terrace of the palace. Then, King Pasenadi of Kosala asked Queen Mallikā, "Mallikā, is there anyone whom you love more than yourself?" "Great King, there is no one whom I love more than myself. And, Great King, is there anyone whom you love more than yourself?"

"For me too, Mallikā, there is no one whom I love more than myself."

Then, King Pasenadi of Kosala descended from the terrace and went to the Bhagavā. Having made obeisance to the Bhagavā, he sat at a suitable place and addressed the Bhagavā as follows: "Venerable Sir, I was together with Queen Mallikā on the splendid upper terrace of the palace.

I asked Queen Mallikā, 'Mallikā, is there anyone whom you love more than yourself?' When this was said, Venerable Sir, Queen Mallikā said to me, 'Great King, there is no one whom I love more than myself. And, Great King, is there anyone whom you love more than yourself?' When this was said Venerable Sir, I said 'For me too, Mallikā, there is no one whom I love more than myself.'

And the Bhagavā, understanding the matter, uttered this verse on that occasion:

"Should one mentally wander round and round in all directions, he would never find anyone anywhere whom he loves more than himself.

In the same way, all others too love themselves most. That being so, he who loves himself should not harm others."

**End of the Mallikā Sutta,
the eighth in this vagga.**

9. Yañña Sutta

Discourse on Sacrificial Offerings

120. The Bhagavā was staying at Sāvattī... At that time King Pasenadi of Kosala was making arrangements for a great sacrificial offering. Five hundred bulls, five hundred male calves, five hundred female calves, five hundred goats and five hundred rams had been tied to the tethering-posts in readiness for the sacrifice. The King's slaves, servants and labourers, weeping with tearful faces, being tearful of punishment and being fearful of danger to themselves, were making preparations for the great sacrificial offering.

Then in the morning, many bhikkhus, suitably re-

arranging their robes and carrying alms-bowl and great robe, entered Sāvattḥī for alms-food. After going round Sāvattḥī for almsfood and having had their meal, they left the place of alms-gathering and went to the Bhagavā. they made obeisance to the Bhagavā and sat down at a suitable place. Thus seated, they said to the Bhagavā as follows: "Venerable Sir, King Pasenadi of Kosala here was making arrangements for a great sacrificial offering. Five hundred bulls, five hundred male calves, five hundred female calves, five hundred goats and five hundred rams had been tied to the tethering-posts in readiness for the sacrifice. The King's slaves, servants, and labourers, weeping with tearful faces, being fearful of punishment and being fearful of danger to themselves, were making preparations for the great sacrificial offering¹.

The Bhagavā, understanding the matter, uttered these verses on that occasion:

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1. The great sacrifice: King Pasenadi was once infatuated with a married lady. He devised a plan to get rid of her husband on a legitimate excuse. He could not sleep at night because of a perturbed mind. That night he heard weird cries that sounded like four incoherent syllables: 'sa', 'so', 'na', 'du'. His brahmin Counsellor said that those sounds portended danger for the King and advised him to make a great animal sacrifice to avert the danger. But Queen Mallikā persuaded the King to see the Buddha about the so-called bad omen. The Buddha explained to the King that the four weird sounds came from the four men suffering at Niraya for having committed adultery in their previous existences. They were trying to utter their words of repentance but could sound only one syllable each before they were sucked back into the boiling cauldron. The Buddha told the King that those sounds were only warnings to the King against adultery. But the immediate danger lay in his intended animal sacrifice which, if carried out, would send him down to Niraya. The sacrifice was called off in time accordingly.

"There is not much benefit in those great sacrificial rituals which involve numerous preparations and which consist of the ritual sacrifice of horses, the ritual sacrifice of men, the ritual sacrifice performed at a place chosen by throwing a yoke-pin, the ritual sacrifice performed after ceremonially drinking butter-oil, and the ritual sacrifice performed with confiscated property.

"In those sacrificial offerings a great number of goats, rams, bulls and all sorts of animals are slain. The virtuous persons (such as the arahats) whose conduct is pure have nothing to do with those sacrifices.

"There are those offerings which do not involve much trouble and which are made traditionally. In such offerings no goat or ram or bull or any other animal is sacrificed. The virtuous persons (such as the arahats) whose conduct is pure approve of and accept such offerings.

"The wise should make this (latter) kind of offering. It is highly fruitful. Indeed, one who makes this kind of offering is noble and not wicked. This kind of offering also is great, and is revered by the devas."

**End of the Yañña Sutta,
the ninth in this vagga.**

10. Bandhana Sutta
Discourse on Bonds

121. At that time a great many people were confined in bonds by King Pasenadi of Kosala; some were tied up by ropes, some were put in stocks, and some in shackles.¹

Then in the morning, many bhikkhus, suitably re-arranging their robes and carrying alms-bowl and great robe, entered Sāvatti for alms-food. After going round Sāvatti for almsfood and having had their meal, they left the place of almsgathering and went to the Bhagava. They made obeisance to the Bhagavā and sat down at a suitable place. Thus seated, they said to the Bhagavā as follows: "Venerable Sir, a great many people have been confined in bonds by King Pasenadi of Kosala; some were tied up by ropes, some were put in stocks, and some in shackles."

The Bhagavā, understanding the matter, uttered these verses on that occasion:

"The wise do not term the bonds made of iron of wood of strong grass fibres as fast or firm bonds. The attachment resulting from deep love of jewellery, children or wives is said by the wise to be fast or firm bonds which lead to the lower undesirable realms, which are loosely tied but are difficult of untying. Those who are without attachment take to the homeless life, cutting off these bonds and giving up sensual-pleasures."

End of the Bandhana Sutta,
the tenth in this vagga.

End of the Pathama vagga,
the first in this samiyutta.

1. This action was due to the mysterious loss of a very precious gem from the palace and the king was investigating the people who worked in inner palace.

Kossala Samiyutta

Namo tassa bhagavato arahato Sammāsambuddhassa

(ii) DUTIYA VAGGA

1. Sattajatila Sutta
2. Pañcarāja Sutta
3. Donapāka Sutta
4. Paṭhama Saṅgāma Sutta
5. Dutiya Saṅgāma Sutta
6. Mallikā Sutta
7. Appamāda Sutta
8. Kalyāṇamitta Sutta
9. Paṭhama Aputtaka Sutta
10. Dutiya Aputtaka Sutta

(ii) *Dutiya Vagga*

1. *Sattajaṭṭila Sutta*

Discourse on the Seven Ascetics

122. At one time the Bhagavā was staying at Sāvattihī, at a terraced building in the Pubbārāma monastery-complex of Migāramātā (i.e., Visākhā). Then, in the evening, the Bhagavā rose from meditation in seclusion and sat outside the doorway of the terraced building. At that time King Pasenadi of Kosala approached the Bhagavā, made obeisance, and sat at a suitable place. It was just then that there went past at a short distance from the Bhagavā seven hermits with plaited hair, seven members of the Nigaṇṭha sect, seven naked ascetics, seven single-robed ascetics, and seven wandering ascetics; all with long arm-pit hairs, long nails, long hair, long moustaches, long beard, and carrying various requisites of ascetics.

Then King Pasenadi of Kosala rose from his seat and placing the outer robe on one shoulder, putting the right knee on the ground, with joined palms made obeisance towards the seven hermits with plaited hair, the seven members the Nigaṇṭha sect, the seven naked ascetics, the seven single-robed ascetics, and the seven wandering ascetics. He called out his name to them three times: "Your reverences! This is me, the King, Pasenadi of Kosala ...p... Your reverences! This is me, the King, Pasenadi of Kosala!"

Not long after the seven hermits with plaited hair, the seven members of the Nigaṇṭha sect, the seven naked ascetics, the seven single-robed ascetics and the seven wandering ascetics had passed by, King Pasenadi of Kosala approached the Bhagavā, made obeisance and sat at a suitable place. Then King Pasenadi of Kosala said to the

Bhagavā: "Venerable Sir, in the world there are arahats and noble ones who have attained arahatta magga, and those (who had just passed by) are among them."

"Great King, it is difficult for you as a layman, enjoying sensual pleasures, living a confined family life, making use of sandalwood from Kāsi, adorning yourself with flowers, perfumes and cosmetics, and liking gold and silver, to know 'those persons are arahats or those persons are noble ones who have attained arahatta magga.'

"It is only by living together, Great King, that one can know whether a person has morality or not; and that too can be known only after a long time, not in a short time, only by one who pays proper attention, not by one who does not pay proper attention, and only by a wise person, not by one who lacks wisdom.

"It is only by his talk, Great King, that the purity of a person can be known; and that too can be known only after a long time, not in a short time, only by one who pays proper attention, not by one who does not pay proper attention, and only by a wise person, not by one who lacks wisdom.

"It is only in times of crisis that a person's resourcefulness can be known; and that too can be known only after a long time, not in a short time, only by one who pays proper attention, not by one who does not pay proper attention, and only by a wise person, not by one who lacks wisdom.

"It is only by discussion that a person's wisdom or lack of it can be known; and that too can be known only after a long time, not in a short time, only by one who pays proper attention, not by one who does not pay proper attention, and only by a wise person, not by one who lacks wisdom.

"Wonderful, Venerable Sir! Marvellous, Venerable

Sir . What the Bhagavā has said is really true. You have said: 'Great King, it is difficult for you as a layman, enjoying sensual pleasures, living a confined family life, making use of sandalwood from kāsi, adorning yourself with flowers, perfumes and cosmetics, and liking gold and silver, to know: those persons are arahats or those persons are noble ones who have attained arahatta magga.

It is only by living together, Great King, that one can know whether a person has morality or not; and that too can be known only after a long time, not in a short time, only by one who pays proper attentions not by one who does not pay proper attention, and only by a wise person, not by one who lacks wisdom.

'It is only by his talk, Great King, that the purity of a person can be known; and that too can be known only after a long time, not in a short time, only by one who pays proper attention, not by one who does not pay proper attention, and only by a wise person, not by one who lacks wisdom.

'It is only in times of crisis that person's resourcefulness can be known; and that too can be known only after a long time, not in a short time, only by one who pays proper attention, not by one who does not pay proper attention, and only by a wise person, not by one who lacks wisdom.

"It is only by discussion that a person's wisdom or lack of it can be known; and that too can be known only after a long time, not in a short time, only by one who pays proper attentions, not by one who does not pay proper attention, and only by a wise person, not by one who lacks wisdom.'

"Venerable Sir, these secret agents of mine who wander about have come back from gathering intelligence in the countryside. What they have first investigated, I

dispose of later. Now, they will clean off the dirt, take a good bath, anoint themselves with unguents, trim the hair and beard, dress themselves in clean clothes, and enjoy the five sensual pleasures fully and thoroughly."

The Bhagavā, understanding the matter, uttered these verses on that occasion:

"It is not easy to know a man by his appearance only; there should be no intimacy on mere acquaintanceship; for there are those lacking self-control who roam this world with the appurtenances of those who have full self-control.

"Like imitation earrings made of clay, or like gold-plated copper trinkets which are of little value, those with the trappings of the virtuous go about in the world, outwardly respectable, but impure within."

**End of the Sattajaṭila Sutta,
the first in this vagga.**

2 Pañcarāja Sutta Discourse to the Five Kings

123. The Bhagavā was at Sāvattihī... At that time among five kings led by Pasenadi, who enjoyed the five sense-pleasures fully and thoroughly, there arose a discussion on this subject: 'Which of the sense-pleasures is the best?' One of them said 'Visual objects are the best of sense-pleasures'; another said 'Sounds are the best of sense-pleasure'; another said 'Odours are the best of sense-pleasures'; another said 'Tastes are the best of sense-pleasures'; and another said 'Tangible objects are the best of sense-pleasures'. These kings were not able to make one another understand.

Then, King Pasenadi of Kosala said to those kings: "Friends, let us go to the Bhagavā and ask the Bhagavā about this matter; we will bear in mind whatever the Bhagavā may say." And those kings replied "So be it, friend," to King Pasenadi of Kosala.

Then, the five kings led by Pasenadi approached the Bhagavā and making obeisance to the Bhagavā sat at a suitable place. Having sat down at a suitable place King Pasenadi of Kosala said thus to the Bhagavā: "Venerable Sir, among us five kings who enjoy the five sense-pleasures fully and thoroughly this discussion arose: 'Which of the sensepleasures is the best?' One of us said 'Visual objects are the best of sense-pleasures'; another said 'Sounds are the best of sense-pleasures'; another said 'Odours are the best of sense-pleasures'; another said 'Tastes are the best of sensepleasures'; and another said 'Tangible objects are the best of sense-pleasures'. Now, Venerable Sir, which is the best among the sense-pleasures?"

"Great King, among the five kinds of sense-pleasures the one that pleases one to the limit, I say, is the best. Certain visual objects, Great King, please some people; but those same visual objects do not please other people. He who is gladdened and fully gratified by certain visual objects does not long for any superior or exceptionally better visual objects other than those visual objects. To that person those particular visual objects are the most excellent; to that person those particular visual objects are incomparable."

"Certain sounds, Great King, please some people, but these same sounds do not please other people. He who is gladdened and fully gratified by certain sounds does not long for any superior or exceptionally better sounds other than those sounds. To that person those particular sounds

are the most excellent; to that person those particular sounds are incomparable.

"Certain odours, Great King, please some people; but the same odours do not please other people. He who is gladdened and fully gratified by certain odours does not long for any superior or exceptionally better odours other than those odours. To that person those particular odours are the most excellent; to that person those particular odours are incomparable.

"Certain tastes, Great King, please some people, but these same tastes do not please other people. He who is gladdened and fully gratified by certain tastes does not long for any superior or exceptionally better taste other than those tastes. To that person those particular tastes are the most excellent; to that person those particular tastes are incomparable.

"Certain tangible objects, Great King, please some people; but these same tangible objects do not please other people. He who is gladdened and fully gratified by certain tangible objects does not long for any superior or exceptionally better tangible objects other than those tangible objects. To that person those particular tangible objects are the most excellent; to that person those particular tangible objects are incomparable."

At that time a lay disciple named Candanaṅgalika was seated in that audience. He rose from his seat and, placing the outer robe on one shoulder, with joined palms made obeisance towards the Bhagavā. He addressed the Bhagavā thus: "O Bhagavā, a thought has come into my mind! O Sugata, a thought has come into my mind!"

"Candanāgalika", said the Bhagavā, "Speak out what has come to your mind."

Then the lay disciple Candanangalika uttered in the

presence of the Bhagavā this appropriate verse in praise of the Bhagavā:

"Behold the Resplendant One!

Splendid like the sweet-smelling red lotus that opens up its petals in the morning, never losing its fragrance!

Or like the Sun that blazes in the sky!"

Thereupon each of the five monarchs presented Candanaṅgalika each with a length of cloth for use as an outer garment. And Candanaṅgalika offered all the five pieces of the outer garment to the Bhagavā.

End of the Pañcarāja Sutta,
the second in this vagga.

3. Doṇapāka Sutta **Discourse on Very Heavy Meal**

124. The Bhagava was staying at Sāvattihī... During that time King Pasenadi of Kosala ate a large measure¹ of cooked rice. Then, after the meal he went to the Bhagavā breathing heavily due to immoderate eating and when he got there he made obeisance to the Bhagavā and sat at a suitable place. The Bhagavā, finding that King Pasenadi of Kosala was breathing heavily after an immoderate meal, uttered this verse on that occasion:

The person who is always mindful and who knows the proper amount to eat suffers only a little.

He ages only slowly, thus making for longevity."

1. a large measure: In the Pāli text 'doṇa'. a doṇa is a capacity measure which is difficult to determine exactly, but generally taken as a portion of a basket.

At that time a young man named Sudassana was at the back of King Pasenadi of Kosala. And King Pasenadi of Kosala said to the young man Sudassana, "Come you, dear Sudassana, learn this verse from the Bhagavā. Recite it at every meal I take. I shall give you a hundred coins every day for your service."

"Very well your Majesty" replied the young man Sudassana to King Pasenadi of Kosala and learning the verse from the Bhagavā recited it at the King's meals:

"The person who is always mindful and who knows the proper amount to eat suffers only a little.

He ages only slowly thus making for longevity."

Then, King Pasenadi of Kosala gradually got to the point where he ate just only a nāli¹ measure of rice. Later, King Pasenadi of Kosala came to have a thin body, and stroking it repeatedly with his hands he made at that time this joyous utterance:

"The Bhagavā has indeed shown great compassion to me, both for my present benefit and for my future welfare²".

**End of the Doṇapāka Sutta,
the third in this vagga**

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1. nāli: A small measure of capacity amounting to one-sixteenth of a donna.
 2. Both for my present benefit and my future welfare:
The present benefit is the slimming down of his body and greater alertness; the future welfare is the merit he acquires by observing the moral conduct of restraint in eating.

4. Paṭhama Saṅgāma Sutta Discourse on the First Battle

125. The Bhagavā was staying at Sāvattihī... At that time King Ajātasattu of Māgadha, son of Queen Vedehī, having organised an army consisting of four elements (i.e., war elephants, war chariots, cavalry and infantry), marched towards a village of Kāsi Province to wage war against King Pasenadi of Kosala¹. King Pasenadi of Kosala learned that King Ajātasattu of Māgadha, son of Queen Vedehī, having organised an army consisting of four elements, was marching towards a village of Kāsi Province to wage war against him. He (also) organised an army consisting of four elements and marched towards the village of Kāsi to defend it against King Ajātasattu of Māgadha, son of Queen Vedehī. Then there took place a battle between King Ajātasattu of Māgadha, son of Queen Vedehī, and King Pasenadi of Kosala. In the battle King Ajātasattu of Māgadha, son of Queen Vedehī, defeated King Pasenadi of Kosala. The vanquished King Pasenadi of Kosala retreated to his capital, Sāvattihī.

Then in the morning, many bhikkhus suitably rearranged their robes, and carrying alms-bowl and great robe entered Sāvattihī for alms-food. After going round Sāvattihī for alms-food and having had their meal, they left the place of alms-gathering and went to the Bhagavā. They made obeisance to the Bhagavā and sat down at a suitable place. Then, they said to the Bhagavā thus:

1. This village had been given as dowry to Queen Vedehī on her marriage to King Bimbisāra of Māgadha. After her death, King Pasenadi of Kosala, Vedehī's brother, laid claim to it. King Ajātasattu also claimed it as his mother's property. So it was a dispute between uncle and nephew.

"Venerable Sir, King Ajātasattu of Māgadha, son of Queen Vedehī, having organised an army consisting of four elements marched towards a village of Kāsi Province to wage war against King Pasenadi of Kosala. Venerable Sir, King Pasenadi of Kosala learned that King Ajātasattu of Māgadha, son of Queen Vedehī, having organised an army consisting of four elements, was marching towards a village of Kāsi Province to wage war against him. He (also) organised an army consisting of four elements and marched towards the village of Kāsi to defend it against King Ajātasattu of Māgadha, son of Queen Vedehī. Venerable Sir, there took place a battle between King Ajātasattu of Māgadha, son of Queen Vedehī, and King Pasenadi of Kosala. Venerable Sir, in the battle King Ajātasattu of Māgadha, son of Queen Vedehī, defeated King Pasenadi of Kosala. Venerable Sir, the vanquished King Pasenadi of Kosala retreated to his capital, Sāvattihī."

"Bhikkhus, King Ajātasattu of Māgadha, son of Queen Vedehī, has wicked friends, wicked companions, and a preference for the wicked. And, bhikkhus, King Pasenadi of Kosala has good friends, good companions and a preference for the virtuous. Today, King Pasenadi of Kosala, being the vanquished, will have a miserable night."

The Bhagavā said this ...p... (this further utterance):

"The victor begets enmity;

the vanquished has a miserable time.

He who forsakes conquest and defeat alike has peace of mind and lives happily."

End of the Pathama Saṅgāma Sutta,
the fourth in this vagga.

5. Dutiya Saṅgāma Sutta
Discourse on the Second Battle

126. At that time, King Ajātasattu of Māgadha, son of Queen Vedehī, having organised an army consisting of four elements, marched towards a village of Kāsi Province to wage war against King Pasenadi of Kosala. King Pasenadi of Kosala learned that King Ajātasattu of Māgadha, son of Queen Vedehī having organised an army consisting of four elements, was marching towards a village of Kāsi Province to wage war against him. He (also) organised an army consisting of four elements and marched towards the village of Kāsi to defend it against King Ajātasattu of Māgadha, son of Queen Vedehī. Then there took place a battle between King Ajātasattu of Māgadha, son of Queen Vedehī, and King Pasenadi of Kosala.¹

In the battle King Pasenadi of Kosala defeated King Ajātasattu of Māgadha, son of Queen Vedehī, and captured him alive. It then occurred to King Pasenadi of Kosala thus: "This King Ajātasattu of Māgadha, son of Queen Vedehī, has actually wronged me whom he should not wrong. Yet, after all, he is my own nephew. What if I were to seize all the war elephants, all the cavalry, all the war chariots, and all the infantry of King Ajātasattu of Māgadha, son of Queen Vedehī, but let him go free alive".

Then, King Pasenadi of Kosala seized all the war elephants, all the cavalry, all the war chariots, and all the

1. In a footnote in the official Pāli text of the Sixth Synod it is noted that this paragraph should begin with the words 'Then, King Pasenadi of Kosala, organising an army consisting of four elements, took the offensive against King Ajātasattu of Māgadha, son of Queen Vedehī' instead of the present beginning.

infantry of King Ajātasattu of Māgadha, son of Queen Vedehī, and let him go free alive.

Then in the morning, many bhikkhus, suitably rearranged the robes they were wearing, and carrying alms-bowl and great robe entered Sāvattthī for alms-food. After going round Sāvattthī for alms-food and having had their meal, they left the place of alms-gathering and went to the Bhagavā. They made obeisance to the bhagavā and sat down at a suitable place. Then, they said to the Bhagavā thus:

"Venerable Sir, King Ajātasattu of Māgadha, son of Queen Vedehī, having organised an army consisting of four elements, marched towards a village of Kāsi Province to wage war against King Pasenadi of Kosala. Venerable Sir, King Pasenadi of Kosala learned that King Ajātasattu of Māgadha, son of Queen Vedehī, having organised an army consisting of four elements, was marching towards a village of Kāsi Province to wage war against him. Venerable Sir, he (also) organised an army consisting of four elements and marched towards the village of Kāsi to defend it against King Ajātasattu of Māgadha, son of Queen Vedehī. Then Venerable Sir, there took place a battle between King ajātasattu of Māgadha, son of Queen Vedehī and King Pasenadi of Kosala. Venerable Sir, in the battle King Pasenadi of Kosala defeated King Ajātasattu of Māgadha, son of Queen Vedehī, who was captured alive. Venerable Sir, it then occurred to King Pasenadi of Kosala thus: 'This King Ajātasattu of Māgadha, son of Queen Vedehī, has actually wronged me whom he should not wrong. Yet, after all, he is my own nephew. What if I were to seize his whole army of elephants, chariots, cavalry and infantry, but let him go free alive'

"Then, Venerable Sir, King Pasenadi of Kosala seized

all the war elephants, all the cavalry, all the war chariots, and all the infantry of King Ajātasattu of Māgadha, son of Queen Vedehī, and let him go free alive."

Then the Bhagavā knowing this matter, uttered these verses at that time:

"A man oppresses another to the extent he can do so. When others oppress him, that oppressor becomes the oppressed.

"So long as his wickedness has not brought forth the evil fruit, the fool believes his acts are well justified. But when the evil deed bears fruit he falls into grief.

"One who destroys another will meet with one who destroys him.

One who defeats another will meet with one who defeats him.

One who abuses another will meet with one who abuses him.

One who insults another will meet with one who insults him.

And when the cycle of action produces its affect that oppressor becomes the oppressed."

End of the Dutiya Saṅgāma Sutta,

The fifth in this vagga.

6. Mallikā Sutta

Mallikā Discourse

127. The Bhagavā was staying at Sāvattihī... At that time King Pasenadi of Kosala approached the Bhagavā, made obeisance, and sat at a suitable place. Then a certain man went near the King and whispered into his ears, "Queen Mallikā has given birth to a daughter." The King was unhappy at the news. And the Bhagavā, knowing that King Pasenadi of Kosala was unhappy, uttered these

verses at that time:

"Some women, too, are noble,
for they are wise and virtuous;
they treat their parents-in-law as devas;
they serve their husbands faithfully.

So, Lord of Men,
bring the daughter up well.

"Lord of all Quarters,
to such a virtuous woman may be born a son who is
brave and is able to guide and rule the country."

End of the Mallikā Sutta
the sixth in the vagga.

7. Appamāda Sutta
Discourse on Constant Mindfulness

128. The Bhagavā was staying at Sāvattihī ... Having seated himself at a suitable place, King Pasenadi of Kosala addressed the Bhagavā thus: "Venerable sir, is there a single factor which embraces benefits in both present existence and future existence?" "Great King, there is a single factor that embraces benefits in both present existence and future existence."

"What, Venerable Sir, is the single factor that embraces benefits both in present existence and future existence?"

"Constant mindfulness¹, Great King, is the single factor that embraces benefits in both present existence and future existence. Just as, Great King, any footprint of beings that walk the earth can be contained in an elephant's footprint and (thus) the elephant's footprint is said to be supreme among all footprints because of its great size,

even so constant mindfulness is the single factor that embraces benefits in both present existence and future existence." The Bhagavā said this ...p... (this further utterance):

"He who wishes for a long life, health and good looks, or for rebirth in the celestial world, or for rebirth in a high family, or for enjoyment of progressively higher delights should have constant mindfulness.

The wise praised constant mindfulness in the performance of meritorious deeds.

The wise person who has constant mindfulness obtains double benefits.

The man of firm character who enjoys benefits in the present existence and also benefits in the future existence is said to be a wise person."

**End of the Appamāda Sutta,
The seventh in this vagga.**

8. Kalyāṇamitta Sutta Discourse on Having Good Friends

129. The Bhagavā was staying at Sāvathī... Having seated himself at a suitable place, King Pasenadi of Kosala addressed the Bhagavā thus: "Venerable Sir, while in quiet seclusion this thought occurred to me:

"The Bhagavā has expounded the Dhamma well.
(But) that Dhamma is (fully beneficial) only for those

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1. constant mindfulness: appamāda: lit., not lacking in mindfulness. Constant mindfulness ensures the exercise of giving (dāna), morality (Sīla), spiritual development (bhāvanā).

who have good friends, who have good companions, and who are fully inclined towards virtue¹. It is not (beneficial) for those who have wicked friends, who have wicked companions, and who are inclined towards wickedness."

"Quite so, Great King; quite so, Great King. The dhamma has been well expounded by me. (But) that Dhamma is (fully beneficial) only for those who have good friends, who have good companions, and who are fully inclined towards wickedness.

"At one time, Great King, I was staying in the Sakyan market town of Nagaraka in the land of the Sakyans. It was then, Great King, Bhikkhu Ānanda approached me, made obeisance, and sitting at a suitable place, said to me: Venerable Sir, friendship with the good, companionship with the good, inclination towards virtue can bring about half-fulfilment of the practice of the Life of Purity.'

"On this being said, Great King, I said thus to Bhikkhu Ānanda: 'Don't say so, Ānanda; don't say so Ānanda!, Friendship with the good, companionship with the good, inclination towards virtue can indeed, Ānanda, bring about complete fulfilment of the practice of the Life of Purity. Ānanda, it is to be certainly expected of a bhikkhu who has a good friend, a good companion and an inclination for virtue that he will cultivate the Ariya Path of Eight Constituents and that he will practise it repeatedly.

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1. (fully beneficial) only for those who have good friends: Although the Buddha expounded the Dhamma for all beings without discrimination, it is beneficial only for those who believe in it and follow its Teachings. Those who keep bad company cannot benefit from it because such persons lack faith in the teaching. It is like medicine: however efficacious a medicine may be, if the patient has no faith in it and does not take it, the efficacy is lost on him.

'Ananda, how does a bhikkhu who has a good friend, a good companion and an inclination for virtue cultivate the Ariya Path of Eight Constituents, and practise repeatedly the Ariya Path of Eight Constituents? In this matter Ānanda, the bhikkhu cultivates Right View that is directed to detachment from defilements, that is directed to freedom from defilements, that is directed to cessation of defilements, and that is aimed at uprooting of defilements and speedy attainment of Nibbāna. He cultivates Right Thinking... He cultivates Right Speech... he cultivates Right Action... He cultivates Right Livelihood... He cultivates Right Effort... He cultivates Right Mindfulness... He cultivates Right Concentration that is directed to detachment from defilements, that is directed to freedom from defilements, that is directed to cessation of defilements and that is aimed at uprooting of defilement and speedy attainment of Nibbāna.

'In this way, indeed, Ānanda, a bhikkhu who has a good friend, who has a good companion, and who has an inclination for virtue cultivates Ariya Path of Eight Constituents and practises repeatedly the Ariya Path of eight Constituents. Ānanda, this is the very way in which one should understand the statement that having a good friend, having a good companion, and having an inclination for virtue can bring about complete fulfilment of the Practice of the Life of Purity.

'Indeed, Ānanda, through me as a good friend, beings who are subject to rebirth escape from rebirth; beings who are subject to ageing escape from ageing; beings who are subject to illness escape from illness; beings who are subject to death escape from death; beings who are subject to grief, lamentation, pain, distress and anguish escape from grief, lamentation, pain, distress and anguish. This is

the way, Ānanda, one should understand the statement that having a good friend, having a good companion, having inclination for virtue can bring about complete fulfilment of the Practice of the Life of Purity.'

"Therefore, Great King, under my Teaching you should try to conduct yourself thus: 'I shall have good friends, I shall have good companions, I shall have inclination for virtue.' This is how you should try to conduct yourself.

"Having a good friend, Great King, having a good companion, having an inclination for virtue, you should abide by the single factor of not being remiss in mindfulness of meritorious deeds.

"Great King, owing to your being not remiss in mindfulness and your abiding in mindfulness, the ladies of your court who follow you will think thus: 'The King is not remiss in mindfulness and abides in mindfulness (of meritorious deeds) and we too will now be not remiss in mindfulness and will abide in mindfulness.'

"Great King, owing to your being not remiss in mindfulness and your abiding in mindfulness, the vassal kings who follow you will think thus: 'The King is not remiss in mindfulness and abides in mindfulness (of meritorious deeds) and we too will now be not remiss in mindfulness and will abide in mindfulness.'

"Great King, owing to your being not remiss in mindfulness and your abiding in mindfulness, members of your forces who follow you will think thus: 'The king is not remiss in mindfulness and abides in mindfulness (of meritorious deeds) and we too will now be not remiss in mindfulness and will abide in mindfulness.'

"Great King, owing to your being not remiss in mindfulness and your abiding in mindfulness, your sub-

jects in towns and countries who follow you will think thus: 'The king is not remiss in mindfulness and abides in mindfulness (of meritorious deeds) and we too will now be not remiss in mindfulness and will abide in mindfulness.'

"Great King, owing to your being not remiss in mindfulness and your abiding in mindfulness, you yourself will be secured and well protected; the ladies of the court will be secured and well protected and your treasury and storehouses will be secured and well protected."

Thus said the Bhagavā... (this further utterance:)

"He who wishes for greater and greater riches should have constant mindfulness.

"The wise praise constant mindfulness in the performance of meritorious deeds. The wise person who has constant mindfulness obtains double benefits. The man of firm character, who enjoys benefits in the present existence and also benefits in the future existence, is said to be a wise person."

**End of the Klyānamitta Sutta,
the eighth in this vagga.**

**9. Paṭhama Aputtaka Sutta
First Discourse on a Childless Man**

130. The Bhagavā was staying at Sāvattihī... During that time right at noon in the day King Pasenadi of Kosala approached the Bhagavā, paid obeisance, and sat at a suitable place. To the King seated thus the Bhagavā asked, "Great King, where do you come from at this time of high noon?"

"Venerable Sir, in Sāvattihī a rich householder has died. I have come here after transporting his treasures into the palace as he was childless. Venerable Sir, the property consists of eight million in gold alone, not to speak of the

(huge amount) silver and metal coins. Venerable Sir, the meals he took were such as cooked broken rice with sour gruel. The clothes he wore were such as a garment made up of three narrow pieces of hempen cloth stitched together. He used such means of transport as travelling in an old rickety carriage, and carrying an umbrella made of leaves."

"Quite so, Great King; quite so, Great King. An ignorant person, Great King, though having great wealth does not make himself happy and well-fed. He does not make his mother and father happy and well-fed; He does not make his wife and children happy and well-fed; he does not make his slaves and workers happy and well-fed; he does not make his friends and companions happy and well-fed. He does not make offerings to samaṇas and brāhmaṇas with a view to attaining the higher realms, the abodes of devas and obtaining happy and beneficial results. Such possessions, not put to good use, may be taken away by king or may be taken away by thieves, or may be burnt up by fire, or may be carried away by water, or may be taken by unloved heirs. thus, Great King, his possessions, being not used rightly, may be lost to him and will be of no use to him.

"For example, Great King, there lies at an uninhabited place, a delightful lake full of clear, cool, fresh and sparkling water with pleasant beaches. (But) there is no one who draws water from it, or drinks from it, or bathes in it, or puts its water to any good use. Thus, Great King, will its water, without being put to good use, go to waste. It is not of any use. In the same way, Great King, an ignorant person, though having great wealth, does not make himself happy and well-fed. He does not make his mother and father happy and well-fed; he does not make his wife and children happy and well-fed; he does not make

his slaves and workers happy and well-fed; he does not make his friends and companions happy and well-fed. He does not make offerings to samaṇas and brahmaṇas with a view to attaining the higher realms, the abodes of devas and attaining happy and benefivial results. Such possessions, not put to good use, may be taken away by king, or may be taken away by thieves, or may be burnt up by fire, or may be carried away by water, or may be taken by unloved heirs. Thus, Great King, his possessions, being not used rightly, may be lost to him and will be of no use to him.

"A wise person, Great King, however, in having great wealth makes himself happy and well-fed. He makes his mother and father happy and well-fed; he makes his wife and children happy and well-fed; he makes his slaves and workers happy and well-fed; he makes his friends and companions happy and well-fed. He makes offerings to samaṇas and brāhamaṇas with a view to attaining the higher realms, the abodes of devas and attaining happy beneficial realms. Such possessions, put to good use, may not be taken away by king, or may not be taken away by thieves, or may not be burnt up by fire, or may not be carried away by water, or may not be taken by unloved heirs. Thus, Great King, his possessions, being enjoyed rightly, become of use to him and do not go to waste.

"For example, Great King, there lies not far from or town a delightful lake filled with clear, cool, fresh and sparkling water, with pleasant beaches. People draw water from it, or drink from it, or bathe in it, or use its water as they like. Thus, Great King, will its water, being put to good use not go to waste. In the same way, Great King, a rich person, in having great wealth, makes himself happy and well-fed. He makes his mother and father happy and

well-fed; he makes his wife and children happy and well-fed; he makes his slaves and workers happy and well-fed; he makes his friends and companions happy and well-fed. He makes offerings to samaṇas and brāhamaṇas with a view to attaining the higher realms, the abodes of devas and attaining happy beneficial realms. Such possessions, put to good use, may not be taken away by king, or may not be taken away by thieves, or may not be burnt up by fire, or may not be carried away by water, or may not be taken by unloved heirs. Thus, Great King, his possessions, being enjoyed rightly, become of use to him and do not go to waste.

"Cool water in an uninhabited place is wasted away from non-use: likewise, the property acquired by an ignorant person is not used by himself, nor is it given away.

"The wise man, the man of firm character, on acquiring wealth, enjoys it, puts it to proper use. That wise man, having provided well for kith and kin, is free from blame and reaches the celestial world."

**End of the Paṭhama Aputtaka Sutta,
the ninth in this vagga.**

10. Dutiya Aputtaka Sutta Second Discourse on a Childless Man

131. The Bhagavā was staying at Sāvattihī. . . During that time right at noon in the day King Pasenadi of Kosala approached the Bhagavā, paid obeisance, and sat in a suitable place. To the King seated thus, the Bhagavā asked, "Great King, where do you come from at this time of high noon?"

"Venerable Sir, in Sāvattihī a rich householder has

died. I have come here after transporting his treasures into the palace as he was childless. Venerable Sir, the property consists of ten million in gold alone, not to speak of the (huge amount of) silver and metal coins. Venerable Sir, the meals he took were such as cooked broken rice with sour gruel. The clothes he wore were such as a garment made up of three narrow pieces of hempen cloth stitched together. He used such means of transport as travelling in an old rickety carriage, and carrying an umbrella made of leaves."

"Quite so, Great King; Quite so Great King. Great King, in a previous existence, that rich householder caused alms-food to be offered to a Paccekabuddha named Taggarasikhi. He just said: 'Give alms-food to the recluse,' and left the place. Later he regretted having ordered the alms-giving; 'Perhaps it would have been better if (instead of giving the alms-food) the alms-food were fed to my slaves and workmen.' (Further he killed the only son of his brother because he wanted his property.

"Great King, that rich householder caused alms-food to be offered to the Taggarasikhi Paccekabuddha. As a result of that deed he was reborn seven times in the celestial realms. As a further result of the deed he became a rich man in this very city of Sāvattihī for seven existences.

"Great King, that rich householder, having made the offering (of alms-food) later regretted it thinking: 'It would have been better if my slaves and workmen had eaten it.' As a result of that thought he was not inclined to eat good food; he was not inclined to wear good clothes; he was not inclined to use good means of transport; he was not inclined to enjoy the five sense-pleasures. That rich householder, Great King, killed the only son of his brother because he wanted his property. As a result of that deed he underwent agony in the realm of suffering for a great many

years, for many hundreds of years, for many thousands of years, for many hundreds of thousands of years. As a further result of that deed (he was without a son to inherit his property, and) for the seventh time this intestate property of his was appropriated and sent to the royal treasury.

"That rich householder, Great King, had exhausted the merit of his previous deed and he had not acquired fresh merit. At present, Great King, that rich householder is suffering in the Mahāroruva realm of suffering.

"Great King, it is thus, the rich householder has fallen to the Mahāroruva realm of suffering."

Thus said the Bhagavā . . . p . . . (this further utterance:)

"Paddy, riches, gold, silver, anything hoarded, slaves, employees, servants dependent on one for their living, none of them can be carried over (to the next life).

All must be left behind.

Only those actions done by a person either in deed, word or thought, are in fact his own property which he takes with him, and which follows him closely like a shadow.

"Therefore, one should do good deeds, thereby accumulating merit for future welfare. Only good deeds can be relied on by beings (to stand them in good stead) in future existences."

**End of the Dutiya Aputtaka Sutta,
the tenth in this vagga.**

**End of the Dutiya vagga,
the second in this samyutta.**

Kosala Samiyutta

Namo tassa bhagavato arahato sammāsambuddhassa

(iii) TATIYA VAGGA

1. Puggala Sutta
2. Ayyikā Sutta
3. Loka Sutta
4. Issatta Sutta
5. Pabbatūpama Sutta

(iii) Tatiya Vagga

1. Puggala Sutta

Discourse On Types of Persons

132. The Bhagavā was staying at Sāvattihī...At that time, King Pasenadi of Kosala approached the Bhagavā, paid obeisance, and sat at a suitable place. To the King seated thus, the Bhagavā said: "Great King, four types of persons are to be definitely found in the world. and who are the four? There is the one who is in darkness and who goes into darkness; there is the one who is in darkness and who goes into the light; there is the one who is in the light and who goes into darkness; and there is the one who is in the light and who goes into the light.

"How, Great King, does a person who is in darkness go into darkness? In this world, Great King, a certain person is born into the low castes which are poverty-stricken, always in want and hungry and which find it hard to earn a living, getting food and clothing with difficulty, such as the beggar class, the basket-maker class, the hunting and fishing class, the tanning class, and the class of rubbish removers. And such a person is ugly, unsightly, and dwarfish. Being blind, or being crooked in an arm, or being lame or being crippled, such a person is full of diseases. For such a person, food, beverages, dresses, vehicles, flowers, perfumes, unguents, sleeping or living places and lighting oil are seldom available. Such a person may commit evil deeds bodily, verbally or mentally. Having committed evil deeds bodily, verbally or mentally, such a person after death and dissolution of the body reappears in wretched destinations, in miserable existences, states of ruin, and realms of continuous suffering.

"Great King, take for example a person who might go

from gloom to gloom, from darkness to darkness, from blood and filth to blood and filth. Great King, the person of whom I speak is like the person in that example. Great King this is how a person who is in darkness goes into darkness.

"And how, Great King, does a person who is in darkness go into the light? In this world, Great King, a certain person is born into the low castes which are poverty-stricken, always in want and hungry and which find it hard to earn a living, getting food and clothing with difficulty, such as the beggar class, the basket-maker class, the hunting and fishing class, the tanning class and the class of rubbish removers. And such a person is ugly, unsightly, and dwarfish. Being blind or being crooked in an arm, or being lame, or being crippled, such a person is full of diseases. For such a person, food, beverages dresses, vehicles, flowers, perfumes, unguents, sleeping and living places and lighting oil are seldom available. Such a person may perform good deeds bodily, verbally or mentally. Having performed good deeds bodily, verbally or mentally, such a person after death and dissolution of the body goes to a good destination in the realm of the devas.

"Great King, take for example a person who might climb from the ground to a raised seat, from the raised seat to the back of a horse, from back of the horse to the back of an elephant, from the back of the elephant to the terrace. Great King, the person of whom I speak is like the person in that example. Great King, this is how a person who is in the darkness and goes into the light.

"And how, Great King, does a person who is in the light go into darkness? In this world, Great King, a certain person is born into the high castes which have great treasure, great wealth, much gold and silver, many attractive articles of adornments, immense supplies of goods and

grains, such as the rich ruling class, the rich brahmin class, or the rich householder class. Such a person is very good looking, attractive in appearance, magnetic, and endowed with the most exquisite complexion. For such a person, food, beverages, dresses, vehicles, flowers, perfumes, unguents, sleeping and living places and lighting oil can be obtained easily. Such a person may commit evil deeds bodily, verbally or mentally. Having committed evil deeds bodily, verbally or mentally, such a person after death and dissolution of the body reappears in wretched destinations, in miserable existences, states of ruin and realms of continuous suffering.

"Great King, take for example a person who might descend from a terrace to the back of an elephant, from the back of the elephant to the back of a horse, or from the back of the horse to a raised seat, from the raised seat to the ground; and from the ground might enter a dark abyss. Great King, the person of whom I speak is like the person in that example. Great King, this is how a person who is in the light goes into the darkness.

"And how, Great King, does a person who is in the light go into the light? In this world, Great King, a certain person is born into the high castes which have great treasure, great wealth, much gold and silver, many attractive articles of adornments, immense supplies of goods and grains, such as the rich ruling class, the rich brahmin class and the rich householder class. Such a person is very good looking, attractive in appearance, magnetic and endowed with the most exquisite complexion. For such a person food, beverages, dresses, vehicles, flowers, perfumes, unguents, sleeping or living places can be obtained easily. Such a person may perform good deeds bodily, verbally or mentally. Having performed good deeds bodily, verbally

or mentally, such a person after death and dissolution of the body goes to a good destination in the realm of the devas.

"Great King, take for example a person who might move from a raised seat to another raised seat, from the back of an elephant to the back of another elephant, from a terrace to another terrace. Great King, the person of whom I speak is like the person in that example. Great King, this is how a person who is in the light goes into the light.

"These, Great King, are the four types of persons that are definitely found in the world." Thus said the Bhagavā ...p... (this further utterance:)

"A man, O King, is poor; he lacks religious conviction; he is stingy and miserly; he has evil thoughts; he holds the wrong views, and is disrespectful.

"He abuses and curses samaṇas, brahmaṇas and other mendicants; he is a non-believer in action and its consequence, and he has a sharp tongue.

"He prevents the giving of food to those who ask for it. Such a man, O King, Ruler of Men, goes to the dreadful realms of continuous suffering when he dies. He is the one who is in darkness and who goes into darkness.

"A man, O King, is poor; he has religious conviction; he is not stingy; he gives alms; he has good thoughts; his mind is not distracted.

"He rises up and speaks respectfully to samaṇas, brāhamāas and other mendicants; he leads a virtuous life.

"He does not prevent giving of food to those who ask for it. Such a man, O King, Ruler of Men, goes to the celestial world when he dies. He is the one who is in

darkness and who goes into the light.

"A man, O King, is wealthy; he lacks religious conviction; he is stingy and miserly; he has evil thoughts; he holds the wrong view and is disrespectful.

"He abuses and curses samaṇas, brāhmaṇas, and other mendicants; he is a non-believer in action and its consequence, and he has a sharp tongue.

"He prevents the giving of food to those who ask for it. Such a man, O King, Ruler of Men, goes to the dreadful realms of continuous suffering when he dies. He is the one who is in the light and who goes into darkness.

"A man, O King, is wealthy; he has religious conviction; he is not stingy; he gives alms; he has good thoughts; his mind is not distracted.

"He rises up and speaks respectfully to samaṇas brahmaṇas and other mendicants; he leads a virtuous life.

"He does not prevent the giving of food to those who ask for it. Such a man, O King, Ruler of Men, goes to the celestial world when he dies. He is the one who is in the light and who goes into the light."

**End of the Puggala Sutta,
the first in this vagga.**

2. Ayyikā Sutta

Discourses Concerning Grandmother

133. The Bhagavā was staying at Sāvattthī... To King Pasenadi of Kosala who was sitting at a suitable place, the Bhagavā asked, "Great King, where do you come from at this time of high noon?"

"Venerable Sir, my grandmother, old, aged, advanced in years, ripe in experience, having reached the last stage of life, a hundred and twenty years old, has died. Venerable Sir, I loved and adored my grandmother. Venerable Sir, if by giving away an elephant-treasure I could get my wish that my grandmother should not die, I would give away the elephant-treasure. Venerable Sir, if by giving away a horse-treasure I could get my wish that my grandmother should not die, I would give away the horse-treasure. Venerable Sir, if by giving away a province I could get my wish that my grandmother should not die, I would give the province away."

"All beings, Great King, are subject to death. Death is the (inevitable) end. Death cannot be avoided."

"Marvellous, Venerable Sir; astounding, Venerable Sir, that the Bhagavā has made this excellent remark: 'All beings are subject to death. Death is the (inevitable) end. Death cannot be avoided.'"

"Great King, quite so; Great King, quite so. All beings are subject to death. Death is the (inevitable) end. Death cannot be avoided. Just as, Great King, all the pots made by the potter, irrespective of whether they are raw and still unbaked or are well-baked, are liable to get broken; just as all pots must end in breaking up; just as there is no pot that can avoid breaking up so also. Great King, all beings are subject to death. Death is the (inevita-

ble) end. Death cannot be avoided."

Thus said the Bhagavā ... p... (this further utterance:)

"All beings will die; indeed life ends in death.

Incurring good or bad effects of their own actions, they will proceed according to their actions incurring good and bad consequence.

"Those who do evil deeds will go to the realms of continuous suffering. And those who do good deeds will go to the good destinations.

"Therefore one should accumulate merit relating to the future state. Only good deeds can be relied on by beings (to stand in good stead) in future existences."

End of the Ayyikā Sutta,
the second in this vagga.

3. Loka Sutta **Discourse On the World**

134. The Bhagavā was staying at Sāvattihī... Having sat at a suitable place, King Pasendadi of Kosala said to the Bhagavā thus: "Venerable Sir, how many factors arising in the world bring about disadvantage, suffering and discomfort?"

"Great King, three factors arising in the world bring about disadvantage, suffering and discomfort. What are the three? Great King, greed arising in the world brings about disadvantage, suffering and discomfort. Great King, hatred arising in the world brings about disadvantage, suffering and discomfort. Great King, bewilderment arising in the world brings about disadvantage, suffering and discomfort. Great King, these three factors arising in the world, bring about disadvantage, suffering and discomfort."

fort. Thus said the Bhagavā...p... (This further utterance:)

"Just as the bamboo is ruined by its own fruit, so also an evil minded person is ruined by greed, hatred and bewilderment which arise in himself."

**End of the Loka Sutta,
the third in this vagga.**

4. Issatta Sutta

Discourse with Skill in Archery as an Example

135. The Bhagavā was staying at Savatthī...Having seated at a suitable place, King Pasenadi of Kosala said to the Bhagavā thus: "Venerable Sir, to whom should offerings be made?"

"To whomsoever you have confidence in, Great King."

"And, Venerable Sir, to what kind of person should offerings be made to produce great results?"

"Great King, that question, 'To whom should offerings be made?' is quite different from this question, 'To what kind of person should offerings be made to produce great results?'

"Great King, great results are produced by (offerings made to) one who is moral; great results are not produced by (offerings made to) one who is immoral. Well then, Great King, regarding this matter I shall ask you in turn a question; answer in whichever way you please. Great King, what do you think of that (which I shall speak of). Let us say you are marshalling your forces in preparation for war. Then there might come some young prince who has not learnt archery, who has never practised, who has not been trained in it, who has never exhibited his skill, who is

cowardly, who is fainthearted, who is frightened and who is most likely to run away. Now, would you employ that man? Would you want such a man?"

"No, Venerable Sir, I would not employ that man. I would not want such a man."

"Then, there might come some young brahmin who has not learnt archery ...p... then there might come some young man of the merchant class who has not learnt archery, ...p... Then there might come some young man of the labourer class who has not learnt archery, ...p...?"

"No, ...p... I would not want such a man."

"Great King, what do you think of that (which I shall speak of)? Let us say you are marshalling your forces in preparation for war. And there might come a young prince who has learnt archery, who has practised it, who has been trained in it, who has exhibited his skill, who is not cowardly, who is not fainthearted, who is not frightened and who would never think of running away. Now, would you employ that man? Would you want such a man?"

"Venerable Sir, I would employ that man. I would want such a man."

"Then, there might come some young brahmin who has learnt archery, ...p... Then there might come some young man of the merchant class who has learnt archery, ...p... Then there might come some young man of the labourer class who has learnt archery, who has practised it, who has been trained in it, who has exhibited his skill, who is not cowardly, who is not faint-hearted, who is not frightened and who would never think of running away. Now, would you employ that man? Would you want such a man?"

"Venerable Sir, I would employ that man. I would want such a man."

"In the same way, Great King, great results are brought about by offerings made to a person from whatever caste who renounces home-life and becomes a homeless recluse, and who abandons five factors and is possessed of five factors. What are the five factors which he abandons? He abandons sense-desire; he abandons ill will; he abandons sloth and torpor; he abandons distraction and worry; he abandons uncertainty. These are the five factors he abandons.

"What are the five factors that he is possessed of? He is possessed of the arahat's attribute of complete morality; he is possessed of the arahat's attribute of complete concentration; he is possessed of the arahat's attribute of complete insight; he is possessed of the arahat's attribute of complete liberation from all defilements (arahattaphala); he is possessed of the arahat's attribute of reflective knowledge (paccavekkhana ñāṇa) of complete liberation from all defilements. These are the five factors that he is possessed of. Offerings made to one who has abandoned those five factors and is endowed with those five factors bear abundant fruit."

Thus said the Bhagavā...p... (this further utterance:)

"If a certain youth is skilled in archery, and is possessed of strength and zeal, a king who wished to fight a war should employ him.

A coward should not be employed just because of his birth.

"So, too, a wise one who is possessed of forbearance and deep delight in the practice of the Teachings (which are the attributes of arahatship) and who leads the life of an ariya should be honoured despite his lowly birth.

"Delightful hermitages should be built for learned persons. In the parched countryside water tanks and wells should be provided. As well as bridges and roads in rugged terrain.

"Food and beverages, robes and shelter, should be offered with a joyous mind to those who are clearly upright.

"Just as from a hundred crested clouds the rain pours on to the earth accompanied by flashes of lightning and roars of thunder, flooding both high ground and low-

So also a wise and well-informed person guided by religious conviction, preparing food with great care, satisfies the mendicant with food and beverages.

"Throbbing with joy, he distributes offerings, shouting out, 'Give!' And his words resound like the thundering rain. The broad stream of that meritorious deed fills the heart of the generous giver."

**End of the Issatta Sutta,
the fourth in this vagga.**

5. Pabbatūpama Sutta Discourse With a Mountain Simile

136. The Bhagavā was staying at Sāvattihī... To King Pasenadi of Kosala, sitting at a suitable place, the Bhagavā asked, "Great King, where do you come from at this time of high noon?"

"Venerable Sir, there are royal tasks to be performed by kings who have been born into the ruling class, who have been ceremonially anointed, who enjoy power to the fullest extent, who indulge themselves in sensual pleas-

ures, whose rule is firmly established in their dominions, who hold imperial sway over extensive conquered territories; I have just now performed such tasks."

"Great King, what do you think of that (which I shall speak of)? There might come from the east, a trusted man of yours whose words are to be believed and who might say this to you: 'Mark this, O King, I have come from the east. There I have seen a huge mountain like a vast cloud come crushing all living beings. Great King, do whatever needs to be done by you in this matter?' Then there might come a second man from the west,...p... Then there might come a third man from the north...p... Then there might come from the south a trusted man of yours whose words are to be believed and might say this to you, 'Mark this, O King, I have come from the south. There I have seen a huge mountain like a vast cloud come crushing all living beings. Great King, do whatever needs to be done by you in this matter.' Great King, if such a terrible danger should arise threatening mankind with total destruction, and as human existence is a most difficult thing to get, what would you do about it?"

"Venerable Sir, if such a terrible danger should arise threatening mankind with total destruction, and as human existence is a most difficult thing to get, what else is there to do than to practice the dhamma, to live righteously, to seek merit and to do good deeds?"

"I tell you, Great King, I apprise you of this, Great King: ageing and death is oppressing you. Great King, when oppressed by ageing and death what would you do?"

"Venerable Sir, if oppressed by ageing and death, what else is there to do than to practise the dhamma, to live righteously, to seek merit and to do good deeds? Venerable Sir, there is waging of war using elephant by kings who

have been born into the ruling class, who have been ceremonially anointed, who enjoy power to the fullest extent, who indulge themselves in sensual pleasures, whose rule is firmly established in their dominions, who hold imperial sway over extensive conquered territories. Venerable Sir, when those who wage war using elephants are oppressed by ageing and death, there is for them nowhere to go, no recourse. Venerable Sir, there is waging of war using horses by kings, who have been born into the ruling class, who have been ceremonially anointed ...p... There is waging of war using chariots by kings ...p... When those who wage war using infantry are oppressed by ageing and death, there is for them nowhere to go, no recourse.

"Venerable Sir, such a line of kings has great ministers who give them advice. Venerable Sir, when those ministers who are able to break up the advancing enemies are oppressed by ageing and death, for them too there is nowhere to go, no recourse.

"Venerable Sir, such a line of kings has a great deal of gold and silver either buried in the ground or hung up in the open. By using this wealth we have been able to corrupt the advancing enemies (getting them at odds with one another). Venerable Sir, when the kings who wage war by using wealth are oppressed by ageing and death, for them there is nowhere to go, no recourse. Venerable Sir, when oppressed by ageing and death, what else is there to do than to practise the dhamma, to live righteously, to seek merit and to do good deeds?"

"Quite so, Great King, quite so. When oppressed by ageing and death, what else is there to do than to practise the dhamma, to live righteously, to seek merit and to do good deeds? Thus said the Bhagavā ...p... (this further utterance:)

"Just as, from the four directions, Rocky mountains as high as the open sky come rolling down on all sides crushing all life,-

"So also all living beings, whether ruler or brahmin, merchant or labourer or beggar or rubbish removers, are oppressed by ageing and death; no one is excepted, all are thus oppressed.

"That area (of ageing and death) is no place for using war elephants or war chariots or infantry.

Waging war by using (minister's) advice or by using wealth is not able to obtain victory.

"Therefore the wise man who sees well his own welfare should have conviction in the Buddha, the Dhamma and the Saṃgha.

"He who conducts himself righteously in deed, word and thought is praised here and now; as for the hereafter he rejoices in the celestial realms."

**End of the Pabbatūpama Sutta,
the fifth in this vagga.**

**End of 'Tatiya Vagga,
the third in this Samyutta.
End of the Kosala Samyutta.**

Māra Samiyutta

Namo tassa bhagavato arahato Sammāsambuddhassa

(i) PAṬHAMA VAGGA

1. Tapokamma Sutta
2. Hatthirājavanna Sutta
3. Subha Sutta
4. Paṭhama Mārapāsa Sutta
5. Dutiya Mārapāsa Sutta
6. Sappa Sutta
7. Sapati Sutta
8. Nandati Sutta
9. Paṭhama Āyu Sutta
10. Dutiya Āyu Sutta

IV Māra Samiyutta
Group of Related Discourses Involving Māra
(i) Paṭhama Vagga
1. Tapokamma Sutta
Discourse On Austere Practice

137. Thus have I heard:

At one time the Bhagavā, in the first days of his buddhahood, was staying in the Uruvela Forest, at the foot of the Goat-herd's banyan tree by the bank of the River Nerañjarā. To the Bhagavā in solitary retreat, there occurred this thought: 'Freed am I now from the extremely hard practice! Indeed, it is good I am now free from the futile practice of extreme hardship! Good, indeed, is this! Good, is release from defilements and good, indeed is the

"Morality, Concentration and Insight Knowledge have I developed for Magga-Insight and have attained the highest purity. O Antaka (i.e. Māra) you are defeated.

"Māra the Wicked One then realised, 'The Bhagavā knows me; the Sugata knows me,' and, feeling frustrated and miserable, he vanished thence.

**End of the Tapokamma Sutta,
the first in this vagga.**

2. Hatthirājavanna Sutta The King-Elephant's Appearance Discourse

138. Thus have I heard:

At one time the Bhagavā, in the first days of his buddhahood, was staying in the Uruvela Forest at the foot of the Goat-herd's banyan tree by the bank of River Nerañjarā. One day during that time, the Bhagavā was sitting in the open, in the utter darkness of the night. The rain was drizzling. Then Māra the Wicked One, desiring to make the Bhagavā feel hair-raising dread and terror, took on the appearance of the huge king-elephant, and drew near to the Bhagavā. His head was like a huge dark boulder, his tusks were of the colour of pure silver, and his trunk was like a beam of a huge plough. The Bhagavā knew that it was Māra the Wicked One and spoke to him in the following verse:

"Over such a long period you have been coming round taking on various forms, fair or forbidding. It has been of no benefit to you, wicked one. Antaka (i.e., Māra) you are defeated."

Māra the Wicked One then realized, "The Bhagavā

knows me; the Sugata knows me" and, feeling frustrated and miserable, he vanished thence.

End of the Hatthirājavanna Sutta

The second in this vagga.

3. Subha Sutta

Discourse Connected with Brilliant Colours

139. Thus have I heard:

At one time the Bhagavā, in the first days of his Buddhahood, was staying in the Uruvela Forest at the foot of the Goat-herd's banyan tree by the bank of River Nerañjarā. One day during that time, the Bhagavā was sitting in the open and in the utter darkness of the night. The rain was drizzling. Then Māra the Wicked one, desiring to make the Bhagavā feel hair-raising dread and terror, drew near to the Bhagavā. He caused forms of exquisite or ghastly colours and of brilliant or dull colours to appear not far from the Bhagavā. The Bhagavā knew that it was Māra the Wicked One at it (again) and spoke to him in these verses:

"Over such a long period you have been coming round taking on various forms, fair or forbidding. It has been of no benefit to you, Wicked One. Antaka, (i.e. Māra) you are defeated.

"They who are in complete control (of themselves) by way of deeds, words or thoughts, do not come under Māra's dominion; they do not become Māra's disciples."

Then Māra the Wicked One ...p... vanished thence.

End of the Subha Sutta,

the third in this vagga.

4. Paṭhama Mārapāsa Sutta First Discourse On Māra's Snare

140. Thus have I heard:

At one time the Bhagavā was staying at the Deer Park in Bāraṇasī. Then the Bhagavā said to the bhikkhus, "Bhikkhus!" and the bhikkhus replied, "Venerable Sir". The Bhagavā spoke thus: "Bhikkhus, by appropriate application of the mind and appropriate right effort (sammappadhāna), I have attained the incomparable release from defilements; I have realised the incomparable release. You too, bhikkhus, attain the incomparable release, realise the incomparable release by applying appropriate attention and by appropriate right effort." At that time Māra the Wicked One approached the Bhagavā and uttered this verse:

"You are bound fast in the snares of defilements both celestial and human¹.

Caught as you are in the snares of defilements, Samaṇa, you will find no escape from my domain."

"I have become free from the snares of defilements both celestial and human; as I have become free from the snares of defilements, O Antaka (i.e. Māra), you are defeated."

Then Māra the Wicked One ...p... vanished thence.

**End of the Paṭhama Mārapāsa Sutta,
the Fourth in this vagga.**

2. defilements both celestial and human: sensual pleasures in which devas and human beings are enmeshed.

5. *Dutiya Mārapāsa Sutta*
Second Discourse on Māra's Snare

141. Thus have I heard:

At one time the Bhagavā was staying at the Deer Park in Bārāṇasī. Then the Bhagavā said to the bhikkhus, "Bhikkhus!" and the bhikkhus replied, "Venerable Sir." The Bhagavā spoke thus: "Bhikkhus, I have become free from all snares of defilements pertaining to the celestial world as well as those of the human world. You also have become free from all snares of defilements, both celestial and human. Go forth, bhikkhus, on journeys for the welfare of many men, for the happiness of many men, out of compassion for the world, for the welfare and happiness of devas and men. Let not any two of you go on one and the same journey. Proclaim the Dhamma, bhikkhus, the Dhamma that is excellent at the beginning, excellent at the middle, and excellent at the end with richness in meaning and words. Make clear the practice of the Noble Life of Purity which is complete in its entirety and pure in every aspect. There are beings in whose eye (of knowledge) there is only a little dust (of defilement), who stand to lose from not hearing the Dhamma. There will be those who comprehend the Dhamma (of the Four Ariya Truths). I also, bhikkhus, will go to the market-town of Sena in Uruvela to expound the Dhamma.

Then Māra the Wicked One approached the Bhagavā and spoke to the Bhagavā in verse:

"Celestial snares and human snares, all kinds of snares bind you fast. Caught as you are in mighty bonds, Samaṇa, you will find no escape from my domain."

(Then the Bhagavā replied:)

"I have become free from all kinds of snares, whether celestial or human; I have become free from mighty bonds. O Antaka, you are defeated."

Then Māra the Wicked One ...p... vanished thence.

**End of the Dutiya Mārapāsa Sutta,
the fifth in this vagga.**

**6. Sappa Sutta
The Serpent Discourse**

142. Thus have I heard:

At one time the Bhagavā was staying in Rājagaha at the Veluvana Grove where black squirrels were fed. One day, during that time the Bhagavā was sitting in the open, in the utter darkness of the night. The rain was drizzling. Then Māra the Wicked One, desiring to make the Bhagavā feel hair-raising dread and terror, took on the appearance of a huge king-serpent and drew near to the Bhagavā. His body was like a huge dugout, his hood was like a distiller's big mat, his eyes were like the great copper salvers of the King of Kosala, his tongue was flashing out like the flashes of lightning in a thunderstorm, and the sound of his breathing in and out was like the sound made by the puffing of a smith's bellows. The Bhagavā knew that it was Māra the Wicked One and spoke to him in the following verse:

"The Great Sage who is in full control of himself resorts to secluded places for shelter; he lives discarding any attachment to self, that indeed being proper for him.

"Amidst many beasts of prey, amidst many dangers (animate or inanimate), amidst many poisonous

snakes and the like, the Great Sage who has resorted to the sheltered secluded places remains unshaken by these things, not even a hair of his body moving.

"Let the sky be rent asunder, let the earth quake convulsively, let all living beings be frightened and alarmed, let a sharp spear be aimed straight at the chest, the Buddhas never will seek shelter and protection for their bodies."

Māra the Wicked One then realised, "The Bhagavā knows me; the Sugata knows me;" and, feeling frustrated and miserable, he vanished thence.

**End of the Sappa Sutta,
the sixth in this vagga.**

7. Sapati Sutta Discourse On One Who Sleeps

143. At one time the Bhagavā was staying in Rājagaha at the Veḷuvana Grove where black squirrels were fed. The Bhagavā had been walking up and down in the open for most of the night. At the predawn part of the night the Bhagavā washed his feet, entered the monastery and lay down on his right side, nobly (like a lion) placing his left foot over and a little beyond the right foot, with mindfulness and deliberation and keeping in his mind a predetermined time of arising. Māra the Wicked One approached the Bhagavā and spoke to the Bhagavā in these verses:

"What! Do you sleep? Why do you sleep?
Are you sleeping the sleep of the death?"

Or are you sleeping as if in sole possession of an empty house? Or are you sleeping till sunrise?"

"In the Buddha there is no enmeshing net of craving that leads to any existence whatsoever. The Buddha sleeps as all forms of defilements which are the substrata of existence have become extinct in him. Māra, what benefit is there in your attempts (to disturb me)?"

Then Māra the Wicked One ...p... Vanished thence.

End of the Sapati Sutta
the seventh in this vagga.

8. Nandati Sutta **Discourse On Taking Delight**

144. Thus have I heard:

At one time the Bhagavā was residing at the Jetavana Monastery of Anāthapiṇḍika in Sāvattihī. At that time Māra the Wicked One approached the Bhagavā and uttered this verses in the presence of the Bhagavā:

"He who has children gets delight from the children; similarly, he who has cows gets delight from the cows. Men get delight from sense-pleasures; lacking them, one is deprived of such delight."

(The Buddha replied:)

"He who has children worries on account of the children; similarly, he who has cows worries on

account of the cows. Men worry on account of sense-pleasures. When one has no sense-pleasures one is free from worry."

Māra the Wicked One then realised, "The Bhagavā knows me; the Sugata knows me;" and, feeling frustrated and miserable, he vanished thense.

**End of the Nandati Sutta,
the eighth in this vagga.**

9. Paṭhama Ayu Sutta First Discourse On Life

145. At one time the Bhagavā was staying in Rājagaha at the Veḷuvana Grove, where black squirrels were fed. Then the Bhagavā said to the bhikkhus "Bhikkhus," and the bhikkhus replied, "Venerable Sir." The Bhagavā spoke thus:

"This life of man, bhikkhus, is short; one must proceed to the next existence. meritorious deeds should be done. The life of Purity should be lived. Anyone who has been born must die. bhikkhus, (even) one who has a long life lives a hundred years, or somewhat more."

Then Māra the Wicked One approached the Bhagavā and uttered this verse:

"Long is man's life; no good man should scorn it (as being short). Live like a (carefree) suckling. There is no coming of Death."

(The Bhagavā said:)

"Short is man's life, a good man should scorn it. Live like the man whose head is on fire; Death never fails to come."

Then Māra the Wicked One...p..., vanished thence.

End of the Pathama Āyu Sutta,
the ninth in this vagga.

10. Dutiya Āyu Sutta
Second Discourse On Life

146. At one time the Bhagavā was staying in Rājagaha at the Veḷuvana Grove, where black squirrels were fed. Then the Bhagavā said to the bhikkhus "Bhikkhus", and the bhikkhus replied, "Venerable Sir." The Bhagavā spoke thus:

"This life of man, bhikkhus, is short; one must proceed to the next existence. Meritorious deeds should be done, the Life of Purity should be lived. Anyone who has been born must die.

"Bhikkhus, (even) one who has a long life, lives a hundred years, or somewhat more."

Then Māra the Wicked One approached the Bhagavā and uttered this verse:

"Days and nights do not pass on; life never ceases. Just as the wheel continually follows the carriage shaft, so also man's life always follows him."

(The Bhagavā said:)

"Days and nights pass away; life comes to a stop. Like the waters of the rivulet man's life runs out."

Māra the Wicked One then realized, "The Bhagavā knows me; the Sugata knows me;" and, feeling frustrated and miserable, he vanished thence.

End of the Dutiya Āyu Sutta
the tenth in this vagga.

End of the Pathama vagga,
the first in the Māra Samyutta.

Māra Samiyutta

Namo tassa bhagavato arahato Sammāsambhuddhassa

(ii) DUTIYA VAGGA

1. Pāsāṇa Sutta
2. Kinnusīha Sutta
3. Sakalika Sutta
4. Patirūpa Sutta
5. Mānasa Sutta
6. Patta Sutta
7. Chaphassāyatana Sutta
8. Piṇḍa Sutta
9. Kassaka Sutta
10. Rajja Sutta

(ii) *Dutiya Vagga*
1. *Pāsāṇa Sutta*
The Rocks Discourse

147. At one time the Bhagavā was staying at Rājagaha, on Mount Gijjakūṭa. One day, during that time, the Bhagavā was sitting in the open, in the utter darkness of the night. The rain was drizzling. Then Māra the Wicked One, desiring to make the Bhagavā feel hair-raising dread and terror, went to where the Bhagavā was and hurled down the huge rocks causing them to clash and split near the Bhagavā. The Bhagavā knew that it was Māra the Wicked One and uttered this verse:

"Even if you (Māra) were to shake the entire Gijjakūṭa Mountain, the Buddhas, well released from defilements, remain unshaken."

Māra the Wicked One then realized, "The Bhagavā knows me; the Sugata knows me;" and, feeling frustrated and miserable, he vanished thence.

End of the Pāsāṇa Sutta,
the first in this vagga.

2. *Kinnusīha Sutta*
Discourse Concerning Bold Proclamation

148. At one time the Bhagavā was staying at the Jetavana Monastery of Anāthapiṇḍika in Sāvattihī. During that time, the Bhagavā was expounding the dhamma in the midst of a big audience.

Then it occurred to Māra the Wicked One thus, "This Samaṇa Gotama is expounding the dhamma in the midst of a big audience. What if I were to go there and deprive the

audience of the eye of knowledge." Then Māra the Wicked One went to where the Bhagavā was and spoke to the Bhagavā in verse:

"Why are you boldly proclaiming the dhamma amidst a big audience like the lion's roaring?
Do you have an opponent (lit., rival wrestler)?
Do you think you are the conqueror (already)?"

(The Bhagavā said:)

"The Tathāgatas, who are mightily energetic, who are possessed of the Ten Strengths and who have crossed over the flood of craving in the world, indeed boldly proclaim the dhamma amidst a big audience."

Māra the Wicked One then realized, "The Bhagavā knows me; the Sugata knows me;" and, feeling frustrated and miserable, he vanished thence.

**End of the Kinnusīha Sutta,
the second in this vagga.**

3. Sakalika Sutta Discourse Relating to Rock Splinter

149. Thus have I heard:

At one time the Bhagavā was staying in Rājagaha at the Maddakucchi Deer Park. During that time the Bhagavā's foot was struck by a splinter of rock. The Bhagavā felt excessive physical pain which was tormenting, acute, harsh, severe, nasty and unpleasant. Not com-

plaining at all the Bhagavā bore the pain with fortitude, maintaining mindfulness and clear comprehension. He lay nobly (like a lion) on his right side on the great robe which was spread on the ground folded fourfold placing one fact over and a little beyond the other with mindfulness and deliberation. Then Māra the Wicked One approached the Bhagavā and spoke to the Bhagavā in verse:

"Do you sleep because of torpor? Or are you absorbed in musing over recitations? Or have you nothing useful to do? Why are you so inclined to sleep alone in quiet seclusion?"

(The Bhagavā said:)

"I sleep not because of torpor, nor am I absorbed in musing over recitations. Having fully realised my goal (of Nibbāna), and being without anxiety, I sleep alone in this quiet seclusion, always extending compassion to all beings.

"In this world there are certain people palpitating from piercing arrows (of defilements) in the chest. Even they can get their sleep. So why should I not sleep, being free from any dart (of defilement).

"When awake I have no misgivings (amidst danger) and also I am not afraid to sleep.

"Days and nights bring no cares for me since I do not see any disadvantage to the world (in my sleeping). So I sleep always extending compassion to all beings."

Māra the Wicked One then realized, "The Bhagavā knows me; the Sugata knows me;" and feeling frustrated and miserable, he vanished thence.

**End of the Sakalika Sutta,
the third in this vagga.**

**4. Patirūpa Sutta
Discourse on Appropriateness**

150. At one time the Bhagavā was staying in the only rest house in a brahmin village in the country of Kosalans. During that time the Bhagavā was expounding the dhamma in the midst of a big audience of householders. Then it occurred to Māra the Wicked One thus: "This Samaṇa Gotama is expounding the dhamma in the midst of a big audience of householders. What if I were to go there and deprive the audience of the eye of knowledge." Then, Māra the Wicked One went to where the Bhagavā was, and spoke to the Bhagavā in verse:

"You are instructing others which is not at all appropriate. Don't let likes and dislikes attach themselves to you, who are also thus behaving."

(The Bhagavā said:)

"The Enlightened One instructs others out of deep regard for their welfare. The Tathāgata is free from likes and dislikes."

Māra the Wicked One then realized, "The Bhagavā knows me; the Sugata knows me;" and, feeling frustrated

and miserable, he vanished thence.

**End of the Patirūpa Sutta,
the fourth in this vagga.**

**5. Mānasa Sutta
Discourse On the Share of Sensuality**

151. Thus have I heard:

At one time the Bhagavā was residing at the Jetavana Monastery of Anāthapiṇḍika in Sāvattihī. At that time Māra the Wicked One approached the Bhagavā and spoke to the Bhagavā in verse:

"Ever in association with the mind, the snare of attachment reaches everywhere, seizing even the mighty ones that fly through the air. I shall bind you with it. You will not, samaṇa, escape from one."

(The Bhagavā said:)

"I am devoid of any desire for whatever forms, sounds, tastes, odours and tangible objects that may delight the mind. O Antaka, you are defeated."

Māra the Wicked One then realized, "The Bhagavā knows me; the Sugata knows me;" and, feeling frustrated and miserable, he vanished thence.

**End of the Mānasa Sutta,
The fifth in this vagga.**

6. Patta Sutta

The Alms-bowl Discourse

152. The Bhagavā was staying at Sāvattihī... At that time the Bhagavā, by means of a discourse on the five aggregates which are the objects of Clinging, showed the bhikkhus clearly (the characteristics of the five khandha aggregates) making them fully accept (this instruction), arousing their enthusiasm (for practising according to this instruction), and making them feel gladdened (in their achievements). The bhikkhus listened to the dhamma respectfully, giving their mind to it, directing all their mind to it, and with concentrated attention.

Then Māra the Wicked One had this thought: "This Samaṇa Gotama, by means of a discourse to the bhikkhus on the five aggregates which are the objects of Clinging, is showing the bhikkhus clearly (the characteristics of the five khandha aggregates), making them fully accept (this instruction), arousing their enthusiasm (for practising according to this instruction), and making them feel gladdened (in their achievements). The bhikkhus listen to the dhamma respectfully, giving their mind to it, directing all their mind to it, and with concentrated attention. What if I were to go to the Samaṇa Gotama and deprive the audience of the eye of knowledge."

At that time there were many alms-bowls left in the open (to dry). and Māra the Wicked One, assuming the appearance of a bull, went towards those bowls. Then a certain bhikkhu said to another bhikkhu, "Bhikkhu, bhikkhu! That bull is going to break the alms-bowls!" When this was said, the Bhagavā said to that bhikkhu, "Bhikkhu, that is not a bull; it is Māra the Wicked One. He has come to deprive you of the eye of knowledge." Then

the Bhagavā, knowing that it was Māra the Wicked One, spoke to Māra the Wicked One in verse:

"There are Corporeality, Sensation, Perception, Consciousness and Volitional Activity. Perceiving these (five aggregates) as 'This is not I, this is not mine,' one becomes free from attachment to them.

"Even though Māra and his hosts search everywhere (in the thirty-one planes of existence), they cannot find the consciousness of the arahat who has thus become free from attachment, who has shed all fetters, and who is safely absorbed in the Fruition of Arahatta Magga.¹"

Then Māra the Wicked One ...p... vanished thence.

**End of the Patta Sutta,
the sixth in this vagga.**

7. Chaphassāyatana Sutta The Six Sense-Bases Discourse

153. At one time the Bhagavā was residing at the pinnacled monastery in the Mahāvana Wood near Vesālī. At that time the Bhagavā, by means of a discourse on the six sense-bases of contact, showed the bhikkhus clearly (the characteristics of the six sense-bases of contact) making them fully accept (this instruction), arousing their enthusiasm (for practising according to this instruction), and making them feel gladdened (in their achievements).

1. This interpretation is based on the Commentary's explanation of the phrase "khematta" in the Pāli text as 'khemī bhūtamī atta bhāvamī; iminā phalakkhanamī dasseti'.

The bhikkhus listened to the dhamma respectfully, giving their mind to it, directing all their mind to it, and with concentrated attention.

Then Māra the Wicked One had this thought: "This Samaṇa Gotama, by means of a discourse to the bhikkhus on the six sense-bases of contact, is showing the bhikkhus clearly (the characteristics of the six sense-bases of contact), making them fully accept (this instruction), arousing their enthusiasm (for practising according to this instruction), and making them feel gladdened (in their achievements). The bhikkhus listen to the dhamma respectfully, giving their mind to it, directing all their mind to it, and with concentrated attention. What if I were to go to the Samaṇa Gotama and deprive the audience of the eye of knowledge."

Then Māra the Wicked One went to where the Bhagavā was, and made a tremendous, dreadful noise as though the earth was crumbling. Then a certain bhikkhu called out to another bhikkhu, "Bhikkhu, bhikkhu! This earth seems to be crumbling." When this was said the Bhagavā said to that bhikkhu. "Bhikkhu, this earth is not crumbling; it is Māra the Wicked One. He has come to deprive you of the eye of knowledge." Then the Bhagavā, knowing that it was Māra the Wicked One, spoke to Māra the Wicked One in verse:

"All sights, sounds, odours, tastes, tangible objects and mind objects are the objects enjoyed by the world and are dangerous. The world is infatuated with them.

"The mindful disciples of the Buddha, having overcome (attachment to) those very objects, have passed beyond Māra's domain. They shine forth like the Sun."

Then Māra the Wicked One ...p... vanished thence

**End of the Chaphassāyatana Sutta,
the seventh in this vagga.**

**8. Piṇḍa Sutta
The Alms-food Discourse**

154. At one time the Bhagavā was staying in a brahmin willage named Pañcasālā in the country of Magadha. It was the time when the young men and young women of the Pañcasālā brahmin village exchanged presents. Then, one morning the Bhagavā having re-arranged the robes he was wearing, taking alms-bowl and the great robe, and entered Pañcasālā brahmin village for alms-food. At that time brahmin householders of Pañcasālā, being possessed by Māra the Wicked One, were of a mind not to let Samaṇa Gotama get any alms-food.

The Bhagavā entered the brahmin village for alms-food with a freshly-washed (empty) alms-bowl, and left the village with the same empty alms-bowl. Then, Māra the Wicked One approached the Bhagava and asked, "Samaṇa, did you get alms-food?"

"O Wicked One, haven't you seen to it that I would not get any alms-food?"

"In that case, Venerable Sir, let the Bhagavā go into the Pañcasālā brahmin village for a second time; I shall make it possible for the Bhagavā to get alms-food."

"By causing disadvantage to the Tathāgata, Māra has committed a demeritorious deed. O Wicked One, do you think, 'This evil deed will not have any consequence for me'?"

"We who are not troubled by any defilements (such

as attachment) lead happy lives indeed. Like the Ābassara Brahmā devas we shall have nourishment from delightful satisfaction.'

Māra the Wicked One then realized, "The Bhagavā knows me; the Sugats knows me;" and, feeling frustrated and miserable, he vanished thence.

End of the Piṇḍa Sutta,
the eighth in this vagga.

9. Kassaka Sutta The 'Cultivator' Discourse

155. The Bhagavā was staying at Sāvattihī. At that time the Bhagavā by means of a discourse concerned with Nibbāna instructed the bhikkhus clearly, making them fully accept (this instruction), arousing their enthusiasm (for practising according to this instruction), and making them feel gladdened (in their achievements). The bhikkhus listened to the dhamma respectfully, giving their mind to it, directing all their mind to it, and with concentrated attention.

Then Māra the Wicked One had this thought: "This Samaṇa, by means of a discourse to the bhikkhus on Nibbāna,...p... What if I were to go to the Samaṇa Gotama and deprive the audience of the eye of knowledge." Then Māra the Wicked One assumed the guise of a cultivator. With a big plough on his shoulder, a long goad in one hand, dressed in hemp cloth, his hair dishevelled and his feet thickly smeared with mud, he went before the Bhagavā and said to the Bhagavā: "Samaṇa, have you seen oxen pass (this way)?"

"O Wicked One, of what use are oxen to you?"

"Mine alone, samaṇa, in the organ of sight; mine are (all) visuall objects; mine is the consciousness arising from eye-contact. Samaṇa, where would you go to escape from me? Mine alone, samaṇa, is the organ of hearing; mine are (all) sounds; ...p... mine alone, samaṇa, is the organ of odour; mine are (all) adours; ... mine alone, samaṇa, is the organ of taste; mine are (all) tastes; ... mine alone, samaṇa, is the organ of touch; mind are (all) tangible objects; ... mine alone, samaṇa, is the organ of thought; mine are (all) mind objects; mine is the consciousness arising from mind-contact. Samaṇa, where would you go to escape from me?"

"Wicked One, let the organ of sight be yours alone; let (all) visual objects be yours; let the consciousness arising from eye-contact be yours. (But) Wicked One, one who has no (craving for) the organ of sight, who has no (craving for) visual objects, who has no (craving for) consciousness arising from eye-contact is well beyond your reach.

"Wicked One, let the organ of hearing be yours alone; let the sounds be yours; let the consciousness arising from ear-contact be yours. (But) Wicked One, one who has no (craving for) the organ of hearing, who has no (craving for) sounds, who has no (craving for) consciousness arising from ear-contact, is well beyond your reach.

"Wicked One, let the organ of smell be yours alone; let (all) odour be yours; let the consciousness arising from nose-contact be yours. (But) Wicked One, one who has no (craving for) the organ of odour, who has no craving for odours, who has no (craving for) consciousness arising from nose-contact is well beyond your reach.

"Whicked One, let the organ of taste be yours alone; let (all) tastes be yours; let the consciousness arising from

tongue-contact be yours ...p... Wicked One, let the organ of touch be yours alone, let (all) tangible objects be yours; let the consciousness arising from body-contact be yours ...p... Wicked One, let the organ of thought be yours alone; let (all) mind-objects be yours; let the consciousness arising from mind-contact be yours. (But) Wicked One, one who has no (craving for) the organ of thought, who has no (craving for) mind objects, who has no (craving for) consciousness arising from mind-contact is well beyond your reach."

"There are those who say this (property)¹ is mine; there are those who say 'It is me'²; if your mind entertains those (two concepts of 'mine' and 'me'), you, samaṇa, will not escape from my domain."

(The Bhagavā said:)

"That which is spoken of (as 'my' property) is not

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1. This (property): The Commentary explains "this" as property, which the sub-Commentary elaborates into "property such as silver, gold, farm-land, clothes, things in use etc., in the case of laymen, and the four requisites such as alms-bowl, robes etc., in the case of bhikkhus.
 2. those who say "it is me": The Commentary explains that here "those" means those (who regard themselves as) "individuals" or "personal entities", leading to the concept of "I, myself".

'mine'; also those who say ('it is me') are not 'I'³. Understand thus, Wicked One; you will not see also the way I am going.⁴"

Then Māra the Wicked One ...p... vainsed thence.

**Ene of the Kassaka Sutta,
the ninth in this vagga.**

**10. Rajja Sutta
Discourse On Kingship**

156. At one time the Bhagavā was staying in a sylvan hermitage in the Himalayas in the Country of the Kosalans. To the Bhagava in quiet solitary seclusion the following thought occurred: "Is one able to perform the function of kingship righteously, without killing or without causing others to kill, without causing others to lose property or without making others bring about such loss, without causing grief or without making others to cause grief?"

Then Māra the Wicked One knew with his mind what was in the Bhagavā's mind and approaching the Bhagavā said to the Bhagavā thus: "Venerable Sir, let the Bhagavā become a king, let the Sugata become a righteous king without killing or without causing others to kill, without causing others to lose property or without making others

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3. The Sub-Commentary further explains that since there is no such thing as "mine", and since there is no "I", the Buddha has no wrong view involving the concept of self.
 4. You will not see the way I am going: The Sub-Commentary explains that the Buddha tells Māra that since he is free of all bonds (such as attachment and wrong view) Māra will not see the destination the Buddha was bound for since that destination is outside the thirty-one planes of existence which is Māra domain.

bring about such loss, without causing grief or without making others to cause grief."

"Wicked One, what do you see in me that you should say: 'Venerable Sir, let the Bhagavā become a king, let the sugata become a righteous king without killing or without causing others to kill, without causing others to lose property or without making others bring about such loss, without causing grief or without causing others to cause grief?'"

"Venerable Sir, the Bhagavā has cultivated, practised, used as a means (lit., a vehicle), based himself on, maintained, mastered (lit. studied well) and perfectly developed the Four bases of Psychic Power. Venerable Sir, if you were to wish that the Himalayas, King of the mountains, be turned into gold, and if your mind were to set upon that wish, the mountain would become a mass of gold."

(The Bhagavā said:)

"One already in possession of a mountain entirely golden, is not satisfied even with two. The wise one, knowing this, should conduct himself accordingly. "For him who has understood that dukkha has its source in sense-pleasures, why should he be inclined to sense-pleasures? Knowing that in the world sense-pleasures are fetters, one should train oneself to eliminate them."

Māra the Wicked One then realized, "The Bhagavā knows me; the Sugata knows me;" and, feeling frustrated and miserable, he vanished thence.

End of the Rajja Sutta,
the tenth in this vagga.

Māra Samiyutta

Namo tassa bhagavato arahato sammāsambuddhassa

(iii) TATIYA VAGGA

1. Sambahula Sutta
2. Samiddhi Sutta
3. Godhika Sutta
4. Sattavassānubandha Sutta
5. Māradhītu Sutta

(iii) Tatiya Vagga
1. Sambahula Sutta
Discourse To Many Bhikkhus

157. At one time the Bhagavā was staying at Silāvati monastery in the country of the Sakyans. At that time many bhikkhus were residing not far from the Bhagavā with mindfulness, with diligence and with their mind directed towards Nibbāna. Then Māra the Wicked One assumed the guise of a brahmin, with a great coil of plaited hair wrapped around his head wearing a robe of black leopard-skin with dangling hooves, aged and bent; his ribs showing like the rafters of a roof, breathing heavily and noisily, and holding a hermit's staff in his hand, approached the bhikkhus to whom he said: "Honourable Sirs, you became bhikkhus while quite young; you are mere lads in the prime of youth and in the first period of life with hair still dark; you have not yet enjoyed sense-pleasures. Honourable Sirs, do enjoy human pleasures (first). Don't yearn for future pleasures (of the deva world), forsaking present pleasures."

"Brahmin, we are not yearning for future pleasures after forsaking present pleasures. Brahmin, rejecting future pleasures also, we seek the immediate benefit of (Ariya Magga) realizable here and now. Brahmin, indeed, the Bhagavā has said: 'The future sense-pleasures (of the deva world) are full of misery, full of woe; these (sense-pleasures) are full of fault.' This dhamma (expounded by the Bhagavā) is personally and immediately apperceivable here and now; it is not delayed in its results; it can stand investigation; it is worthy of being perpetually borne in mind; and its truths can be realized and experienced by the ariyas individually by their own effort and practice."

When this was said, Māra the Wicked One nodded

his head, and flicking his tongue out (to this and that side) and deeply frowning (lit., 'causing three deep lines to appear on his forehead'), departed, leaning upon his staff.

Then the bhikkhus approached the Bhagavā, made their obeisance, and sat in a suitable place. Having sat in a suitable place, those bhikkhus said to the Bhagavā thus: "Venerable Sir, we were residing not far from the Bhagavā with mindfulness, with diligence and with our mind directed towards Nibbāna. Then Venerable Sir, a brahmin with a big coil of plaited hair wrapped around his head, wearing a robe of black leopard-skin with dangling hooves, aged and bent, his ribs showing like the rafters of a roof, breathing heavily and noisily, and holding a hermit's staff in his hand, came near us and addressed us thus, 'Honourable Sirs, you became bhikkhu while quite young. You are mere lads in the prime of youth and in the first period of life with hair still dark, you have not yet enjoyed sense-pleasures, Honourable Sirs, do enjoy human pleasures (first). Don't yearn for future pleasures (of the deva world), forsaking present pleasures.'

"When this was said, Venerable Sir, we said thus to that brahmin, 'No, brahmin, we are not yearning for future pleasures after forsaking present pleasures. Brahmin, rejecting future pleasures also, we seek the immediate benefit of (Ariya Magga) realizable here and now. Brahmin, indeed the Bhagavā has said: The future pleasures (of the deva world) are full of misery, full of woe, these (sense-pleasures) are full of fault. This dhamma (expounded by the Bhagavā) is personally and immediately apperceivable here and now; it is not delayed in its results; it can stand investigation; it is worthy of being perpetually borne in mind; and its truths can be realized and experienced by the ariyas individually by their own effort and practice.'

"When this was said, the brahmin nodded his head, and flicking his tongue out (to this and that side) and deeply frowning (lit., 'causing three deep lines to appear on his forehead') departed, leaning upon his staff."

"Bhikkhus, that was not a brahmin: that was Māra the Wicked One. He came to deprive you of the eye of knowledge." Then the Bhagavā, understanding the matter, spoke this verse on that occasion:

"He who has understood that dukkha has its source in sense-pleasures, why should he be inclined to sense-pleasures?

Knowing that in the world sense-pleasures and fetters, one should train oneself to eliminate them."

End of the Sambahula Sutta,
the first in this vagga.

2. Samiddhi Sutta **The Samiddhi Discourse**

158. At one time the Bhagavā was residing at Silāvāṭī monastery in the country of the Sakyans. At that time the venerable Samiddhi was staying not far from the Bhagavā with mindfulness, with diligence, and with his mind directed towards Nibbāna. To the Venerable Samiddhi staying in quiet solitary seclusion, this thought occurred: "Oh, what a good thing it is for me, what a great boon it is for me, that my teacher is one who is Worthy of Homage and who is Perfectly Self-Enlightened! Oh, what a good thing it is for me, what a great boon it is for me to have become a bhikkhu in the well-expounded Teaching! Oh, what a good thing it is for me, what a great boon it is for me, that my fellow practitioners of the Life of Purity are endowed with moral principles and are of a virtuous nature.

Then Māra the Wicked One knew with his mind what was in the Venerable Samiddhi's mind and went towards him and when he got not far from the Venerable Samiddhi made a tremendous, dreadful noise as if the earth were crumbling.

Then the Venerable Samiddhi approached the Bhagavā, made obeisance and sat in a suitable place. Having sat in a suitable place, he said to the Bhagavā thus: "Venerable Sir, I was staying not far from the Bhagavā with mindfulness, with diligence, and with my mind directed towards Nibbāna. Venerable Sir, in that quiet solitary seclusion, this thought arose in me: 'What a good thing it is for me, what a great boon it is for me, that my Teacher is one who is Worthy of Homage and who is Perfectly Self Enlightened! Oh, what a good thing it is for me, what a great boon it is for me to have become a bhikkhu in the well-expounded Teaching! Oh, what a good thing it is for me, what a great boon it is for me, that my fellow-practitioners of the Life of Purity are endowed with moral principles and are of a virtuous nature!' Venerable Sir, (just then) there arose a tremendous, dreadful noise not far away from me as if the earth were crumbling."

"Samiddhi, this earth is not crumbling. That was Māra the Wicked One who came to deprive you of the eye of knowledge. Go, Samiddhi, go back to that same place, stay there with mindfulness, with diligence and with your mind directed towards Nibbāna."

"Very well, Venerable Sir," replied the Venerable Samiddhi to the Bhagavā; he rose from his seat and after paying homage to the Bhagavā, he left respectfully.

For a second time the Venerable Samiddhi remained in that same place, with mindfulness, with diligence, with his mind directed towards Nibbāna. For a second time to

the Venerable Samiddhi staying in quiet solitary seclusion ...p.... For a second time Māra the Wicked One knew with his mind what was in the Venerable Samiddhi's mind ...p... it seemed as if the earth were crumbling. Then the Venerable Samiddhi said in verse to Māra the Wicked One:

"In full religious conviction have I left hearth and home for the homeless life of a bhikkhu. Mindfulness and Insight have I come to know; well composed, too, is my mind. Make (the most horrid) forms as you wish; you cannot frighten me at all."

Māra the Wicked One then realized, 'Bhikkhu Samiddhi knows me;' and feeling frustrated and miserable, he vanished thence.

**End of the Samiddhi Sutta,
the second in this vagga.**

3. Godhika Sutta The Godhika Discourse

159. Thus have I heard:

At one time the Bhagavā was residing near Rājagaha at the Veluvana Grove where black squirrels were fed. At that time the Venerable Godhika stayed on a black rock at the side of the Isigili Mountain. The Venerable Godhika, endeavouring with mindfulness, with diligence and his mind directed towards Nibbāna, achieved temporary lib-

eration of the mind (from defilements)¹. But then the Venerable Godhika lost that temporary liberation of the mind. For a second time the Venerable Godhika endeavouring with mindfulness, with diligence and with his mind directed towards Nibbāna, achieved temporary liberation of the mind. For a second time also the Venerable Godhika lost that temporary liberation of the mind.

For a third time the venerable Godhika endeavouring with mindfulness, with diligence and with his mind directed towards Nibbāna, achieved temporary liberation of the mind. For the third time also the Venerable Godhika lost that ...p.... For a fourth time the Venerable Godhika endeavouring with mindfulness ...p... achieved temporary liberation of the mind. For a fourth time also the Venerable Godhika lost that ...p.... For a fifth time the Venerable Godhika ...p... achieved temporary liberation of the mind. For a fifth time the Venerable Godhika lost that ...p.... For the sixth time the Venerable Godhika, endeavouring with mindfulness, with diligence and with his mind directed towards Nibbāna, achieved temporary liberation of the mind. For a sixth time he lost that temporary liberation of the mind. For a seventh time the Venerable Godhika endeavoring with mindfulness, with dili-

1. temporary liberation of the mind: *sāmayika cetovimutti*: Although in contexts elsewhere the term *cetovimutti* usually connotes ultra-mundane liberation of the mind by utterly rooting out defilements once and for all, thus gaining arahatship, here, the Commentary explains the expression is to be taken as the mundane Jhānic absorption of the mind, because of the qualifying word *sāmayika* preceding it. The Commentary elucidates *sāmayika* as "Whenever the effort is made", and the sub-Commentary explains it as *samaye samaye*, "time and again". When the mind is absorbed in Jhanic concentration, the defilements are kept away, but only while the Jhanic absorption lasts, reappearing when that absorption of the mind is lost.

gence and with his mind directed towards Nibbāna, achieved temporary liberation of the mind.

Then the Venerable Godhika thought thus: 'Up to six times have I fallen away from temporary liberation of the mind. It were better for me to take a knife¹ (and kill myself).'

Then, Māra the Wicked One knew with his mind what was in the Venerable Godhika's mind and approaching the Bhagavā² addressed the Bhagavā in verse:

"O Mighty One, Possessor of Great Wisdom, who shines with Power and Fame, who is beyond (the reach of) all dangers and enemies and who has the eye of Wisdom, I pay homage at your feet.

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1. It were better for me to take a knife: the Commentary says that the Venerable Godhika had this thought because he reasoned that one who died while relapsing from jhānic absorption have no assurance as to what planes of existence he would reach after death, while one who died while in jhānic absorption would be assured of his destination after death, and that he would be reborn in the Brahmā world. Therefore, the Venerable Godhika wished to take a knife to himself that is to kill himself.
 2. approaching the Bhagavā: the Commentary brings out Māra's motivation in appealing to the Bhagavā. The Commentary says Māra had this thought: "This Samaṇa wishes to kill himself with the knife. This means that he has no regard at all for his body or his life. He who has no regard at all for his body or his life would, after cultivating his original meditation (leading to vipassanā and magga insight), be able to attain Arahātship. He will not desist if I try to deter him but he will desist from his attention if the Teacher deters him. If the Venerable Godhika attained Arahātship he would escape the power of Māra as he would be beyond Māra's domain, namely, the 31 planes of existence. Māra was anxious to prevent the Thera from becoming an Arahāt. So Māra went to the Bhagavā, as if he wished only what was good for the Thera Godhika.

"O Mighty One, a disciple of yours overwhelmed by suffering near to death is longing for death, and desires to die.

"O Powerful One, restrain him!

"O Exalted One, O Renowned One, why should a disciple, who finds delight in the Teaching, who has not yet attained Arahathship and is still endeavouring to achieve that, end his life now?"

By that time the Venerable Godhika has killed himself with a knife. Then, the Bhagavā knew that it was Māra the Wicked One (who spoke to him) and addressed to Māra the Wicked One in verse:

"This indeed is the way of the wise.

They don't long for life. Having removed Craving together with its root (of ignorance), Godhika has attained Nibbāna."

Then, the Bhagavā said to the bhikkhus, "Come, bhikkhus, let us go to the black rock of the side of the Isigili Mountain. The worthy person Godhika has used a knife on himself there."

"Very well, Venerable Sir," the bhikkhus replied to the Bhagavā. Then the Bhagavā, together with a large number of bhikkhus, proceeded to the black rock at the side of the Isigili Mountain. From a distance, the Bhagavā saw the Venerable Godhika lying on the cot with the head dangling on one side.

At that time a dark smoky cloud-like mass was moving towards the east, towards the west, towards the north, towards the south, upwards, downwards and to-

wards the points in between. Then the Bhagavā said to the bhikkhus, "Bhikkhus, do you see the dark smoky cloud-like mass moving towards the east towards the west, towards the north, towards the south, upwards, downwards and towards the points in between?" "Yes, Venerable Sir."

"Bhikkhus, that is the evil Māra. He is searching everywhere for the birth-Consciousness of the worthy person Godhika, (thinking): 'Where has the birth-Consciousness of the worthy person Godhika taken place?' The Worthy person Godhika has attained Nibbāna as his birth-Consciousness has not arisen anywhere."

On hearing this, Māra the Wicked One, holding his bale-fruit coloured lute, approached the Bhagavā, and addressed the Bhagavā in verse:

"Upwards, downwards, horizontally, in the main directions, in the intermediate directions, have I searched; but, nowhere could I find where Godhika has gone."

(The Bhagavā said:)

"That profound sage, steadfast and delighting in concentration all the time, exerted himself day and night without regard for his life.

"Having conquered Death's hordes, he returns not to a fresh existence. Having removed Craving together

with its root (of ignorance) Godhika has attained Nibbāna.¹"

Struck with sorrow, Māra let his lute slip from the hollow of his arm. And feeling miserable, Māra vanished thence.

End of the Godhika Sutta,
the third in this vagga.

4. Sattavassānubandha Sutta

Discourse Concerning Following Closely For Seven Years

160. Thus have I heard:

At one time the Bhagavā was staying in the Uruvela Forest at the foot of the Goat-herd's Banyan Tree by the bank of the River Nerañjarā. At that time Māra the Wicked One, after constantly and closely following the Bhagavā for seven years for an opportunity to find fault (with the Bhagavā) and not getting the opportunity, approached the Bhagavā and addressed the Bhagavā in verse:

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1. Godhika has attained Nibbāna: godhika parinibbuto: The Commentary says while the Thera Godhika was cutting his throat he felt severe pain; putting aside the severe pain he was feeling, the Thera contemplated the nature of the sensation he was experiencing, and applying mindfulness steadfastly he gained thorough insight into the characteristics of impermanence, dukkha and non-self in that sensation; he thus attained arahatship just as he died and attained Nibbāna. The Commentary further explains that two mental events cannot occur at one and the same time; so the ending of the defilements, that is attaining arahatship, occurred just before the end of life, but the working of the mind is so fast that it seemed as if the two events occurred simultaneously.

Do you sit dejectedly in the forest brooding over some grief? (Or) are you yearning for some lost property? (Or) have you committed some offence in the village? Why don't you make friends with people? Is there some reason for your not having any friends?"

(The Bhagavā said:)

"O Māra (friend of the heedless in the world), guilt-free and grief-free I dwell in the calm of jhānic absorption having dug out all roots sorrow, having cut off all craving for any mode of existence, I dwell in the calm of jhānic absorption free from befuddling defilements."

(Māra said:)

"There are those who say this (property) is mine; there are those who say 'it is me'; if your mind entertains these (two concepts of 'mine' and 'me'), you, Samaṇa, will not escape from my domain."

(The Bhagavā said:)

"That which is spoken of (as 'my' property) is not 'mine', also those who say it is me' are not 'I'. Understand thus, Wicked One; you will not see also the way I am going."

(Māra said:)

"If you know the Safe Way that leads to deathlessness (Nibbāna), then stay aside; go alone yourself. Why should you be giving guidance to others?"

(The Bhagavā said:)

"Those that are keen on crossing over to the other shore (Nibbāna) ask about that which is beyond Death's domain; having been asked, I tell them about that which is Utter Truth and which is free from attachment (i.e., Nibbāna)"

(Thereupon Māra said:)

"Venerable Sir, may I give an example. Suppose there were a crab in a pond near a village or a town. Then, venerable Sir, many boys and girls coming out from that village or town might approach the pond; might put it on the dry ground. And, Venerable Sir, as often as that crab would thrust out a claw, those boys and girls would hack at it, break it and crush it with sticks and potsherds. Venerable Sir, that crab with all its claws thus hacked, broken and crushed would be unable to get down into the pond again. In just the same way, Venerable Sir, all those forms of obstructiveness, of contrariness, and of menacing sights have been hacked, broken and crushed by the Bhagavā. Now, Venerable Sir, it is no longer possible for me to draw near the Bhagavā for an opportunity to find fault (with the Bhagavā)." Then Māra the Wicked One uttered these verses in disappointment in the presence of the Bhagavā:

"A crow, seeing a stone with the colour of a lump of tallow might move towards it closely, thinking that it might get something delicate and pleasant, and not getting anything pleasant from that stone, the crow might go away leaving it alone. Like the crow tackling the stone, we have fruitlessly tackled the stone-like Gotama, and in disappointment shall leave Gotama."

End of the Sattavassānubandha Sutta,
the fourth in this vagga.

5. Māradhītu Sutta
Discourse Concerning Māra's Daughters

161. Then Māra the Wicked One, after uttering those gloomy verses in the presence of the Bhagavā, and having left that place, sat cross-legged on the ground not far away from the Bhagavā. Silent, looking wretched, with drooping shoulders and fallen face, downcast, and at his wit's end, he scratched on the ground (meaninglessly) with a stick. Then, his three daughters, Tanhā (attachment), Arati (Delight) and Ragā (Craving), drew near him and spoke to him in these verses:

"Dear Father, why are you so unhappy?

What person is causing you grief?

We will get him, using the snares of attachment, like an elephant (lured) from the jungle and bring him bound to bend to your will."

(Māra said:)

"It is the Sugata, Defilement-free and Homage-Worthy in the world, who is not easily lured by attachment; he is beyond Māra's domain. That is why I am suffering grievously."

Then, Māra's three daughters, Tanhā, Arati and Ragā, approached the Bhagava and said, "O Samaṇa, let us serve at your feet!" At that time the Bhagavā did not notice them as his mind was oriented towards Nibbāna in which all defilements have been exhausted.

Then Māra's daughters, Tanhā, Arati and Ragā, retreated to a suitable place and discussed together thus: "Men's desires are of different sorts. What if we each of us were to assume the form of a hundred maidens?" Thereupon, Māra's daughters, Tanhā, Arati and Ragā, each assumed the form of a hundred maidens, drew near to the

Bhagavā and said: "O Samaṇa, let us serve at your feet!" The Bhagavā did not notice that too as his mind was oriented towards Nibbāna in which all defilements have been exhausted.

Then Māra's daughters, Taṇhā, Arati and Ragā, retreated to a suitable place and discussed together thus: "Men's desires are of different sorts. What if we each of us were to assume the form of a hundred young women who have never borne a child?" Thereupon Māra's daughters, Taṇhā, Arati and Ragā, each assumed the form of a hundred young women who had never borne a child, drew near to the Bhagavā and said: "O Samaṇa, let us serve at your feet!" The Bhagavā did not notice that too as his mind was oriented towards Nibbāna in which all defilement have been exhausted.

Then Māra's daughters Taṇhā...p... What if we each of us were to assume the form of a hundred young women who have borne a child once?" Thereupon, Māra's daughters, Taṇhā, ...p... each were to assume the form of a hundred young women who had borne a child once, drew near to the Bhagavā: "O Samaṇa, let us serve at your feet!" The Bhagavā did not notice that too as his mind was oriented towards Nibbāna in which all defilements have been exhausted.

Then Māra's daughters Taṇhā...p... What if we each of us were to assume the form of a hundred young women who have borne a child twice?" Thereupon, Māra's daughters, Taṇhā, Arati and Ragā, each assumed the form of a hundred young women who had borne a children twice, drew near to the Bhagavā...p... as his mind was oriented towards Nibbāna in which all defilements have been exhausted.

Then Māra's daughters Tanhā ...p... What if we each of us were to assume the form of a hundred middle-age women" Thereupon, Māra's daughters, Tanhā, ...p... each assumed the form of a hundred middle-aged women, ...p... as his mind was oriented towards Nibbāna in which all defilements have been exhausted.

Then Māra's daughters Tanhā ...p... What if we each of us were to assume the form of a hundred elderly women?" Thereupon Māra's daughters, Tanhā, ...p... each assumed the form of a hundred elderly women, drew near to the Bhagavā ...p... as his mind was oriented towards Nibbāna in which all defilements have been exhausted. Thereupon Māra's daughters, Tanhā, Arati and Ragā, withdrew to a suitable place and said: "What our father said is indeed true:

'It is the Sugata, Defilement-free and Homage-Worthy in the world, who is not easily lured by attachment; he is beyond Māra's domain. That is why I am suffering griveously.'

"Inded, if we had tried such efforts on some samaṇa or brāhmaṇa who had not freed himself from attachment, his heart might break, or he would vomit hot blood, or would go mad, or would become mentally deranged. Just as a green reed that has been reaped dries up inside and outside and withers, so also would he dry up and wither."

Thereafter, Māra's daughters, Tanhā, Arati and Ragā, approached the Bhagavā and stood at a suitable place. Standing thus, Māra's daughter Tanhā addressed the Bhagavā in verse:

"Do you sit dejectedly in the forest brooding over some grief? Or are you yearning for some lost property? Or have you committed some offence in the village? Why don't you make friends with people? Is

there some reason for your not having any friend?"

(The Bhagavā said:)

"Having overcome the hosts (of defilements) that are generally considered lovely and pleasant, I dwell alone in jhānic absorption; I have come to know well the bliss (of arahattaphala) which is really beneficial and mentally peaceful. That is why I don't make friends with people and why I have no friends."

Then, Māra's daughter Arati addressed the Bhagavā in verse:

"Engaging himself many times in what sort of abiding does a bhikkhu cross the five floods that arise at the five sense-doors? And cross the floods that arise in the mind, the sixth sense-door? In a person who engages many times in what sort of jhānic absorption do sensual thoughts get no opportunity to arise and can exist only apart from him?"

(The Bhagavā said:)

"With tranquilised body and mind well liberated from defilements; committing no volitional action; mindful, and not giving room for defilements; understanding the Four Ariya Truths; abiding in the thought-free Fourth Jhānic Absorption, without anger, without attachment and without stupefied bewilderment; a bhikkhu who engages himself many times in such kind of abiding crosses the five floods that arise at the five sense-doors, and crosses the floods that arise in the mind, the sixth sense-door. In a person who engages in this sort of jhānic absorption, sensual thoughts do not arise and can exist only apart from him."

Then, Mara's daughter **Ragā** addressed the Bhagavā in verse:

"The Great Teacher who has broken off Craving goes attended by a body of disciples and an Order of bhikkhus. Surely many people, inspired by religious conviction, will take up the practice (of his Teaching). This Teacher who does not give room for defilements will rob many a man from the hands of Death and lead them to the yonder shore (Nibbāna)."

(The Bhagavā said:)

"Indeed, the Mighty Ones, the Tathāgatas, lead (the deserving to safety) by means of virtuous doctrines. What is the good of jealous detraction against the Wise Ones who give righteous guidance?"

Then, Māra's daughters, Tanhā, Arati and Ragā, went back to their father who, on seeing them coming from a distance, spoke to them in these verses:

"O stupid girls, you struck a mountain with lotus stalks; you dug into a rock with finger nails; you bit the iron with the teeth:

Your actions are like those of one who, bearing a rock on his head, seeks a footing in the fathomless ocean, or like one who strikes against a big stump with his chest. Now you have left in weary disappointment from Gotama, Leave Gotama alone."

(The Theras of the synod commented thus:)

Tanhā, Arati and Ragā had come blazing; and the Great Teacher swept them away like the gust that blows away a piece of fluff.

End of the Māradhītu Sutta,
the fifth in this vagga.

End of the Tatiya Vagga,
the third in this Samiyutta,
End of the Māra Samiyutta.

Bhikkhunī Samyutta

Namo tassa bhagavato arahato sammāsambuddhassa

1. Ālavikā Sutta
2. Somā Sutta
3. Kisāgotamī Sutta
4. Vijayā Sutta
5. Uppalavaṇṇā Sutta
6. Cālā Sutta
7. Upacālā Sutta
8. Sīsupacālā Sutta
9. Selā Sutta
10. Vajirā Sutta

V. Bhikkhunī Samiyutta

Group of Related Discourses Concerning Bhikkhunī

1. Ālavikā Sutta

Discourse Concerning the Bhikkhunī of Ālavika

162. Thus have I heard:

At one time the Bhagavā was residing at the Jetavana monastery of Anāthapiṇḍika in Sāvattī. During that time on a certain morning a bhikkhunī of the town of Ālavī, having rearranged the robes on her person and carrying alms-bowl and great-robe, entered Sāvattī for alms-food. After going round Sāvattī for alms-food and having had her meal she left the place of alms-gathering and went to the Andhavana Forest for quiet seclusion. Then Māra the Wicked One, desiring to make Ālavikā bhikkhunī feel hair-raising dread and terror and desiring to make her leave the place of quiet seclusion, went to where Ālavikā bhikkhunī was and spoke in verse to her:

"In the world there is no escape (from saṃsāra).

What will you do with quiet seclusion? Enjoy delightful sense-pleasures (while you may); don't let yourself repent later!"

Thereupon the bhikkhunī thought, "Who might be this that speaks to me in verse? Is he human or non-human?" and then it occurred to her; 'This is Māra the Wicked One who speaks in verse desiring to make me feel hair-raising dread and terror and to make me leave the place of quiet seclusion.' Then, Ālavikā bhikkhunī, knowing that it was Māra the Wicked One, replied to Māra the Wicked One in these verses:

"O Wicked One, Friend-of-the -Unmindful, in the world there is escape (from saṃsara); I have experienced it with Insight-Knowledge. That Nibbāna you do not know.

"Sense-pleasures are like sharp-edged weapons; khandha aggregates are just cut and hacked at by them. You ask me to enjoy sense-pleasures; (But) for me there is no enjoyment in them."

Māra the Wicked One then realized, "This bhikkhunī of Ālavī knows me," and, feeling frustrated and miserable, he vanished thence.

**End of the Ālavikā Sutta,
the first in this vagga.**

2. Somā Sutta

Discourse Concerning Bhikkhunī Somā

163. The Bhagavā was staying at Sāvattihī. During that time Somā the bhikkhunī, on a certain morning, rearranged the robes on her person and carrying alms-bowl and great robe, entered the town of Sāvattihī for alms-food. After going round Sāvattihī for alms-food and having had her meal she left the place of alms-gathering and went to the Andhavana Forest to spend the day (in meditation). Having entered the Andhavana Forest, she sat at the foot of a tree to spend the day (in meditation). Then, Māra the Wicked One, desiring to make the bhikkhunī feel hair-raising dread and terror and desiring to make her lose concentration, went to where the bhikkhunī was and spoke in verse to Somā the bhikkhunī:

"That goal (of arahattaphala) which is extremely difficult to reach is attainable only by the Great Wise Ones; it is not for the shallow intellect of a woman."

Thereupon Somā the bhikkhunī thought, "Who might be this that speaks to me in verse? Is he human or non-human?" And then it occurred to her: "This is Māra the

Wicked One who speaks in verse desiring to make me feel hair-raising dread and terror and desiring to make me lose concentration.' then, Somā the bhikkhunī, knowing that it was Māra the Wicked One, replied to Māra the Wicked One in verses:

"When the mind is well settled, when Fruition-knowledge is attained, to one who gains Insight into dhamma¹ what does womanhood matter?

"To someone who considers himself a man, or a woman, or some other thing (because of attachment, conceit or wrong view) you might well say that (i.e., what he had said)".

Māra the Wicked One then realized, "Somā the bhikkhunī knows me," and, feeling frustrated and miserable, he vanished thence.

End of the Somā Sutta
The Second in this Vagga.

1. Insight into the dhamma: The Commentary gives two interpretations: (a) Insight into the Four Ariya Truths or (b) previous to attaining Magga Insight, insight into the nature of the five khandha aggregates which are the objects of Insight-meditation.

3. Kisāgotamī Sutta

Discourse Concerning Bhikkhunī Kisagotamī

164. The Bhagavā was staying at sāvatthī. During that time Kisāgotamī the bhikkhunī, on a certain morning, having re-arranged the robes on her person and carrying alms-bowl and great robe, entered the town of Sāvattthī for alms-food. After going round Sāvattthī for alms-food and having had her meal she left the place of alms-gathering and went to the Andhavana Forest to spend the day (in meditation). Having entered the Andhavana Forest, she sat at the foot of a tree to spend the day (in meditation). Then Māra the Wicked One, desiring to make the bhikkhunī feel hair-raising dread and terror and desiring to make her lose concentration, went to where the bhikkhunī was and spoke in verse to Kisāgotamī the bhikkhunī:

"With a sad face like a mother whose son has died, why are you alone? Coming into the middle of the forest are you looking for a man?"

Thereupon Kisāgotamī the bhikkhunī thought: 'Who might be this that speaks to me in verse? Is he human or non-human?' And then it occurred to her: 'This is Māra the Wicked who spoke in verse desiring to make me feel hair-raising dread and terror and desiring to make me lose concentration.' Then, Kisāgotamī the bhikkhunī, knowing that it was Māra the Wicked One, replied to Māra the Wicked One in these verses:

"Friend, I am past losing a son in death. Also, I am past (looking for) a man. I grieve not, I weep not. No, Māra, I fear you not. I am free of attachment (to all khandha aggregates); the darkness (of ignorance) has been destroyed. Having conquered Death's forces, I am free of defilements."

Māra the Wicked One then realized, "Somā the bhikkhunī knows me," and, feeling frustrated and miserable, he vanished thence.

**End of the Kisāgotamī Sutta,
the third in this vagga.**

4. Vijayā Sutta

Discourse Concerning Bhikkhunī Vijayā

165. The Bhagavā was staying at Sāvattihī. During that time Vijayā the bhikkhunī, on a certain morning, having rearranged the robes on her person ...p... sat at the foot of a tree to spend day (in meditation). Then, Māra the Wicked One, desiring to make the bhikkhunī feel hair-raising dread and terror and desiring to make her lose concentration, went to where the bhikkhunī was and spoke in verse to Vijayā the bhikkhunī:

"You are young and beautiful; I too am young and still have youthful looks. Come, lady, let's enjoy ourselves to the full, with five kinds of musical instruments."

Thereupon vijayā the bhikkhunī thought: 'Who might be this that speaks to me in verse? Is he human or non-human?' And then it occurred to her: 'This is Māra the Wicked One desiring to make me feel hair-raising dread and terror and desiring to make me lose concentration.' Then, vijayā the bhikkhunī, knowing that it was Māra the Wicked One, replied to Māra the Wicked One in these verses:

"O Māra, I give into your keeping as property yours the visual objects, sounds, odours, tastes, and tangible objects that delight the mind; as for me I have no

need of them. I loath and am ashamed of this putrid body which has the nature of getting broken up and dissolved; I have uprooted all craving for sensuality. "There are beings that have reached the Fine Material Sphere and beings that are in the Non-material Sphere. Besides, there are those tranquil attainments of concentration (belonging to the Sensual Sphere). I have destroyed the darkness (of ignorance) that lead to all those Spheres of existence."

Māra the Wicked One then realized, "Vijayā the bhikkhunī knows me," and, feeling frustrated and miserable, he vanished thence.

End of the Vijayā Sutta,
the fourth in this vagga.

5. Uppalavaṇṇā Sutta

Discourse Concerning Bhikkhunī Uppalavaṇṇā

166. The Bhagavā was staying at Sāvattī. During that time Uppalavaṇṇā the bhikkhunī, on a certain morning, having re-arranged the robes on her person ...p... stood at the foot of a sal tree which was in full bloom. Then Māra the Wicked One, desiring to make the bhikkhunī feel hair-raising dread and terror and desiring to make her lose concentration, went to where the bhikkhunī was and spoke in verse to Uppalavaṇṇā the bhikkhunī:

"O bhikkhunī, you come and stand alone at the foot of the full-blossoming sal tree. There's none that equals your natural beauty; stupid young lady, aren't you afraid of ruffians?"

Thereupon Uppalavaṇṇā the bhikkhunī thought: 'Who might be this that speaks to me in verse? Is he human or

non-human?' And then it occurred to her : 'This is Māra the Wicked One who speaks in verse desiring to make me feel hair-raising dread and terror and desiring to make me lose concentration.' Then, Uppalavaṇṇā the bhikkhunī, knowing thus it was Māra the Wicked One, replied to Māra the Wicked One in these verses:

"Māra, even if hundreds or thousands of ruffians come here, they would become like you (in not getting a chance to harass me). Not a single hair on my body will stir in alarm, and I shall not be frightened. Though I am alone, I am not afraid of you.

"I could vanish, I could enter into your abdomen, or I could stand right between your eyebrows, and you would not see me.

"Having acquired mastery of mind, having fully developed psychic powers and having become free from all bonds, friend, I fear you not."

Māra the Wicked One then realized, "Uppalavaṇṇā the bhikkhunī knows me," and, feeling frustrated and miserable, he vanished thence.

**End of Uppalavaṇṇā Sutta,
the fifth in this vagga.**

6. Cālā Sutta **Discourse Concerning Bhikkhunī Cālā**

167. The Bhagavā was staying at Sāvattī. During that time Cālā the bhikkhunī, on a certain morning, having re-arranged the robes on her person...p... sat at the foot of a tree to spend the day (in meditation). Then Māra the Wicked One came to bhikkhunī Cālā and said to her: "Bhikkhunī, what do you dislike?" "Friend, I dislike re-

birth."

"O bhikkhunī, why do you dislike rebirth?

He who is reborn can enjoy sense-pleasures.

Who led you into believing this:

'You must not find pleasure in rebirth'?"

(Cālā replied:)

"To one who is born, there is death. One who is born meets with all sorts of ills being tied in bonds, being killed, and suffering many other kinds of misery. That is why I dislike rebirth.

"The Buddha has expounded the dhamma for overcoming rebirth, and for getting rid of all dukkha; the Buddha has caused me to be firmly established in the ultimate Truth of Nibbāna.

"Those beings who do not yet know the Truth of Cessation (i.e., Nibbāna), though they have reached the Fine Material Sphere or are in the Non-Material Sphere, are reborn in a new existence."

Māra the Wicked One then realized: 'Cālā the bhikkhunī knows me,' and, feeling frustrated and miserable, he vanished thence.

**End of the Cālā Sutta,
the sixth in this vagga.**

7. Upacālā Sutta

Discourse Concerning Bhikkhunī Upacālā

168. The Bhagavā was staying at Sāvattihī ... During that time Upacālā the bhikkhunī, on a certain morning, having re-arranged the robes on her person ...p... sat at the foot of a tree to spend the day (in meditation). Then Māra the Wicked One came to Bhikkhunī Upacālā and said to

her: "Bhikkhunī, where do you wish to come into existence?" "Friend, I do not wish to come into existence anywhere."

(Thereupon Māra said:)

"There are devas of the Tāvataṃsa, Yāma, Tusitā, Nimmānarāṇī, and Vasavatī realms; direct your mind to those celestial realms, and you will come to enjoy the pleasures there."

(Bhikkhunī Upacālā replied:)

"The devas of the Tāvataṃsa, Yāma, Tusitā, Nimmānarāṇī and Vasavatī are bound by sensual bonds and they fall again into Māra's control.

"All sentient beings are burning (with sensuality); all sentient beings are emitting fumes (of sensuality); all sentient beings are blazing (with sensuality); all sentient beings are quaking (under the influence of sensuality).

"Where there is no quaking (with sensuality), no blazing (of sensuality), to which only Ariyas can resort, where Māra cannot reach, therein (i.e., in Nibbāna) my mind delights."

Māra the Wicked One then realized: "Upacālā bhikkhunī knows me;" and, feeling frustrated and miserable, he vanished thence.

**End of the Upacālā Sutta,
the seventh in this vagga.**

8. Sīsupacālā Sutta

Discourse Concerning Bhikkhuni Sīsupacālā

169. The Bhagavā was staying at Sāvattihī ... During that time Sīsupacālā the bhikkhunī, on a certain morning, having re-arranged the robes on her person ... p... sat at the foot of a tree to spend the day (in meditation). Then Māra the Wicked One came to Bhikkhunī Sīsupacālā and said to her, "Bhikkhunī, whose view¹ do you approve of?" "Friend, I approve of nobody's view."

(Then Māra said:)

"You have the appearance of a bhikkhunī. In deference to whom do you keep your head shaven? Not approving of any view, why do you conduct yourself like an ignoramus?"

(Bhikkhunī Sīsupacālā said:)

"The snare-like views exist outside this Teaching (of the Buddha). I do not approve of the doctrine of those who are sunk in views². They are not skilled in (the right) doctrine.

"There is the Enlightened One, who was born into the Sakyan clan, who is peerless, who has mastered all conditioned existence, who has dispelled (all forms

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1. view: This is a contextual rendering of 'pāsaṇḍa' in the Pāli Text. The Commentary explains this term as meaning a snare, in the form of any view, which is cast to entrap the minds of beings. The Teaching of the Buddha enables beings to escape these snares, and so it is not a view.
 2. views: Any view (diṭṭhi) is necessarily false, since the Buddha's Teaching is free of any theoretical view.

of) Māra³ and who is unconquerable by any (adverse forces)⁴.

"He is free of all conditioned existence; he does not cling (with attachment or wrong view); he is endowed with the Eye of Wisdom; and he sees all. He has attained Arahattaphala involving the extinction of all volitional actions; he has oriented his mind towards Nibbāna which is the extinction of all substrata of existence. He is the Bhagavā my Teacher whose teaching is to my liking."

Māra the Wicked One then realized: "Sīsupacālā the bhikkhunī knows me," and, feeling frustrated and miserable, he vanished thence.

**End of the Sīsupacālā Sutta,
the eighth in this vagga.**

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3. (all forms of) Māra: The term Māra connotes five evil things: (1) Kilesa Māra, the Evil of Defilements, (2) Abhisankhāra Māra, the Evil of Conditioned Existence; (3) Khandha Māra, the Evil of the five Physical and Mental Aggregates; (4) maccu Māra or Maraṇa Māra, the Evil of Death; and (5) Devaputta Māra, the deva Māra was is the personified form of Evil, usually denoted as pāpimā, the Wicked One. It is this deva Māra that is frequently mentioned in the suttas as attempting to oppose, vex and trouble the Buddha.
 4. unconquerable by any (adverse forces): by all defilements such as attachment and by the forces of Māra the Wicked One.

9. Selā Sutta

Discourse Concerning Bhikkhunī Selā

170. The Bhagavā was staying at Sāvattī... During that time Selā the bhikkhunī, on a certain morning, having re-arranged the robes on her person ...p... sat at the foot of a tree to spend the day (in meditation). Then, Māra the Wicked One, desiring to make Selā the bhikkhunī feel hair-raising dread and terror ...p... and spoke to Selā the bhikkhunī in verse:

"By whom is this body created?
Who is the creator of this body?
Why does the body arise?
And why does the body dissolve?"

Thereupon Selā the bhikkhunī thought: "Who might be this that speaks to me in verse? Is he human or non-human? And then it occurred to her: 'This is Māra the Wicked One desiring to make me feel hair-raising dread and terror and desiring to make me lose concentration.' Then, Selā the bhikkhunī, knowing that it was Māra the Wicked One, replied to Māra the Wicked One in these verses:

"This body is not one's own creation, nor is this body¹ the creation of any other. It arises from a cause, and ceases with the disappearance of the cause thereof.
"Just as a seed sown in a field grows dependent on both the soil's fertility and moisture, so also these physical and mental aggregates, elements, and six sense-bases arise from a cause, and cease with the disappearance of the cause thereof."

1. body: Agha in the Pāli Text. The commentary says agha means the base of dukkha, pain or grief of misery, which is to be taken as meaning attabhāva, the complex of khandha aggregates.

Māra the Wicked One then realised: "Selā the bhikkhunī knows me," and, feeling frustrated and miserable, he vanished thence.

End of the Selā Sutta,
the ninth in this vagga.

10. Vajirā Sutta
Discourse Concerning Bhikkhunī Vajirā

171. The Bhagavā was staying at Sāvattthī ... During that time Vajirā the bhikkhunī, on a certain morning, having re-arranged the robes on her person and carrying alms-bowl and great robe, entered the town of Sāvattthī for alms-food. After going round Sāvattthī for alms-food and having had her meal she left the place of alms-gathering and went to the Andhavana Forest to spend the day (in meditation). Having entered the Andhavana Forest, she sat at the foot of a tree to spend the day (in meditation). Then, Māra the Wicked One, desiring to make Vajirā the bhikkhunī feel hair-raising dread and terror and desiring to make her lose concentration, went to where the bhikkhunī was and spoke in verse to Vajirā the bhikkhunī thus:

"By whom is a sentient being made?
Who is the maker of the sentient being?
Why does the sentient being arise?
And why does it cease?"

Thereupon Vajirā the bhikkhunī thought: 'Who might be this that speaks to me in verse? Is he human or non-human?' and then it occurred to her: 'This is Māra the Wicked One, desiring to make me feel hair-raising dread and terror and desiring to make me lose concentration.' Then, Vajirā the bhikkhunī knowing that it was Māra the

Wicked One, replied to Māra the Wicked One in these verses:

"Māra, what do you believe is a sentient being?

Are you holding a wrong view?

This (so-called sentient being) is purely a mass of conditioned phenomena; this (mass of conditioned phenomena) in reality cannot be taken as a sentient being.

"Just as the term 'chariot' comes to be when there is an assembly of the component parts, so also, when there exist the five khandha aggregates, there comes to be the term 'being' which is only a designation.

"Indeed, what arises is just the dukkha (of the five khandha aggregates); and the dukkha lasts momentarily and disappears. Nothing arises apart from dukkha and nothing ceases apart from dukkha."

Māra the Wicked One then realized: "Vajirā the bhikkhunī knows me," and, feeling frustrated and miserable, he vanished thence.

End of the Vajirā Sutta,

The tenth in this vagga.

End of the Bhikkhunī Samiyutta.

Namo tassa bhagavato arahato sammāsambuddhassa

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