

Suttanta Piṭaka
Majjhima Nikāya

Medium Length Discourses of the Buddha

UPARIPANNAŚA

Translated by
U Nyi Nyi



Edited by
The Editorial Committee

Department for the Promotion and Propagation
of the Sāsana
YANGON, MYANMAR

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F O R E W O R D

It is with great pleasure that we present to our readers, the translation of the full collection of fifty two suttas from Uparipaṇṇāsa, the third Division of Majjhima Nikāya, the collection of Medium-length suttas. Of the fifty two suttas from Uparipaṇṇāsa, twenty five suttas have been published by the Myanmar Piṭaka Association in 1990. The Present book fills up the gaps in that book.

We sincerely hope that present book will be warmly received by all our readers, at home and abroad.

(KHINE AUNG)

Director-General

Department for the Promotion and
Propagation of the Sāsanā

Kaba-Aye, Yangon

Dated: 8th february 2013

Namo tassa bhagavato arahato sammāsambuddhassa

Veneration to the Exalted One, the

Homage-Worthy, the Perfectly

Self-Enlightened

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

I N T R O D U C T I O N

The Pāli Texts which embody the teachings of the Buddha can be classified into two ways, either as Piṭakas or as Nikāyas. When they are classified as Piṭakas they are divided into three categories which are known as the three Piṭakas or Baskets. The three Piṭakas are the Vinaya, the Suttanta and the Abhidhamma. The Vinaya contains Rules of Discipline for the bhikkhus, the Suttanta consists of Suttas or Discourses, and the Abhidhamma deals with the most profound philosophical and psychological aspects of Buddhism.

The Five Nikāyas

The Pāli Texts consist of five Nikāyas or collections, viz., Dīgha Nikāya or Collection of long discourses, Majjhima Nikāya or Collection of medium length discourses; Samyutta Nikāya or Collection of groups of shorter discourses, connected or related in subject matter or in persons concerned; Aṅguttara Nikāya or Collection of numerically-graduated division and Khuddaka Nikāya or Collection of miscellaneous treatises¹.

The Majjhima Nikāya has three divisions viz., Mūlapaṇṇāsa, Majjhimapāṇṇāsa and Uparipaṇṇāsa, each paṇṇāsa containing roughly fifty suttas. To be exact, Mūlapaṇṇāsa has fifty, Majjhimapāṇṇāsa has fifty and Uparipaṇṇāsa has fifty-two suttas—thus bringing the total to one hundred and fifty-two suttas. Each of the three paṇṇāsas has five sub-divisions called vaggas. The vaggas from Uparipaṇṇāsa are Devadaha Vagga, Anupada Vagga, Suññata Vagga, Vibhaṅga Vagga and Saḷāyatana Vagga.

The Myanmar Piṭaka Association (Later incorporated with the Department for Promotion and Propagation of the Sāsana) has already published three books from Majjhima Nikāya; the first book containing twenty-five suttas from Mūlapaṇṇāsa, the

1. According to this classification of Pāli Texts, the five books of Vinaya and the seven books of Abhidhamma are included in the Khuddaka Nikāya.

second book containing twenty-five suttas from Majjhimapaṇṇāsa and the third book containing twenty seven suttas from Uparipaṇṇāsa. It now remains for us to fill in the blanks and publish each Paṇṇāsa as a complete book. The present book is the complete book of Uparipaṇṇāsa from Majjhima Nikāya. The complete book of Mūlapaṇṇāsa is now with the press. The complete book of Majjhimapaṇṇāsa will follow this book. All the suttas from Uparipaṇṇāsa were translated by U Nyi Nyi. The editing of the first set of selection of suttas was done by the Editorial committee of the Myanmar Piṭaka Association and that of the remaining suttas was done by the Editorial Committee of the Department for the Promotion and Propagation of the Sāsana (D.P.P.S).

Uparipaṇṇāsa Suttas

All the discourses in this collection were given by the Bhagavā himself with the exception of a few. Among the important exceptions are the Gopaka Moggallāna Sutta given by the Ven. Ānanda to the brahmin Gopaka Moggallāna, the Anāthapiṇḍikavāda Sutta given by the Ven. Sāriputta to Anāthapiṇḍika on his death-bed and the Nandakovidā Sutta, which contains Nandaka's exhortation to five hundred bhikkhunis headed by Mahāpajāpati Gotamī. Most of the discourses in this collection were given on the Bhagavā's own initiative in the form of straightforward exhortations or in the form of questions and answers, and some were given in reply to questions. The discourses were set up in four sub divisions called vaggas. They are (i) Devadaha vagga containing ten suttas, (ii) Anupada vagga containing ten suttas, (iii) Suññata vagga containing ten suttas, (iv) Vibhaṅga vagga containing eleven suttas, and (v) Saḷāyatana vagga containing eleven suttas. Thus, in Uparipaṇṇāsa, there are fifty-two suttas instead of fifty.

Discourses given on the Buddha's own Initiative

The majority of discourses by the Buddha were given on his own initiative with a view to lead his hearers to the Path of liberation (Magga and Phala) and to the realization of Nibbāna.

Thus, the discourses are generally built around such subjects as the five aggregates of clinging (Pañcuppādhana-khandhas), the sense bases (āyatana-s), the sense faculties (indriya-s), elements (dhātu-s), the Path of Eight Constituents and Mindfulness meditation. Examples of discourses in this collection are Saḷāyatana Vibhaṅga suttas and Mahāsaḷā-yatanika Sutta dealing with sense bases; Bahudhātuka sutta dealing with elements; Mahācattārisaka sutta dealing with Ariya Sammasamādhī and the Ariya Path of Eight Constituents; Ānāpānassati sutta and Kāyagatāsati sutta dealing with mindfulness meditation.

In Bahudhātuka Sutta, the Bhagavā exhorted the bhikkhus to have skilful understanding of the various element. The Bhagavā said to the Ven. Ānanda, “Ānanda, a bhikkhu is skilled in understanding the Elements, is skilled in understanding the sense-bases, is skilled in understanding the Theory of Cause and Effect, is skilled in understanding the possibility and impossibility of things. Ānanda, for this reason that bhikkhu may be called “a wise and reflective bhikkhu”

In Mahācattārisaka Sutta, The Buddha expounded the Faultless Right concentration (Ariyā Sammādiṭṭhi) and also gave a methodical explanation of the Ariya Path of Eight constituents, stressing the importance of Right Concentration and Right view. One cannot be on the Ariya Path without Right view, Right effort, and Right mindfulness. In one who has established the Ariya Path of Eight constituents, Right knowledge (Sammā ñāṇa) can arise, and in one who has Right Knowledge there arises Right liberation (Sammā vimutti), which means attainment of arahattaphala. Thus, an arahat is endowed with ten factors. These ten factors give rise to ten meritorious factors, thus making twenty factors. Each of these twenty factors obliterates its opposite. For example, Right view obliterates wrong view and its resultant demeritorious factor. And then, it goes on culminating in Right liberation which obliterates wrong liberation and its resultant demeritorious factor. This enumeration comes up to a total of forty factors. Hence the name Mahācattārisaka sutta, the discourse on Forty factors.

In addition to the above discourses which are primarily related to dhamma and dhamma practice, the Bhagavā has delivered other discourses which are of interest and much benefit

to laymen. They deal with such subjects like, differentiating an evil person from a virtuous one; the most beneficial way of making offerings; the miseries of the Realms of continuous suffering, (Niraya), and also, the marvellous and extraordinary phenomena concerning the Tathāgata and extraordinary facts concerning the Ven. Bākula and the Ven. Sāriputta. Some examples are given below.

In *Cūlapuṇṇama Vibhaṅga Sutta*, the Bhagavā showed the different characteristics of an evil person (asapurisa) and a virtuous person. (Sapurisa)

In *Dakkhiṇa Vibhaṅga Sutta*, The Bhagavā showed the most beneficial way of making offerings. Once, while the Buddha was residing at the Nigrodhārāma monastery in Kāpilavatthu in the country of the Sakyans, Pajāpati Gotamī brought a new pair of robes spun and woven by herself for the Buddha and entreated him to accept her offering of the robes. It is in this connection that the Buddhā gave this discourse. Here, the Buddha mentioned the seven categories of offerings made to the order and explained that the offering made to the Order containing both bhikkhus and bhikkhunīs headed by the Buddha is the noblest. In the case of offering made to individuals, the noblest offering is one that is made to the Buddha; next comes the offering made to a paccekabuddha; then comes the offering made to an arahat; and so on, down to the common worldling without morality. The lowest in the scale of such kind of offering, as far as merit is concerned, is that given to animals.

In *Devadūta Sutta*, the discourse on the messengers of Death, the Buddha spoke about the destinations of beings on death and dissolution of their bodies; how they arise in good or bad destinations according to their own kamma-actions, how the evil doers have to suffer in Niraya. He spoke at length on the miseries of Niraya primarily to urge beings to take heed to the warnings of the messengers of Death, viz. rebirth, old age, and sickness. This discourse was given by the Buddha out of his great compassion for all beings and solicitude for their welfare.

In *Acchariya-Abbhuta Sutta*, the Buddha instructed the Ven. Ānanda thus: “Ānanda, let the marvellous and extraordinary phenomena concerning the Tathāgata be made evident to

the fullest extent," and the Venerable Ānanda complied, giving the facts about the conception and the birth of the Buddha.

In Bākula Sutta, also the marvellous and extraordinary facts about the Ven.Bākula were mentioned. The Ven.Bākula was free from sickness throughout his life and he realized parinibbāna while sitting in the midst of a gathering of bhikkhus by meditating on the element of heat (tejo dhātu), causing flames to arise from his body and consume his body leaving only relics.

The Anupada Sutta is also significant. In this sutta, the Bhagavā spoke very highly of the wisdom of Ven. Sāriputta. In his conclusion, the Bhagavā said thus: "Bhikkhus, if it is desired to say of one, he is the Buddha's son, born of his bosom and from his mouth it should properly be said only of Sāriputta. Bhikkhus, Sāriputta is one who follows my example and turn the matchless wheel of the Dhamma that has been brought into being and turned by me."

Discourse given by the Buddha in Reply to Questions

Sunakkhatta Sutta, Ganaka Moggallāna Sutta, Mahā-punṇama Sutta, Cūlakamma Vibhaṅga sutta and Gopaka Moggallāna sutta may be cited as examples of such discourses.

In Sunakkhatta Sutta, Sunakkhatta the Licchavī prince asked the Buddha whether all those bhikkhus who claimed to have attained arahatship really had attained arahatship or not. The Buddha replied that among those bhikkhus some had indeed attained arahatship. There were also some who sincerely but mistakenly thought they had attained arahatship. Such bhikkhus are those who have attained jhāna, and who may remain for a long time without defilements arising in them and so might think that since they have no more defilements in them, they have become arahats. However, there are also some who falsely and deliberately claimed such attainment with ulterior motive of gaining prestige and material benefits. Those imposters, who falsely and deliberately claimed the attainment of magga and phala, have committed a grievous offence entailing the loss of status as a member of the Saṃgha.

Further, the Buddha gave a discourse relating to the six sense-bases to Sunakkhatta. He also mentioned the four types of persons viz: a person whose mind is inclined towards sense-pleasures (lokamisa); a person, whose mind is inclined towards jhāna of Nothingness (akincaññāyatana jhāna); a person whose mind is inclined towards jhāna of Neither consciousness nor Non-consciousness (Nevasaññānāsaññā); and a person, whose mind is well-inclined towards Nibbāna. The Buddha's exhortation here is to keep watch over contact with the six sense-bases and to have freedom from defilements and the realization of Nibbāna as one's ultimate goal.

In Gaṇaka Moggallāna Sutta; The brāhmin Gaṇaka Moggallāna asked the Buddha whether it was possible to prescribe the stages of training, performance and practice in the Buddha's Teaching. In reply to this question, the Buddha explained to the brāhmin Gaṇaka Moggallāna the successive stages in the training of a bhikkhu. Initially, a bhikkhu is required to be endowed with morality, that is, to observe restraint according to the fundamental instructions on conduct and attitude. He is required to adhere to right behavior and lawful resort in going round for alms-food, and to see danger even in the slightest faults. The bhikkhu is also required to follow, step by step, other instructions such as, guarding the door of sense-faculties, eating in moderation and with proper reflection, and practising vigilance. After this, he should cultivate mindfulness and clear comprehension etc. The ultimate goal of the whole course of training is Nibbāna.

When this has been said, the brahmin Gaṇaka Moggallāna asked the Bhagavā: When taught thus by the revered Gotama, when taught thus repeatedly, do all the disciples of the revered Gotama attain Nibbāna, the ultimate goal? Or are there some bhikkus who do not so attain?" On having the answer, "some of my disciples do attain Nibbāna, the ultimate goal and some do not," the brāhmin asked, "What is the cause? what is the reason (for this)?"

By way of reply, the Buddha asked Gaṇaka Moggallāna, a counter question. First, he gave the example of two men, who

came to Gaṇaka Moggallāna to ask him the way leading to Rājagaha. Gaṇaka Moggallāna knew the way; he gave a detailed description of the road to the two men. The first man did not get to Rājagaha as he took the wrong road; but the second man got to Rājagaha with ease.” what is the cause? what is the reason (for this)? asked the Buddha. The brāhmin Gaṇaka Moggallāna then answered: “O Gotama, what can I do in this case? O Gotama, I am one who only shows the way.” Then, the Buddha said to the brahmin, “Brahmin, in the same way, indeed, Nibbāna exists, the Path to Nibbāna exists; I who exhort (my disciples to follow the path to Nibbāna) exist. Nevertheless, among my disciples who are taught thus by me, and taught thus repeatedly, some attain Nibbāna, the ultimate goal and some do not. Brāhmin, what can I do in this case? Brahmin, I am the Tathāgata who only shows the way.

Mahāpunṇama sutta was delivered by the Buddha in reply to questions asked by a bhikkhu at the Pubbārāma monastery on a full moon night. The questions were about the aggregates which are the objects of clinging and about the wrong view or illusion of self (Sakkāya diṭṭhi). Such wrong view of Sakkāya arises in an ignorant worldling who habitually disregards the ariyas, etc ... and not in a learned man, a disciple of the ariya, who pays attention to the ariyas, etc... Here, in this sutta, the Buddha explained to the bhikkhus that all khandha aggregates are impermanent, painful and subject to change, and therefore, that it is not proper to consider the Khandhas as “This is mine, this is “I”, this is my Self (atta).” At the end of the discourse, the minds of the sixty bhikkhus were freed from clinging and released from the āsavas (moral intoxicants)

In Cūḷakammavibhaṅga sutta, we find the Buddha’s exposition on the force of kamma. This discourse was given in reply to the questions of Subhā, son of Todeyya. Young Subhā asked the Buddha why among human beings, although all are human beings alike, some have short lives and some have long lives; some are sickly and some are healthy; some are ugly and some are beautiful; some are insignificant and some are influential, some are poor and some are rich, some are of inferior

lineage and some are of superior lineage; and some are ignorant and some are wise. (Total 14 questions). The Buddha's reply to him was that beings have kamma (act or deed) as their possession, kamma as their inheritance, kamma as their cause, kamma as their relative, kamma as their refuge. This brief answer was not fully understood by young Subha. So the Buddha gave him a more detailed and more comprehensive answer to each of his fourteen questions). For examples, for the questions concerning short life and long life, the answers are as given below: (i) "..... taking of life, being cruel, having blood-stained hands, inclination to killing and destroying and lacking compassion for beings constitute conduct that leads to a short life." (ii) " abandoning all thoughts of taking life abstaining from destruction of life, setting aside the stick and the sword, being ashamed to do evil, and being compassionate and dwelling with solitude for the welfare of all beings constitute conduct which leads to long life."

After giving comprehensive answers to all the questions. the Buddha pointed out that there is a conduct each that leads to a short life, that leads to a long life, that leads to sickness, etc.... and a conduct that leads to great wisdom. Then he added that in the same way," beings have kamma as thier possession ...p... and kamma as thier refuge. It is only kamma that conditions beings either to be inferior or superior". When this was said, young Subha came to see the light of the dhamma just as one turns up what lies upside down. He took refuge in the Buddha, Dhamma and Saṃgha and asked the Buddha to take him as a lay-disciple to the end of his life.

Gopaka Moggallāna Sutta, This discourse was given by the Ven. Ānanda, in answer to Gopaka Moggallāna's questions. It took place soon after the parinibbāna (passing away) of the Buddha. Gopaka Moggallāna asked the Ven. Ānanda, "Is there any single bhikkhu who also is just as fully and completely endowed with Sabhaññuta ñāṇa as the Honourable Gotama was?" The answer was "There is not". Then, the brahmin Vassakāra, chief Minister of Māgadha, arrived at the scene and on learning about the conversation between the Ven. Ānanda and Gopaka Moggallāna, asked the Ven. Ānanda thus: "Is there

a bhikkhu now who will be your refuge nominated by the revered Gotama before he passed away, or chosen by the community of bhikkhus and elected by senior bhikkhus?" The answer again was "There is not" Now, The brāhmin Vassakāra wanted to know why, in the absence of such a refuge, there was unity and concord among the bhikkhus. To this, the Ven. Ānanda replied "Brahmin, it is not that we have no refuge, we do have a refuge. Brahmin, the Teaching is our refuge." The Ven. Ānanda then explained how the Buddha had prescribed the Pātimokkha, the fundamental precepts for bhikkhus. To the further question whether there was a bhikkhu who could be respected and esteemed, the Ven. Ānanda replied that the Buddha had expounded the ten attributes fostering respect of a bhikkhu, and that a bhikkhu who has these ten attributes is indeed respected and venerated by the bhikkhus.

In Āneñjasappāya sutta and Indriyabhavana sutta the Buddha had concluded his discourses with this message. ".....Ānanda, what a compassionate teacher, who has the welfare of his disciples at heart should do out of compassion, that I have done for you. Ānanda! There are the places at the foot of trees. There are the secluded places. Ānanda! Meditate! Do not be unmindful. Do not be remorseful later. This is our instruction to you all!" The Buddha's message is quite clear. It is meant for all his disciples and followers.

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

The Editorial Committee

18th Jan.2004.

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Namotassa bhagavato arahato sammāsambuddhassa

(i) DEVADAHA VAGGA

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1. DEVADAHA SUTTA

Discourse Delivered at the Market-town of Devadaha

1. Thus have I heard:

Once the Bhagavā was residing in the Sakyan chiefs' market-town of Devadaha in the country of the Sakka. Then the Bhagavā addressed the bhikkhus, saying, "O Bhikkhus," and they replied to him, "Venerable Sir." The Bhagavā said thus: "Bhikkhus, there are some samaṇas and Brāhmaṇas who are in the habit of saying and holding this view, This individual experiences all kinds of pleasant sensation, unpleasant sensation and sensation that is neither pleasant nor unpleasant. All these sensations are due to his actions (kamma) of the past. With past kammic deeds eliminated through the ascetic practice (tāpa) and abstention from new kammic deeds, there do not arise any more kammic deeds which thus come to an end. With the cessation of kamma, suffering ceases. As suffering ceases, sensation also ceases. With the cessation of sensation, all suffering will have been annihilated.' Nigaṇṭhas are in the habit of saying so."

Bhikkhus, I then approached the Nigaṇṭhas who are in the habit of saying these things and asked them, "O Nigaṇṭhas, is it true that you are in the habit of making this statement and holding this view: "This individual experiences all kinds of pleasant sensation, unpleasant sensation and sensation that is neither pleasant nor unpleasant. All these sensations are due to his actions (kamma) of the past. With past kammic deeds eliminated through the ascetic practice (tapa) and with abstention from new kammic deeds, there do not arise any more kammic deeds which thus come to an end. With the cessation of kamma, suffering ceases. As suffering ceases, sensation also ceases. With the cessation of sensation, all suffering will have been annihilated?" The Nigaṇṭhas admit that, that is true.

I (the Buddha) then asked the Nigaṇṭhas: “O Nigaṇṭhas, do you know that you have existed in the past and that you have not, not (so) existed”? “The Nigaṇṭhas answered: “We do not know, Venerable Sir.”

“O Nigaṇṭhas, do you know that you have done such and such in the past and that you have not, not (so) done them O Nigaṇṭhas, do you know that you have done such and such demeritorious actions?” The Nigaṇṭhas answered: I have do not know, Venerable Sir.”

“O Nigaṇṭhas, this much of the Suffering has been eradicated, this much remains to be eradicated, that with this much suffering eradicated, all suffering will have been eradicated?” The Nigaṇṭhas answered: “We do not know, Venerable Sir.”

“O Nigaṇṭhas, do you know the abandonment of demeritorious dhamma and the fulfilment of meritorious dhammas in the present existence?” The Nigaṇṭhas answered: “We do not know, Venerable Sir.”

2. “O Nigaṇṭhas, you do not know that you have existed in the past and that you have not, not (so) existed, that you have done evil deeds in the past and that you have not, not (so) done them, that you have done such and such evil deeds. You do not know that this much of suffering has been eradicated and that this much remains to be eradicated, that with this much suffering eradicated, all suffering will have been eradicated, You do not know the abandonment of demeritorious actions, and the fulfilment of meritorious actions in the present existence.

“Not knowing thus, it is not fitting for you Nigaṇṭhas to answer, ‘This individual experiences all kinds of pleasant sensation, unpleasant sensation and sensation that is neither pleasant nor unpleasant. All these sensations are due to his actions (kamma) of the past. With past deeds eliminated through the ascetic practices (tapa) and with abstention from new kammic deeds, there do not arise any more kammic deeds which thus come to an end. With the cessation of kamma, suffering ceases.

As suffering ceases, sensation also ceases. With the cessation of sensation, all suffering will have been eradicated.”

“O Nigaṇṭhas, if you know that you have existed in the past and that you have not, not (so) existed, that you have done evil deeds in the past and that you have not, not (so) done them, that you have done such and such evil deeds, that this much of suffering has been eradicated and that this much remains to be eradicated, that with this much of suffering eradicated, all suffering will have been eradicated; if you know the abandonment of demeritorious dhamma and the fulfilment of meritorious good dhammas in the present existence; if you know (all) this, you may fittingly answer, ‘This individual experiences all kinds of pleasant sensation, unpleasant sensation and sensation that is neither pleasant nor unpleasant. All these sensation are due to his actions (kamma) of the past. Therefore, with past deeds eliminated through the ascetic practice (tapa) and with abstention from new kammic deeds, there do not arise any more kammic deeds which thus come to an end. With the cessation of kamma, suffering ceases. As suffering ceases, sensation also ceases. With the cessation of sensation, all suffering will have been eradicated.’

3. “Take for example, O Nigaṇṭhas, a man pierced by an arrow thickly smeared with poison. He suffers intense unbearable pain on account of the wound caused by the piercing arrow. His relatives and friends call a surgeon skilled in treating wounds caused by poisoned arrows. The physician operates on the opening of the wound with a small knife (scalpel) and the man suffers intense unbearable pain thereby. The surgeon (next) probes the wound to find the arrow-barb and the man thereby suffers intense unbearable pain. The surgeon (next) extracts the arrow barb and the man thereby suffers intense unbearable pain. The surgeon (then) applies burnt medicinal power to the opening of the wound and the man thereby suffers intense unbearable pain. Later on the wound heals and the man can go where he likes with ease and comfort.

“This man reflects, ‘I was once pierced by an arrow thickly smeared with poison and suffered intense unbearable

pain on account of the wound caused by the piercing arrow. My relatives and friends called a surgeon who operated on the opening of the wound with a small knife (scalpel) and I thereby suffered intense unbearable pain. The surgeon (then) probed the wound to find the arrow-barb and I thereby suffered intense unbearable pain. The surgeon (next) extracted the arrow-barb and I suffered intense unbearable pain. The surgeon (then) applied burnt medicinal power to the opening of the wound and I suffered intense unbearable pain. The wound is now healed and I can go where I like with ease and comfort.'

"O Nigaṇṭhas, in a similar manner, if you know that you have existed in the past and have not, not (so) existed; that you have done evil deeds in the past and have not, not (so) done them; that you have done such and such evil deeds; that this much of suffering has been eradicated, this much of it remains to be eradicated; that with this much of suffering eradicated, all suffering will have been eradicated; and if you know the abandonment of demeritorious dhamma and the fulfilment of meritorious dhamma in the present existence, it is fitting for you to answer: 'This individual experiences all kinds of sensation, pleasant, unpleasant, neither pleasant nor unpleasant. Such sensations are due to his actions (kamma) of the past. Therefore, with past kammic deeds eliminated through the ascetic practice (tapa) and with abstention from new kammic deeds, there do not arise any more kammic deeds which thus come to an end. With the cessation of Kamma, suffering ceases. As suffering ceases, sensation also ceases. With the cessation of sensation, all suffering will have been eradicated.'

"O Nigaṇṭhas, if you somehow do not know that you have existed in the past and have not, not (so) existed; that you have done evil deeds in the past and have not, not (so) done them; that you have done such and such evil deeds; that this much of suffering has been eradicated, this much of it remains to be eradicated; that with this much of suffering eradicated, all suffering will have been eradicated; and if you somehow do not know the abandonment of demeritorious dhammas and the fulfilment of meritorious dhammas in the present existence, it is not fitting for you to answer: 'This individual experiences all

kinds of sensation, pleasant, unpleasant, neither pleasant nor unpleasant. Such sensations are due to his actions (kamma) of the past. Therefore, with past kammic deeds eliminated through the ascetic practice (tapa) and with abstention from new kammic deeds, there do not arise any more kammic deeds which thus come to an end. With the cessation of kamma, suffering ceases. As suffering ceases, sensation also ceases. With the cessation of sensation, all suffering will have been eradicated.'

4. "When I have said thus, the Nigaṇṭhas said this to me, 'Venerable Sir, Nigaṇṭha who is the son of Nāṭa knows all and sees all. He claims unreservedly that, whether walking or standing, sleeping or awake, the eye of wisdom is always with him. This Nigaṇṭha who is the son of Nāṭa says this: 'O Nigaṇṭhas, you do have evil deeds committed in the past. Eliminate them through the performance of this burning and difficult task. Restraint of bodily action, verbal action and mental action in the present existence is avoidance of evil kamma in the next existence. With the elimination of past kammic deeds through the five ascetic practice (tapa) and with abstention from new kammic deeds, kamma comes to an end through non-accumulation and non-arising. Through cessation of kamma, suffering ceases. As suffering ceases, sensation also ceases. With the cessation of sensation, all suffering will have been eradicated'. We are pleased and satisfied with and rejoice at this speech (of Nigaṇṭha Nāṭaputta). (Thus said the Nigaṇṭhas to me).

5. Bhikkhus, on the Nigaṇṭhas saying thus, I said to them 'O Nigaṇṭhas, these five dhammas can bear two kinds of results even in this present existence. What are the five dhammas? They are:

Conviction (saddhā), liking (ruci), hearsay (anussava) repeated thinking of facts (ākāra pariratakka) and satisfaction with view on close scrutiny (ditthinijjha nakkhanti). O Nigaṇṭhas, these five dhammas can bear two kinds of results even in the present existence.

Of these five dhammas, what is the conviction of the Nigaṇṭhas in the teacher concerning acceptance of a belief founded on the past? What is the liking, what is the hearsay what is the repeated thinking of facts, and what is the satisfaction with view on close scrutiny? Bhikkhus, I who say these things do not see a single reasonable doctrinal response on the part of the Nigaṇṭhas.

“Bhikkhus, again, I say this to the Nigaṇṭhas. ‘O Nigaṇṭhas, what do you think (of this)? Will you experience intense and unbearable suffering if you put forth strenuous effort in practising a teaching? Or otherwise, will you not experience intense and unbearable suffering if you do not put forth strenuous effort in practising a teaching?’

The Nigaṇṭhas answer,

“If we put forth strenuous effort in practising a teaching, we will experience intense and unbearable suffering. If we do not put forth strenuous effort in practising a teaching, we will not experience intense and unbearable suffering”.

6. “O Nigaṇṭhas, you say that if you put forth strenuous effort in practising a teaching, you will experience intense and unbearable suffering. You also say that if you do not put forth strenuous effort in practising a teaching, you will not experience intense and unbearable suffering. If this is so, it is not fitting for you to say: ‘This individual experiences all kinds of pleasant sensation, unpleasant sensation and sensation that is neither pleasant nor unpleasant. All these sensations are due to his actions (kamma) of the past. Therefore, with past deeds eliminated through the ascetic practice (tapa), and with abstention from new kammic deeds, there do not arise any more kammic deeds which thus come to an end. With the cessation of kamma, suffering ceases. As suffering ceases, sensation also ceases. With the cessation of sensation, all suffering will have been eradicated.

“O Nigaṇṭhas, suppose you do not experience intense and unbearable suffering when you put forth strenuous effort in practising a teaching and in case you experience intense and

unbearable suffering when you do not put forth strenuous effort in practising a teaching.

“If this is so, it is fitting for you to say: ‘This individual experiences all kinds of pleasant sensation, unpleasant sensation and sensation that is neither pleasant nor unpleasant. All these sensations are due to this action (kamma) of the past. With past deeds eliminated through the ascetic practice (tapa) and with abstention from new kammic deeds, there do not arise any more kammic deeds, which thus come to an end. With the cessation of kamma, suffering ceases. As suffering ceases, sensation also ceases. With the cessation of sensation, all suffering will have been eradicated.’

“O Nigaṇṭha, you experience intense and unbearable pain where you put forth strenuous effort in practising a teaching, and you do not experience intense and unbearable suffering when you put forth strenuous effort in practising a teaching.

“If this is so, it is fitting for you to say: ‘This individual experiences all kinds of pleasant sensation, unpleasant sensation and sensation that is neither pleasant nor unpleasant. All these sensation are due to his action (kamma) of the past. With past deeds’ eliminated through the ascetic practice (tapa) and with abstention from new kammic deeds, there do not arise any more kammic deeds, which thus come to an end. With the cessation of kamma, suffering ceases. As suffering ceases, sensation also ceases. With the cessation of sensation, all suffering will have been eradicated.’

“O Nigaṇṭha, you experience intense and unbearable pain where you put forth strenuous effort in practising a teaching, and you do not experience intense and unbearable suffering when you put forth strenuous effort in practising a teaching. While experiencing (this) intense and unbearable suffering through your own effort, through ignorance misunderstanding and severe bewilderment, you hold this distorted belief. This individual experiences all kinds of pleasant sensation, unpleasant sensation and sensation that is neither pleasant nor unpleasant. All these sensation

are due to his actions (kamma) of the past. Therefore, with past deeds eliminated through the ascetic practice (tapa) and with abstention from new kammic deeds, there do not arise any more kammic deeds which thus come to an end. With the cessation of kamma, suffering ceases. As suffering ceases, sensation also ceases. With the cessation of sensation, all suffering will have been eradicated. Bhikkhus, I, who say these things, do not see in the Nigaṇṭha, any single reasonable doctrinal response (to what I say).

7. Bhikkhus, again I say this to Nigaṇṭhas: “O Nigaṇṭhas, what do you think of this? Is it possible to realize the wish, ‘Let the kamma that will bear result in the present existence change to kamma that will bear result in the next existence by exerting and striving.’?” The Nigaṇṭha answer, ‘It is not possible, Venerable Sir’.

“I ask, “Is it possible to realize the wish, ‘Let the kamma that will bear result in the next existence change to kamma that will bear result in the pleasant existence by exerting and striving.’?” The Nigaṇṭha answer, “It is not possible, Venerable Sir”.

“I ask, “O Nigaṇṭhas, what do you think of this? Is it possible to realize the wish, ‘Let the kamma that will bear pleasant result change to the kamma that will bear unpleasant result by exerting and striving.’?” The Nigaṇṭha answer, “It is not possible, Venerable Sir”.

“I ask, Is it possible to realize the wish, ‘Let the kamma that will bear, unpleasant result change to kamma that will bear pleasant result by exerting and striving?’” The Nigaṇṭha answer, “It is not possible, Venerable Sir”.

“I ask, ‘O Nigaṇṭhas, what do you think of this? Is it possible to realize the wish ‘Let the mature kamma that will bear result in the present existence change to immature kamma that will bear result in the next existence’ by exerting and striving?’” The Nigaṇṭhas answer, ‘It is not possible, Venerable Sir’.

“I ask, ‘Is it possible to realize the wish ‘Let the immature kamma that will bear result in the next existence change, to mature kamma that will bear result in the present existence by exerting and striving?’” The Nigaṇṭhas answer, ‘It is not possible, Venerable Sir’.

“I ask, ‘O Nigaṇṭhas, what do you think of this? Is it possible to realize the wish ‘Let the kamma that will bear result existences change to the kamma that will bear result in few existences by exerting and striving?’” The Nigaṇṭhas answer, ‘It is not possible, Venerable Sir’.

“I ask, ‘Is it possible to realize the wish ‘Let the kamma that will bear result in few existences change to the kamma that will bear result many existences’ by exerting and striving?’” The Nigaṇṭhas answer, ‘It is not possible, Venerable Sir.’

“I ask, ‘O Nigaṇṭhas, What do you think of this? Is it possible realize the wish ‘Let the kamma that will bear result change to the kamma that will not bear result’ by exerting and striving?’” The Nigaṇṭhas answer, ‘It is not possible, Venerable Sir’.

“I ask, ‘Is it possible to realize the wish ‘Let the kamma that will not bear result change to the kamma that will bear result’ by exerting and striving?’” The Nigaṇṭhas answer, ‘It is not possible, Venerable Sir’.

8. “O Nigaṇṭhas, it is impossible to realize the wish ‘Let the kamma that will bear result in the present existence change to the kamma that will bear result in the next existence. It is impossible to realize the wish, ‘Let the kamma that will bear result in the next existence change to the kamma that will bear result in the present existence’. It is impossible to realize the wish; ‘Let the kamma that will bear pleasant result’, change to the kamma that will bear unpleasant result’, by exerting and striving’. It is impossible to realize the wish ‘Let the kamma that

will bear unpleasant result change to the kamma that will bear pleasant result', by exerting and striving? It is impossible to realize the wish 'Let the mature kamma that will bear result in the present existence change to the immature kamma that will bear result in the next existence' by exerting and striving. It is impossible to realize the wish 'Let the immature kamma that will bear result in the next existence change to the mature kamma that will bear result in the present existence', by exerting and striving. It is impossible to realize the wish, 'Let the kamma that will bear result in many existences change to the kamma that will bear result in few existences', by exerting and striving. It is impossible to realize the wish, 'Let the kamma that will bear result in few existences,' change to the kamma that will bear result in many existences by exerting and striving. It is impossible to realize the wish, 'Let the kamma that will bear result change to the kamma that will not bear result by exerting and striving. It is impossible to realize the wish, 'Let the kamma that will not bear result change to the kamma that will bear result' by exerting and striving. Such being the impossibilities, the Nigaṇṭhas hold that it is fruitless to exert and useless to strive. Bhikkhus, the ten schools of thought of the Nigaṇṭhas who hold such beliefs on the basis of cause or condition and other schools of thought that imitate (the Nigaṇṭhas) have been subjects to censure."

9. "Bhikkhus, if beings experience pleasure or pain by reason of their past kamma, bhikkhus, the Nigaṇṭhas must surely have committed evil deeds in the past, seeing that they are undergoing in their present life, such intense and unbearable suffering (on account of severe ascetic practices)"

"Bhikkhus, if beings experience pleasure or pain by reason of creation by one who holds sway (creator), bhikkhus, the Nigaṇṭhas surely must have been created by an evil creator (one who holds sway over all beings), seeing that they are undergoing in this life such intense and unbearable suffering.

Bhikkhus, if beings experience pleasure or pain by reason of their association with evil, bhikkhus, the Nigaṇṭhas must be

associated with evil persons, seeing that they are undergoing in this life such intense and unbearable suffering.

“Bhikkhus, if beings experience pleasure or pain by reason of their special lineage, bhikkhus, Nigaṇṭhas must surely be persons of low lineage, seeing that they are undergoing in this life such intense and unbearable suffering.”

“Bhikkhus, if beings experience pleasure or pain by reason of making effort in this life, bhikkhus, Nigaṇṭhas must surely be persons who make effort in this life, seeing that they are experiencing such intense and unbearable suffering.”

“Bhikkhus, if beings experience pleasure or pain by reason of their past kamma, Nigaṇṭhas are persons who deserve to be censured. If beings do not experience pleasure and pain by reason of their past kamma, Nigaṇṭhas are (also) persons who deserve to be censured.

“Bhikkhus, if beings experience pleasure or pain by reason of creation by one who holds sway (creator), Nigaṇṭhas deserve to be censured. If beings do not experience pleasure or pain by reason of creation by one who holds sway (creator), Nigaṇṭhas (also) deserve to be censured.”

“Bhikkhus, if beings experience pleasure or pain by reason of their association with evil, Nigaṇṭhas deserve to be censured. If beings do not experience pleasure or pain by reason of their association with evil, Nigaṇṭhas (also) deserve to be censured.

“Bhikkhus, if beings experience pleasure or pain by reason of lineage, Nigaṇṭhas deserve to be censured. If beings do not experience pleasure or pain by reason of lineage, Nigaṇṭhas (also) deserve to be censured.

“Bhikkhus, if beings experience pleasure or pain by reason of making effort in this life, Nigaṇṭhas deserve to be censured. If beings do not experience pleasure or pain by reason of making effort in this life, Nigaṇṭhas (also) deserve to be censured.”

“Bhikkhus, the Nigaṇṭhas hold such beliefs. The ten schools of thought of the Nigaṇṭhas who hold such beliefs on the basis of cause or condition and other schools of thought that imitate (the Nigaṇṭhas) have been subjected to censure. Bhikkhus, such exertion is fruitless and such effort is fruitless.

10. Bhikkhus, how is profitable exertion how is profitable effort, made? Bhikkhus, in this Teaching a bhikkhu does not oppress the body that has not been subjected to oppression, does not give up lawful ease and comfort, does not covet such ease and comfort. That bhikkhu knows that by reason of strenuous effort, he is freed of the craving that is the cause of suffering, or that by reason of development of equanimity he is freed of the craving that is the cause of suffering. The individual who puts forth strenuous effort, by reason of such strenuous effort, is freed from the craving that is the cause of suffering. In respect of this cause of suffering, that individual puts forth strenuous effort. The individual who exercises equanimity, by reason of the development of equanimity, is freed from craving that is the cause of suffering. In respect of this cause of suffering, that individual develops equanimity. The individual who puts forth strenuous effort is, by reason of strenuous effort, freed from the craving that is the cause of suffering. That suffering is destroyed for that individual. The individual who exercises equanimity, by reason of the development of equanimity, is freed from the craving that is the cause of suffering. That suffering is also destroyed for that individual.

11. “For example, bhikkhus, a (certain) man has an intense liking for a (certain) woman, has a strong mental attachment (to her), has a great desire (to her) and an intense regard (for her). This man sees the woman standing together with another man, talking together, laughing and smiling. Bhikkhus, what do you think of that? As he sees her standing, together with another man, talking together, laughing and smiling, isn't the man affected by grief, lamentation, pain, distress and despair?

Ans. Venerable Sir, the man is so effected because he has an intense liking for this woman, has a strong mental attachment (to her),

has a great desire (to her) and an intense regard (for her). For that reason, seeing that woman standing together with another man, talking together, laughing and smiling, he is affected by grief, lamentation, pain distress and despair”.

Bhikkhus, that man later reflects, “I have had an intense liking for this woman, have a strong mental attachment (to her), have a great desire (to her) and an intense regard (for her). Seeing her standing together with another man, talking together, laughing and smiling, I am affected by grief, lamentation, pain distress and despair. It will be good if I renounce my desire and attachment to this woman.” That man renounces his desire and attachment to her. On a following occasion, he sees her standing together with another man, talking together, laughing and smiling.

“Bhikkhus, what do you think of this? On seeing the woman standing together with another man, talking together, laughing and smiling, will the man in question be affected by grief, lamentation, pain, distress and despair?” No, Venerable Sir, he will not be so affected, because he is freed of attachment to that woman. That is why he will not be affected by grief, lamentation, pain, distress, and despair, though he sees that woman standing together with another man, talking together, laughing and smiling.’

“Similarly, bhikkhus, a bhikkhu does not oppress the body that has not been subjected to oppression, does not give up lawful ease or comfort and does not covet such ease or comfort. If this bhikkhus knows that “Because I put forth strenuous effort, by putting forth strenuous effort, I am freed of craving that is the cause of suffering, “or” Because I exercise equanimity, by development of equanimity I am freed of craving that is the cause of suffering. The person who puts forth strenuous effort, by reason of such strenuous effort, he is freed from the craving that is the cause of suffering. That person puts forth strenuous effort to get rid of this cause of suffering. The person who exercises equanimity, by development of equanimity, is freed from the craving that is the cause of suffering. That person develops equanimity to get rid of this cause of suffering. The

person who puts forth strenuous effort, by reason of such strenuous effort, is freed from the craving that is the cause of suffering. That suffering is destroyed for that person. The person who exercises equanimity, by reason of the development of equanimity, is freed from the craving that is the cause of suffering. That suffering is also destroyed for that person. Bhikkhus, in this manner does profitable exertion, profitable effort, arise."

12. "Again, bhikkhus, a bhikkhu reflects thus. For me who live at ease and comfort, demeritorious dhamma increase and, meritorious dhammas decrease. For me who put forth effort, to afflict the body, demeritorious dhammas decrease, and meritorious dhammas increase. It will be good for me to try and afflict the body." That bhikkhu tries to afflict his body. For the bhikkhu who tries to afflict the body, demeritorious dhammas decrease, and meritorious dhammas increase. In the future that bhikkhu does not try to afflict the body. Why? Because that bhikkhu has (already) tried to afflict the body to decrease demeritorious dhammas and increase meritorious dhammas. For that bhikkhu the (desired) result is already accomplished. For that reason, in the future he does not try to afflict the body.

"Bhikkhus, suppose an archer heats his arrow well with two fire brands to make it straight and fit for shooting. Bhikkhus, after the archer has heated well the arrow with two fire brands, made it straight and fit for shooting, that archer does not heat that arrow (again) with the two fire-brands to make it straight and fit for shooting because he has on purpose heated the arrow well with the two fire brands to make it straight and fit for shooting and has accomplished his purpose. For that reason he no longer heats the arrow with the two fire brands to make it straight and fit for shooting.

"Bhikkhus, in the same manner, the bhikkhu reflects, 'For me who live at ease and comfort demeritorious dhammas increase, meritorious dhammas decrease. For me who try to afflict the body demeritorious dhammas decrease, meritorious dhammas increase. It will be good for me to afflict the body. That bhikkhu tries to afflict the body. For the bhikkhu who tries to afflict the

body, demeritorious dhammas decrease, meritorious dhammas increase. That bhikkhu no longer tires to afflict the body, because he has afflicted the body to decrease demeritorious dhammas and increase meritorious dhammas and has already accomplished his purpose. Therefore he no longer tires to afflict the body. Bhikkhus, in this manner does profitable exertion, profitable effort, arise.

13. “Again, bhikkhus, the Buddha has appeared in this world, “The Bhagavā is worthy of special veneration (Araham), he truly comprehends all the dhammas by his own intellect and insight (Sammāsamibuddha); he possesses supreme knowledge and perfect practice of morality (Vijjācaraṇasampanṇa); he speaks only what is beneficial and true (Sugata): he knows all the three lokas (Lokavidū); he is incomparable in taming those who deserve to be tamed (Anuttaropurisa dammasāratthi); he is the Teacher of devas and men (Saṭṭhādevamanussānam); he is the Enlightened One, knowing and teaching the Four Noble Truths (Buddhā) and he is the Most Exalted (Bhagavā).”

Through Perfect Wisdom, he personally realizes the nature of the universe with its devas, Māra and brahmās, and also the world of human beings with its samaṇas and brāhmaṇas, kings and men, and knowing it, he expounds on it.

That Buddha proclaims the dhamma which is excellent at the beginning, excellent at the middle and excellent at the end, with richness in meaning and words. He makes clear the completeness and purity of the Noble Practice.

A householder, or his son, or anyone belonging to any caste, listens to that dhamma. On hearing the dhamma he develops faith in this Tathāgata. When faith is thus developed, he considers thus: ‘Confined is the life of a householder; it is a path laden with dust (of defilements). A samaṇas life is like an open plain. Difficult it is for a layman to pursue the Noble Practice in all its fullness, in all its purity, like a polished conch. Now, it were better for me to shave off my hair and beard, don the bark-dyed robe, renounce hearth and home, and become a samaṇa leading the homeless life.’

Afterwards, he gives up his wealth, great or small, leaving his relatives, be they few or be they many, shaves off his hair and beard, dons the bark-dyed robe, renounces hearth and home, and became a samaṇa leading the homeless life.

14. That person, having entered the Order, observes the precepts and the rule of life of bhikkhus. He abandons all thoughts of taking life and abstains from destruction of life, setting aside the stick and sword, ashamed to do evil, he is compassionate and dwelt with solicitude for the welfare of all living beings.

He abandons all thoughts of taking what is not given and abstains from taking what is not given. He accepts only what is given, wishing to receive only what is given. He establishes himself in purity by abstaining from committing theft.

He abandons all thoughts of leading a life of unchastity and practises chastity, remaining virtuous and from sexual intercourse, the practice of lay people.

He abandons all thoughts of telling lies and abstains from telling lies, speaking only the truth, combining truth with truth, remaining steadfast (in truth), trustworthy and not deceiving.

He abandons all thoughts of slandering and abstains from slander. Hearing things from those people he does not relate them to these people to sow the seed of discord among them. Hearing things from those people he does not relate them to these people to sow the seed of discord among them. He reconciles those who are at variance. He encourages those who are in accord. He delights in unity, loves it and rejoices in it. He speaks to create harmony.

He abandons all thoughts of speaking harshly and abstains from harsh speech. He speaks only blameless words, pleasing to the ear, affectionate, going to the heart, courteous, pleasing to many and heartening to many.

He abandons all thoughts of talking frivolously and abstains from frivolous talk. His speech is appropriate to the

occassion, being truthful, beneficial, consistent with the Doctrine and the Discipline, memorable, timely and opportune with reasons, confines within limits and conducive to welfare.'

He abstains from destroying all seeds and vegetation. He takes only one meal a day, not taking food at night and fasting after mid-day.

He abstains from dancing, singing, enjoying music and watching (entertainments) that is stumbling block to the attainment of morality.

He abstains from wearing flowers, using perfumes and anointing with unguents.

He abstains from the use of high and luxurious beds and seats.

He abstains from the acceptance of gold and silver.

He abstains from the acceptance of uncooked cereals.

He abstains from the acceptance of uncooked meat.

He abstains from the acceptance of women and maidens.

He abstains from the acceptance of male and female slaves.

He abstains from the acceptance of goats and sheep.

He abstains from the acceptance of chickens and pigs.

He abstains from the acceptance of elephant, cattle, horses and mares.

He abstains from the acceptance of cultivated and uncultivated land.

He abstains from acting as messenger or courier.

He abstains from buying and selling.

He abstains from using false weights and measures and counterfeits.

He abstains from such dishonest practices as bribery, cheating and fraud.

He abstains from maiming, murdering, holding persons in captivity, committing highway robbery, plundering villages and engaging in dacoity.

He remains contented with robes just sufficient to protect his body and with food just sufficient to sustain him. Whenever he goes, he carries with him only his requisites. Just as a winged bird, wherever it flies, flies only with his burden of wings, so too he is contented with his robes that protects his body and with the food that sustains him, wherever he goes he properly carries with him only his requisites. Thus fully equipped with this group of noble morality, he enjoys blameless happiness within himself.

15. Whenever he sees a visible object with the eye, he does not take in its characteristics (such as male or female), nor its secondary details (such as expression or behaviour). If the faculty of sight is left unguarded, such depraved states of mind as covetousness and dissatisfaction stemming from that will overpower him as he fails to control his senses. So he applies himself to the task of restraining his faculty of mind, keeps watch on it, and gains control over it.

Whenever he hears a sound with the ear ...p...

Whenever he smells an odour with the nose ...p...

Whenever he tastes a flavour with the tongue ...p...

Whenever he makes contact with the body ...p...

Whenever he cognizes a mind-object with the mind, he does not take in its characteristics (such as pleasing or unpleasing), nor its secondary details. If the faculty of mind is left unguarded, such depraved states of mind as covetousness and dissatisfaction stemming from that will overpower him as he fails to control his senses. So he applies himself to the task restraining his faculty of mind, keeps watch on it, and gains control over it.

And he, endowed with this noble control of the sense faculties, enjoys within himself happiness unalloyed (with defilements of the mind).

He keeps himself completely aware, in moving forward or back, keeps himself completely aware, in looking forward or sideways; keeps himself completely aware, in bending or stretching his limbs; keeps himself completely aware, in carrying or wearing the great robe (i.e., double layered robe) alms-bowl and

other two robes; keeps himself completely aware, in eating, drinking, chewing and savouring (food and beverages); keeps himself completely aware, in urinating and defecating; keeps himself completely aware, in walking, standing, sitting, falling asleep, waking, speaking and observing silence.

16. Then he, endowed with this noble group of moral precepts, this noble contentedness, this noble self-control, and this noble mindfulness and clear comprehension, chooses for habitation a lonely spot in the woods or at the foot of a tree or on a hillside, or in a gully, or in a mountain cave, or in a cemetery, or in a thicket, or on an open plain, or on a heap of straw.

Returning from the round of alms and having had his meal, he sits down cross-legged and upright and established mindfulness in meditation. Then he disassociates himself from coveting the world (i.e., of the five aggregates which are the objects of Clinging) and abides with his mind free from covetousness, thereby cleansing himself of covetousness altogether. He disassociates himself from ill will, abides with his mind free from ill will and develops goodwill towards all living beings, thereby cleansing himself of ill will altogether. He disassociates himself from sloth and torpor, abides with his mind free from sloth and torpor with clear perception, mindfulness and comprehension, thereby cleansing himself of sloth and torpor altogether. He disassociates himself from restlessness and worry and abides with his mind in calmness and develops inner peace, thereby cleansing myself of restlessness and worry altogether. He disassociates himself from doubt, abides with his mind free from doubt, and does not waver (in his faith) in meritorious dhammas, thereby cleansing himself of doubt altogether.

Having got rid of these five hindrances, (*nīvaraṇas*) that cause defilement of the mind and the weakening of wisdom, and having become detached from sensual pleasures and

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demeritorious factor, he enters upon and abides in the first jhāna which has initial application of mind (vitakka) and sustained application of mind (vicāra) and which has delightful satisfaction (pīti) and bliss (suka) born of detachment from the hindrances (nīvaraṇas). Bhikkhus, in this manner arise beneficial exertion and beneficial effort.

Bhikkhus, that bhikkhu having got rid of vitakka and vicāra, enters upon and abides in the second jhāna, with internal tranquillity, with enhancement of one-pointness of mind, devoid of vitakka and vicāra, but with pīti and sukha born of concentration. Bhikkhus, in this manner arise beneficial exertion and beneficial effort.

Bhikkhus, that bhikkhu, having pīti, dwells in equanimity with mindfulness and clear comprehension and experiences sukha in mind and body. He achieves and remains in the third jhāna, that which cause, a person who attains it to be praised by the Ariyas as one who has equanimity and mindfulness, one who abides in sukha. Bhikkhus, in this manner arise beneficial exertion and beneficial effort.

Bhikkhus, that bhikkhu, having got rid of both pain and pleasure, and by the previous disappearance of sadness and gladness, achieves and remains in the fourth jhāna, without pain and pleasure, a state of equanimity and absolute purity of mindfulness. That bhikkhu abides in the purity of mind suffused in his body. There is no place in his body which is not suffused with it. Bhikkhus, in this manner arise beneficial exertion and beneficial effort.

17. When the concentrated mind has thus become purified, pellucid, unblemished, undefiled, malleable, pliable, firm and imperturbable, that bhikkhu directs and inclines his mind to knowledge of past existences (Pubbenivāsanussati Ñāna). He recollects many and varied existences of the past. And what does he recollect?

“He recollects one past existence, or two, or three, or four, or five, or ten, or twenty, or thirty, or forty, or fifty, or

a hundred, a thousand, a hundred thousand existences, or many hundred, many thousand, many hundred thousand existences, or existences in many cycles of dissolution, or in many cycles of development, or in many cycles of the rounds of dissolution and development, in this way: 'In that past existence I was known by such a name. I was into such a family. I was of such an appearance. I was thus nourished. I enjoyed pleasure thus. I suffered pain thus. My life span was such. I died in that existence. Then I was born in another existence. In that (new) existence, I was known by such a name. I was born into such a family. I was of such an appearance. I was thus nourished. I enjoyed pleasure thus. I suffered pain thus. My life-span was such. I died, in that existence. Then I was born in this existence, In this way he recollects many and varied and past existences, together with their characteristics and related facts (such as names and clans)." Bhikkhus, in this manner too arise beneficial exertions and beneficial efforts.

18. When the concentrated mind has thus become purified, pellucid, unblemished, undefiled, malleable, pliable, firm and imperturbable, that bhikkhu directs and inclines his mind to knowledge of the passing away and arising of beings (*cutūpapāta ñāna*). With the divine power of sight of men, he sees beings in the process of passing away and also of arising, inferior or superior beings, beautiful or ugly beings, beings with good or bad destinations. He knows beings arising according to their own kamma-actions.

"Friends! These beings were full of evil committed bodily, verbally and mentally. They maligned the Ariyas, held wrong views and performed actions according to these wrong views. After death and dissolution of their bodies, they reappeared in the wretched destinations (*duggatī*), in miserable existences (*apāya*), states of ruin (*vinipāta*), realms of continuous suffering (*niraya*). But, friends, there were also beings who were endowed with goodness done bodily, verbally and mentally. They did not malign the Ariyas, held right views and performed actions according to right views. After death and dissolution of their bodies, they reappeared in good destinations, the happy world of devas."

Thus with the divine power of sight which is extremely clear, surpassing the sight of men, this bhikkhu sees beings in the process of passing away and also of arising, inferior or superior beings, beautiful or ugly beings, beings with good or bad destinations and beings arising according to their own kamma-actions. Bhikkhus, in this manner too arise beneficial exertions and beneficial efforts.

19. When the concentrated mind has thus become purified, pellucid, unblemished, undefiled, malleable, pliable, firm and imperturbable, that bhikkhu directs and inclines his mind to knowledge of the extinction of moral intoxicants (*āsavakkhaya ñāna*). Then he truly understands *dukkha* as it really is, the cause of *dukkha* as it really is, the cessation of *dukkha* as it really is, and the way leading to the cessation of *dukkha* as it really is. He also truly understands the *āsavas* as they really are, the cause of the *āsavas* as they really are, the cessation of the *āsavas* as they really are, and the way leading to the cessation of *āsavas* as they really are. The mind of that bhikkhu who thus knows and thus sees it liberated from the moral intoxicant of sensual pleasures and sensuous realms (*kāmāsava*), the moral intoxicant of hankering after (better) existence (*bhavāsava*), and the moral intoxicant of ignorance (of the Four Noble Truths) (*avijjāsava*). When thus liberated, the knowledge of the liberation arises (in him). He knows that rebirth is no more (for him) that he has lived the life of Purity, that what he has to do (for the realization of Magga) has been done, and that he has nothing more to do (for such realization). Bhikkhus, in this manner too arise beneficial exertion and beneficial efforts. Bhikkhus, the Tathāgatas hold this view. Bhikkhus, to the Tathāgatas who hold this view, these are the ten causes that are praise worthy.

20. “If beings experience happiness and suffering owing to their past deeds, bhikkhus, the Tathāgata must surely have done good deeds in the past seeing that he is in enjoyment of happiness in this life, happiness that is free from the (*āsavas*).

“Bhikkhus, if beings experience happiness and suffering owing to the creation of the one who holds sway (creator), bhikkhus the Tathāgatas must surely have been created by a

benevolent creator, seeing that he is in enjoyment in this life, of happiness that is free from the (*āsavas*).

“Bhikkhus, if beings experience pleasure and pain owing to the principle of permanence, bhikkhus the Tathāgata surely must be one endowed with the noble principle of permanence, seeing that he is in enjoyment in this life, of happiness that is free from the (*āsavas*).

“Bhikkhus, if beings experience pleasure and pain by reason of their special lineage, bhikkhus, the Tathāgata surely must be of noble lineage, seeing that he is in enjoyment in this life, of happiness that is free from the (*āsavas*).

“Bhikkhus, if beings experience pleasure and pain in this life by reason of making effort, bhikkhus, the Tathāgata surely must be one making noble effort in this life, seeing that he is in enjoyment of happiness that is free from the (*āsavas*).

“Bhikkhus, if beings experience pleasure and pain by reason of their past kamma, the Tathāgata should be praised. If beings do not experience pleasure and pain by reason of their past kamma, the Tathāgata should be praised. Bhikkhus, if beings experience pleasure and pain by reason of the creation of the one who holds sway (creator), the Tathāgata should be praised. If beings do not experience pleasure and pain by reason of the one who holds sway (creator), the Tathāgata should be praised. Bhikkhus, if beings experience pleasure and pain by reason of the principle of permanency, the Tathāgata should be praised. If beings experience pleasure and pain by reason of the principle of permanency, the Tathāgata should be praised. Bhikkhus, if beings experience pleasure and pain by reason of their special lineage, the Tathāgata should be praised. If beings, bhikkhus, do not experience pleasure and pain by reason of their special lineage, the Tathāgata should be praised. Bhikkhus, if beings experience pleasure and pain by reason of making effort in this life, the Tathāgata should be praised. If beings do not experience pleasure and pain by reason of making effort in this life, the Tathāgata should be praised. Bhikkhus, the Tathāgatas hold this view. Bhikkhus, the Tathāgatas who hold this view, these are the ten causes that are worthy of praise.

Thus said the Bhagavā. And the bhikkhus were delighted and they rejoiced in his words.

End of Devadaha Sutta,
the First in this Vagga.

2. PAÑCATTAYA SUTTA

Discourse on Five or Three Views of Atta

21. Thus have I heard.

Once the Bhagavā was residing at the Jetavana monastery of Anāthapiṇḍika of Sāvatthī. Then the Bhagavā addressed the bhikkhus, saying “O Bhikkhus” and they replied to him “Venerable Sir”. The Bhagavā said thus:

“Bhikkhus, there are some samaṇas and brahmaṇas who speculate on the future and hold a belief about the future. (These persons) talk and discourse a lot about (their) wrong view concerning the future. Some (of them) say: ‘Self has perception and is permanent after death’. Some say: ‘Self has no perception and is permanent after death’. Some say: ‘Self neither has perception nor has no perception, it is permanent after death.’ Again, some speak of the freedom from annihilation or dissolution of manifest beings. Again, some speak of (the existence of) mundane Nibbāna in the present existence. They speak of the permanency after death of the manifest self. Again, some speak of the freedom from annihilation and dissolution of manifest being. Some speak of Nibbāna in the present existence. These views thus, having been five, become three; having been three, become five. This in brief is the exposition of the three fives.

22. “Bhikkhus, in this context, those samaṇas and brahmaṇas say that self has perception and is permanent after death. These samaṇas and brahmaṇas say that self has corporeality and perception and is permanent after death. Those samaṇas and brahmaṇas say that self has mind has perception, and is permanent after death. Those samaṇas and brāhmaṇas say that self has corporeality, that it has mind, that it has perception, and that it is permanent after death. Those samaṇas and brāhmaṇas say that self has corporeality, nor has mind, (but) it has perception and is permanent after death. Those samaṇas and brahmaṇas say that self has a single perception (ekatta sañña), that it has perception

and is permanent after death. Those samaṇas and brāhmaṇas say that self has diverse perception, that it has perception and is permanent after death. Those samaṇas and brāhmaṇas say that self has small perception, that it has perception and is permanent after death. Those samaṇas and brāhmaṇas say that self has immeasurable perception, that it has perception and is permanent after death.

“Again, some persons say that in some individuals who have gone beyond the seven kinds of perception, their consciousness meditation device (Viññāṇa-kasina) is immeasurable and imperturbable. Bhikkhus, the Tathāgata knows this mistaken belief by means of (my) super normal knowledge (insight). Those samaṇas and brahmaṇas say that self has perception and is permanent after death. Those samaṇas and brahmaṇas say that self has corporeality and perception and is permanent after death. Those samaṇas and brahmaṇas say that self has mind and has perception and is permanent after death. Those samaṇas and brahmaṇas say that self has corporeality has mind, has perception and is permanent after death. Those samaṇas and brahmaṇas say that self neither has corporeality or mind, but has perception and is permanent after death. Those samaṇas and brahmaṇas declare that self has a single perception, that it has perception and is permanent after death. Those samaṇas and brāhmaṇas that self has a diverse of perception, that it has perception and is permanent after death. Those brahmaṇas and brahmaṇas say that self has a diverse perception, that it has perception and is permanent after death. Those samaṇas and brahmaṇas say that self has small perception, that it has perception and is permanent after death. Those samaṇas and brahmaṇas has immeasurable perception, has perception and is permanent after death.

Again, in respect of the perception that has corporeality, or that has mind, or that is single or that is diverse, it should be said that they are free from defilements, that they are lofty, that they are supreme, or that they are incomparably lofty. Some say that the jhanic consciousness of the plane of nothingness (ākiñcaññāyatana-jhāna) attained by meditation on nothingness is immeasurable and imperturbable. As all these perceptions are conditioned, they are gross. In fact, there certainly is Nibbāna

where all conditioned dhammas have ceased. Knowing that this Nibbāna exists, and contemplating the release from conditioned dhammas that Nibbāna is, the Tathāgata transcends the conditioned dhammas. (Saṅkhāras)

23. Bhikkhus, concerning these (eight) views (based) on perceptionlessness, some samaṇas and brahmaṇas say that self has no perception and is permanent after death. Those samaṇas and brahmaṇas say that self has corporeality but not perception and is permanent after death. Those samaṇas and brahmaṇas say that self has corporeality but no perception and is permanent after death. Those Samaṇas and brahmaṇas say that self has corporeality, that it has mind but not perception and is permanent after death. Those samaṇas and brahmaṇas say that self has neither corporeality nor mind, nor perception and is permanent after death. Bhikkhus, by these words, those samaṇas and brahmaṇas say that self has perception and that it is permanent after death.

Some persons repudiate these persons. Why? Because perception is like a disease, like an abscess, like a barb and because to have no perception, is tranquil and lofty. Bhikkhus, the Tathāgata knows this view with his supernormal knowledge (insight). Some samaṇas and brahmaṇas say that self has no perception and is permanent after death. Those samaṇas and brahmaṇas say that self has corporeality, but not perception, and that it is permanent after death. Those samaṇas and brahmaṇas say that self has corporeality and has mind but that it has no perception and that it is permanent after death. Those samaṇas and brahmaṇas say that self neither has corporeality nor mind nor perception and that it is permanent after death.

“Bhikkhus, if any samaṇas or brahmaṇas were to say, ‘I shall declare, excluding corporeality, sensation, perception, volitional activities and consciousness, (that there is) a coming into being (through birth) a going away (through death) passing away, spontaneous birth, growth, maturity, expansion.’ There is no reason for such a declaration. This conditioned dhamma, being subject to conditioning, is gross. In fact there certainly is Nibbāna where all conditioned dhamma have ceased (are no more). Knowing that this Nibbāna exists, contemplating the release from conditioned dhammas that Nibbāna is, the Tathāgata transcends the conditioned dhammas. (Saṅkhāras).

24. “Bhikkhus, in respect of these (eight) views based on neither perception nor non-perception, some samaṇas and brāhmaṇas say that self has no gross perception but has fine (subtle) perception, and that it is permanent after death. Those samaṇas and brāhmaṇas say that self has corporeality that it has no gross perception but has fine (subtle) perception, and that it is permanent after death. Those samaṇas and brāhmaṇas say that self has corporeality that it has no gross perception but has fine (subtle) perception, and that it is permanent after death. Those samaṇas and brāhmaṇas say that self has mind, that it has mind, that it has no gross perception but has fine (subtle) perception, and it is permanent after death. Those samaṇas and brāhmaṇas say that self neither has corporeality nor has mind, that is has no gross perception but has fine (subtle) perception, and that is permanent after death.

“Bhikkhus, in this context, some samaṇas and brāhmaṇas say that self has perception and is permanent after death. Some persons repudiate these persons. Some samaṇas and brāhmaṇas say that self has no perception and that it is permanent after death. Some persons repudiate these persons. Why? Because perception is like a disease, like an abscess, like a barb and because to have no perception is to have no gross perception which breeds uncertainty, but to have only fine (subtle) perception, is tranquil and lofty. Bhikkhus, the Tathāgata knows this view through his supernormal knowledge (insight). Those samaṇas and brāhmaṇas say that self has no gross perception but only fine (subtle) perception, that it is permanent after death. Those samaṇas and brāhmaṇas say that self has corporeality, but no gross perception; only fine perception and that it is permanent after death. Those samaṇas and brāhmaṇas say that self has mind, no gross perception but only fine perception and that it is permanent after death. Those samaṇas and brāhmaṇas say that self has corporeality, has mind has no gross perception but only fine perception, and that it is permanent after death. Those samaṇas and brāhmaṇas say that self has corporeality, has mind has no gross perception but only fine perception, and that it is

permanent after death. Those samaṇas and brāhmaṇas say neither has corporeality nor mind, has no gross perception but only fine perception, and that it is permanent after death.

“Bhikkhus, some samaṇas and brāhmaṇas say the accomplishment of the jhāna of the sphere of neither perception nor non-perception merely through knowledge of the gross volitional activity of what is seen, heard experienced and perceived. Bhikkhus, it should be said that the jhāna of the sphere of neither perception nor non-perception is destroyed by its (very) accomplishment. Bhikkhus, it should not be said that jhāna of the sphere of neither perception nor non-perception reaches the state of gross volitional activity. Bhikkhus, it should be said that (jhāna of the) neither perception nor non-perception reaches (the state of) fine volitional activity. That volitional activity being subject to conditioning is gross. In fact, there certainly is Nibbāna where all conditioned dhammas have ceased (are no more). Knowing that this Nibbāna exists, and contemplating the release from conditioned dhammas that Nibbāna is, the Tathāgata transcends the conditioned dhammas. (Saṅkhāras).

25. Bhikkhus, with regard to the seven annihilationist views the samaṇas and brāhmaṇas declare the freedom from annihilation and dissolution of a manifest being. Bhikkhus in this context, some samaṇas and brāhmaṇas say that self has perception and that it is permanent after death. Some persons repudiate those persons. Some samaṇas and brāhmaṇas say that self has no perception and that it is permanent after death. Some persons repudiate those person. Those samaṇas and brāhmaṇas say that self has no gross perception, it has only fine (subtle) perception, and that it is permanent after death. Some persons repudiate those persons. Why? Because all these samaṇas and brāhmaṇas say ‘It will happen thus in the next life, it will happen thus in the next life’, being obsessed with rebirth after death.

“For example like a trader on a trading trip reflecting, ‘This much profit (gain) will accrue to me here, this much gain

will I obtain from the mechandise, similarly the samaṇas and brahmaṇas think, (we) will come into being in the hereafter (we) will come into being thus in the hereafter. Bhikkhus, the Tathāgata knows this view with his supernormal knowledge (insight).

Some samaṇas and brāhmaṇas declare the freedom from annihilation and dissolution of a manifest being. These samaṇas and brāhmaṇas being afraid of and disgusted with the body, (nevertheless) always runs after the body, always revolve round the body (sakkāya). For example, like a dog tied firmly to a post or stake with a leash always running to that post or revolving round it, these samaṇas and brāhmaṇas being afraid of and disgusted with the body, always runs after it, always revolve round it. That volitional activity being conditioned, is gross. In fact there certainly is Nibbāna where all conditioned dhammas have ceased (are no more). Knowing that this Nibbāna exists, and contemplating the release from conditioned dhammas that Nibbāna is, the Tathāgata transcends the conditioned dhammas.

26. “Bhikkhus, there are some samaṇas and brāhmaṇas who speculate on the hereafter and who are attached into their views. These persons teach their various wrong views based on attachment to the hereafter. All those samaṇas and brāhmaṇas talk about these five things or one out of these five:

27. “Bhikkhus, there are some samaṇas and brāhmaṇas who speculate on the past and who are attached in these views to the past. These persons teach their various wrong view based on the past. Some say and teach that ‘Atta or Loka is permanent’. Only this view is right; any other view is vain. Some say and teach, ‘Atta or Loka is not permanent’. Only this view is right, any other view is vain. Some say and teach, ‘Atta or Loka is both permanent and not permanent.’ Only this view is right any other view is vain. Some say and teach, ‘Atta or Loka is neither permanent nor not permanent. Only this view is right, any other view is vain’. Some say and teach, ‘Atta or Loka is finite. Only this view is right, any other view is vain.’ Some say and teach, ‘Atta or Loka is infinite. Only this view is right, any

other view is vain'. Some say and teach, 'Atta or loka is both finite and infinite. Only this view is right, any other view is vain'. Some say and teach, 'Atta or Loka is neither finite nor infinite. Only this view is right, any other view is vain'. Some say and teach 'Atta or Loka has only a single perception. Only this view is right, any other view is vain'. Some say and teach, 'Atta or Loka has a diverse perception. Only this view is right, any other view is vain'. Some say and teach, 'Atta or Loka has small perception, only this view is right, any other view is vain'. Some say and teach, 'Atta or Loka has immeasurable perception. Only this view is right, any other view is vain'. Some say and teach, 'Atta or Loka has indeed happiness. Only this view is right any other view is vain'. Some say and teach, 'Atta or Loka has indeed suffering. Only this view is right, any other view is vain'. Some say and teach, 'Atta or Loka has happiness as well as suffering. Only this view is right, any other view is vain'. Some say and teach, 'Atta or Loka is neither suffering nor happiness. Only this view right, any other view is vain'.

28. Bhikkhus, for those samaṇas and brāhmaṇas who are in the habit of saying and holding the view, 'Atta or Loka is permanent, only this view is right, any other view is vain,' without conviction, without linking, without hearsay, without investigation, without steady contemplation of a view and satisfaction with it, there is no possibility of the arising of pure (vipassanāñāṇa). In the absence of pure vipassanāñāṇa, even if those samaṇas and brāhmaṇas come into belief and comprehension of that view, that ñāṇa must be said to be mere clinging. That volitional activity being conditioned, is gross. In fact, there certainly is Nibbāna when all conditioned dhammas have ceased. Knowing that this Nibbāna exists, and contemplating the release from conditioned dhammas that Nibbāna is, the Tathāgata transcends the conditioned dhammas.

29. Bhikkhus, there are those samaṇas and brāhmaṇas who are in the habit of saying and holding the view, "Atta or Loka world is not permanent'. Only this view is right, any other

view is vain ...p... . Atta or Loka is permanent as well as impermanent, Atta or Loka is neither permanent nor not permanent, Atta or Loka is finite, Atta or Loka is infinite, Atta or Loka is finite as well as infinite, Atta or Loka is neither finite nor infinite, Atta or Loka has a single perception, Atta or Loka has diverse perception, Atta or Loka has small perception, Atta or Loka has immeasurable perception. Atta or Loka indeed has happiness, Atta or Loka indeed has suffering, Atta or Loka has happiness as well as suffering, Atta or Loka is neither suffering nor happiness, only this view is right, any other view is vain.” without conviction, without liking, without hearsay, without investigation, without steady contemplation of a view and satisfaction with it, there is no likelihood of the arising of pure (vipassanā ñāṇa).

“Bhikkhus, in the absence of pure vipassanā ñāṇa even if those samaṇas and brāhmaṇas come into belief for comprehension of that view, that ñāṇa must be said to be mere clinging. That volitional activity, being conditioned, is gross. In fact, there certainly is Nibbāna where all conditioned dhammas have ceased (are no more). Knowing that this Nibbāna exists, and contemplating the release from conditioned dhammas that Nibbāna is, the Tathāgata transcends the conditioned dhammas. (saṅkhāras).

30. “Bhikkhus, in this world, some samaṇas and brāhmaṇas, by reason of abandoning their view as to the past and by reason of abandoning their view as to the future, by reason of abandoning all the fetters associated with sense desire attain to and abide in (the first and second) jhāna (mental absorption) which is characterised by joy through freedom from the hindrances. Such a one so abides, reflecting ‘Such abiding is tranquil and lofty’. For that person hindrances cease, the first and second jhāna characterised by joy also cease. When for that person, hindrances cease, the first and second jhāna characterised by joy also cease, he undergoes mental suffering (domanassa). The cessation of mental suffering gives rise to the first and second jhāna that is characterised by joy through freedom from the hindrances.

“Bhikkhus, just as a place (spot) from which shade has departed is pervaded with the sun's heat and a place (spot) from which the sun's heat has departed is pervaded with shade, so also the cessation of the first and second jhāna which is associated with joy through freedom from the hindrances, causes mental suffering. The cessation of mental suffering gives rise to the first and second jhāna that is characterised by joy through freedom from the hindrances. Bhikkhus, the Tathāgata knows this.

Bhikkhus, these samaṇas and brāhmaṇas their view as to the past and their view as to the future and by reason of abandoning all the fetters associated with sense desires, attain to and abide in the first and second jhāna which is characterised by joy through freedom from the hindrances. Such a one so abides reflecting ‘Such abiding is tranquil and lofty.’ For that person hindrances cease, the first and second jhāna characterised by joy also cease. When, hindrances cease the first and second jhāna characterised by joy also cease, he undergoes mental suffering. The cessation of mental suffering gives rise to the first and second jhāna that is characterised by joy through freedom from the hindrances. Such arising, being conditioned is gross. In fact, there certainly is Nibbāna where all conditioned dhamma have ceased. Knowing that this Nibbāna exists, and contemplating the release from conditioned dhammas that Nibbāna is, the Tathāgata transcends the conditioned dhammas (saṅkhāras).

31. Bhikkhus, in this world some samaṇas and brāhmaṇas, by reason of abandoning their view as to the past and by reason of abandoning their view as to the future, by reason of abandoning all the fetters of sense desire, by reason of transcending the first and second jhāna that have joy through freedom from the hindrances, attain to and abide in the āmisa-free happiness of the third jhāna. They abide reflecting, “Attaining to and abiding in this āmisa-free happiness of the third jhānas, is tranquil and lofty. For that person who attains to and abides in the āmisa-free happiness of the third jhāna ceases. Because of

the cessation of the āmisa-free happiness of the third jhāna, the first and second jhānas that have joy through freedom from the fetters, arise. Because of the cessation of the first and second jhāna that have joy through freedom from the hindrances the āmisa-free happiness of the third jhāna arises.

“Bhikkhus, for example just as a place (spot) from which shade has departed is pervaded with the sun's heat and a place (spot) from which the sun's heat has departed is pervaded with shade, in the same manner, with the cessation of the āmisa-free third jhāna, arise the first and second jhānas that have joy through freedom from the hindrances. With the cessation of the first and second jhāna, spiritual happiness (free from āmisa) arises, Bhikkhus, the Tathāgata knows this.

“This samaṇa and brāhmaṇa by reason of abandoning his view as to the past and as to the future and by reason of abandoning all the fetters associated with sense-desires, and by reason of transcending the first and second jhānas that have joy (pīti) that comes about through freedom from the hindrances, attains to and abides in the āmisa-free happiness of the third jhāna. He so abides, reflecting ‘This attaining to and abiding in the āmisa-free happiness of the third jhāna is tranquil and lofty. For this person, the āmisa-free happiness of the third jhāna ceases. When the āmisa-free happiness of the third jhāna ceases, the first and second jhānas that have joy (pīti) that comes about through freedom from the hindrances, arise. Because of the cessation of the first and second jhanas that have joy (pīti) that comes about through cessation of the hindrances, the āmisa-free happiness of the third jhāna arises.

Such arising, being conditioned is gross. In fact, there certainly is Nibbāna, where all conditioned dhammas have ceased. Knowing that this Nibbāna exists, and contemplating the release from conditioned dhammas that Nibbāna is, the Tathāgata transcends the conditioned dhammas (saṅkhāras).

32. Bhikkhus, in this world, some samaṇas and brāhmaṇas by reason of abandoning their view as to the past and as to the future, by reason of abandoning all the fetters of sense desires, by reason of transcending the first and second jhānas that have joy that comes about through cessation of the hindrances and by reason of transcending the āmisa-free happiness of the third jhāna, attain to and abide in the fourth jhāna that has feeling that is neither pleasant nor unpleasant (upekkhā). They abide reflecting thus: "It is tranquil and lofty to attain to and abide in the fourth jhāna that has feeling that is neither pleasant nor unpleasant". For that person, the fourth jhāna that has feeling that is neither pleasant nor unpleasant, ceases. Because of the cessation of the fourth jhāna that has feeling that is neither pleasant nor unpleasant, āmisa-free third jhāna arises. Because of the cessation of the āmisa-free third jhāna, the fourth jhāna that has feeling that is neither pleasant nor unpleasant arises.

Bhikkhus, for example, just as a place (spot) from which shade has departed is pervaded with the sun's heat and a place (spot) from which the sun's heat has departed is pervaded with shade, similarly, because of the cessation of the fourth jhāna that has feeling that is neither pleasant nor unpleasant, āmisa-free happiness of the third jhāna arises. Because of the cessation of the āmisa-free happiness of the third jhāna, the fourth jhāna that has feeling that is neither pleasant nor unpleasant, arises. Bhikkhus, the Tathāgata knows this.

This samaṇa and brāhmaṇa, by reason of abandoning his view as to the past and as to the future, by reason of abandoning all the fetters of sense-desire and by reason of transcending the first and second jhānas that have joy that comes about through freedom from the hindrances, by reason of transcending the āmisa-free happiness of the third jhāna, attains to and abides in the fourth jhāna that has feeling that is neither pleasant nor unpleasant. He abides reflecting thus: "To attain to and abide in

the fourth jhāna that has feeling that is neither pleasant nor unpleasant, is tranquil and lofty". For that person the fourth jhāna that has feeling that is neither pleasant nor unpleasant, ceases. Because of the cessation of the fourth jhāna that has feeling that is neither pleasant nor unpleasant, the āmisa-free happiness of the third jhāna arises. Because of the cessation of the āmisa-free happiness of the third jhāna, the fourth jhāna that has feeling that is neither pleasant nor unpleasant, arises. Such arising, being conditioned, is gross. In fact, there certainly is Nibbāna where all conditioned dhammas have ceased. Knowing that this Nibbāna exists, and contemplating the release from conditioned dhammas that Nibbāna is, the Tathāgata transcends the conditioned dhammas (Saṅkhāras)

33. Bhikkhus, in this world, some samaṇas and brāhmaṇas by reason of abandoning their view of the past and of the future, by reason of abandoning all the fetters of sense-desire, by reason of transcending the first and second jhānas that have joy (pīti) that comes about through freedom from the hindrances, by reason of abandoning the āmisa-free happiness of the third jhāna, and by reason of transcending the fourth jhāna that has feeling that is neither pleasant nor unpleasant repeatedly contemplates thus: "I am calm, I am cool, I am detached". Bhikkhus, the Tathāgata knows this.

This samaṇa or brāhmaṇa by reason of abandoning his view of the past and his view of the future, by reason of abandoning all the fetters of sense-desire, by reason of transcending the first and second jhānas that have joy through freedom from the hindrances, by reason of transcending the āmisa-free happiness of the third jhāna and by reason of transcending the fourth jhāna that has feeling, that is neither pleasant nor unpleasant, repeatedly contemplates thus: "I am calm, I am cool, I am detached"

This Venerable one speaks indeed of the practice that is appropriate to Nibbāna. But this samaṇa or brāhmaṇa is still

attached to his view as to the past, to his view as to the future, to the fetter of sense-desire, to the first and second jhāna's that have joy (pīti) through freedom from the hindrances, to the āmisa-free happiness of the third jhāna and to the fourth jhāna that has feeling, that is neither pleasant nor unpleasant. Yes, indeed this Venerable one repeatedly contemplates thus: "I am calm, I am cool, I am detached", this contemplation must be said to be clinging (upādāna) of this samaṇa or brāhmaṇa. Such clinging, being conditioned is gross. In fact, there certainly is Nibbāna where all conditioned dhammas have ceased. Knowing that this Nibbāna exists, and contemplating the release from conditioned dhammas that Nibbāna is, the Tathāgata transcends the conditioned dhammas (saṅkhāra).

Bhikkhu, the Tathāgata who knows truly the arising and the passing away of the six sense bases of contact, their delightful nature, their fault, release from them, has realized with penetrated insight the incomparable Nibbāna which is free from clinging and free from defilements.

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

End of Pañcattaya Sutta,
the Second in this Vagga.

3. KINTI SUTTA

Discourse Asking for Opinion of the Disciples

34. Thus have I heard.

Once the Bhagavā was residing at the place called Pisināra, in the forest grove where religious offerings are made to celestial beings. Then the Bhagavā addressed the bhikkhus, saying “bhikkhus” and they replied to him, “Venerable Sir”. Then, the Bhagavā said thus: “Bhikkhus, what do you think of this? Do you think Sāmaṇa Gotama teaches the dhamma for the sake (benefit) robes? Do you think Sāmaṇa Gotama teaches the dhamma for the sake of alms-food? Do you think Sāmaṇa Gotama teaches the dhamma for the sake of monastic dwelling? Do you think Sāmaṇa Gotama teaches the Dhamma for the sake of enjoying the benefits of the present actions in the next existence?” (Thus said the Bhagavā).

The bhikkhus replied, “we do not think that Sāmaṇa Gotama teaches the dhamma for the sake of robes, Sāmaṇa Gotama teaches the dhamma for the sake of alms-food; Sāmaṇa Gotama teaches the dhamma for the sake of monastic dwelling; Sāmaṇa Gotama teaches the dhamma for the sake of enjoying the benefits of the present actions in the next existence”. (Respectfully said the Bhikkhus).

Bhikkhus, if you do not think that, “Sāmaṇa Gotama teaches the dhamma for the sake of robes ...p... sāmaṇa Gotama teaches the dhamma for the sake of enjoying the benefits of the present actions in the next existence” then, what do you think of me? (Asked the Bhagavā).

“Venerable Sir, we only think that the Bhagavā, who always looks after the interests of beings, who always has much sympathy for them, teaches the dhamma for the welfare and happiness of all beings out of sympathy for them” (Replied the bhikkhus). (The Bhagavā said) Bhikkhus, “The Bhagavā, who

always looks after the interests of beings teaches the dhamma out of his great sympathy for them". Thus, should you think about me.

35. Bhikkhus, this is why with my supernormal psychic power. I have taught you these dhammas: the Four Steadfast Mindfulness (Satipaṭṭhāna) the five Supreme Efforts (Sammāpadhāna) the four bases of Psychic Power (Iddhipāda), the five Faculties (Indriya), the five Balas (Powers), the Seven Factors of Enlightenment (Bojjhaṅga) and the Path of Eight Constituents (Magga). You all should practise this dhamma in unity and with joy. Bhikkhus, among you who practise in unity and with joy, there might appear two bhikkhus who disagree with one another in connection with the dhamma.

In this matter of (arguments about) the dhamma (Bodhipakkhiya dhamma) if it accurs to you that "Between these bhikkhus there are differences in meaning of the dhamma and differences also in grammar" you should approach the more amenable of the two bhikkhus and say to him: "Between you friends, there are differences in the meaning of the dhamma and differences also in grammar. You should know this; this (difference) is on account of a certain cause or condition. Friends, do not argue with one another over this."

Then, you should approach the more amenable one of the other bhikkhus and say to him: "Between you friends, there are differences in the meaning of the dhamma and differences also in grammar. You should know this; this (difference) is on account of a certain course or condition. Friends, do not argue with one another over this."

In this way, what is taken as bad is to be noted as bad; what is taken as good is to be noted as good. By thus noting what is bad and what is good, must you teach the true discipline (Vinaya) for the bhikkhus.

36. In this matter of (arguments about) the dhamma, if it occurs to you that "Between these bhikkhus, there are differences in the meaning of the dhamma, but not in grammar", you should approach the more amenable of the two bhikkhus and say to him: "Between you friends, there are differences in the meaning of the dhamma but not in grammar. You should know this; this (difference) is on account of a certain cause or condition. Friends, do not argue with one another over this."

Then, you should approach the more amenable one of the other bhikkhus and say to him: "Between you friends, there are differences in the meaning of the dhamma, but not in grammar. You should know this; this (difference) is on account of a certain cause or condition. Friends, do not argue with one another over this. "In this way what is taken as bad is to be noted as bad, what is taken as good is to be noted as good. By thus noting what is bad and what is good, must you teach the true discipline (vinaya) for the bhikkhus.

37. In this matter of (arguments about) the dhamma if it occurs to you that "Between these bhikkhus there are no differences in the meaning of the dhamma but only in grammar" you should approach the more amenable of the two bhikkhus and say to him. "Between you friends, there are no differences in the meaning of the dhamma but differences only in grammar. You should know this; (this difference) is on account of a certain cause or condition. The difference in grammar is very little; friends do not argue with one another over this negligible difference in grammar.

Then you should approach the more amenable one of other bhikkhus and say to him: "Between you friends, there are no differences in the meaning of the dhamma, but differences only in grammar. You should know this; this (difference) is on account of a certain cause or condition. The difference in grammar is very little; friends, do not argue with one another over this negligible difference in grammar.

In this way, what is taken as bad is to be noted as bad; what is taken as good is to be noted as good. By thus noting

what is bad and what is good, must you teach the true discipline (vinaya) for the bhikkhus.

38. In this matter of (arguments about) the dhamma, if it occurs to you that "Between these bhikkhus there are no differences in the meaning of the dhamma, and also no differences in grammar" you should approach the more amenable of the two bhikkhus and say to him: "Between you friends there are no differences in the meaning of the dhamma and also no differences in grammar. You should know this; this is on account of a certain cause or condition. Friends, do not argue with one another over this".

Then, you should approach the more amenable one of the other bhikkhus and say to him: "Between you friends, there are no differences in the meaning of the dhamma and also no differences in grammar. You should know this; this is on account of a cause or condition. Friends, do not argue with one another over this." In this way, what is taken as bad is to be noted as bad; what is taken as good is to be noted as good. By thus noting what is bad and what is good, must you teach the true discipline (vinaya) for the bhikkhus.

39. Bhikkhus, among you who practise the dhamma in unity and with joy there might appear a bhikkhu, who has committed an offence, has transgressed the rules of discipline. Bhikkhus, in such a case of offence, you should not be too hasty in censuring him. You should consider thus: "By so doing, I would not feel depressed. The other person is not wrathful or vindictive. He does not cling to a view; he easily gives up a view. I can make that person give up demeritorious actions and establish him in meritoriousness." Bhikkhus, if the situation is such you should censure him.

Bhikkhus, "As for me, I will not feel depressed, but the other person will feel depressed. The other person is wrathful, he is vindictive. He does not cling to a view; he easily gives up a view. I can make that person give up demeritorious actions and establish him in meritoriousness. The depression the other person will feel is only negligible. Indeed, I can make that person

give up demeritorious actions and establish him in meritoriousness. The prospect of achieving this good is quite good.” Bhikkhus, if the situation is such you should censure him.

Bhikkhus, “As for me, I will feel depressed, but the other person will not feel depressed. The other person is not wrathful, he is not vindictive. He clings to a view; he does not easily give up a view. I can make that person give up demeritorious actions and establish him in meritoriousness. The depression that I will feel or the depression the other person will feel is only negligible. Indeed, I can make that person give up demeritorious actions and establish him in meritoriousness. The prospect of achieving that goal is quite good”. Bhikkhus, if the situation is such you should censure him.

Bhikkhus, “I will feel depressed; the other person will also feel depressed. The other person is wrathful; he is vindictive. He clings to a view, he does not easily give up a view. I can make that person give up demeritorious actions and establish him in meritoriousness. The depression that I will feel or the depression the other person will feel is negligible. Indeed, I can make that person give up demeritorious actions and establish him in meritoriousness. The prospect of achieving that goal is quite good.” Bhikkhus, if the situation is such you should censure him.

Bhikkhus, “I will feel depressed, the other person will also feel depressed. The other person is wrathful; he is vindictive. He clings to a view, he does not easily give up a view. I cannot make him give up demeritorious actions and establish him in meritoriousness.” If the situation is such, bhikkhus, you should connive such a person.

40. Bhikkhus, among you who practise the dhamma in unity and with joy there might appear such things as setting one against the other, rivalry of views, feeling of depression, dislike and unhappiness. In such cases of arguments (disputes) you should approach the bhikkhu, who holds the same view as your self, and who is amenable and ask him, “Friend, if the Bhagavā should know that among us who practise the dhamma in unity and with joy there are now such things as setting one

against the other, rivalry of views, feeling of depression, dislike and unhappiness would he rebuke us?"

Bhikkhus, the bhikkhu who answers rightly will answer thus: "Friends, if the Bhagavā should know that among us who practise the dhamma in unity and with joy, there are now such things as setting one against the other, rivalry of views, feeling of depression, dislike and unhappiness, he would surely rebuke us."

Friends, it may be asked; "Without giving up the idea of arguments would it be possible to realise Nibbāna?" Bhikkhus, the bhikkhu who answers rightly will answer thus. Friends, without giving up that idea of arguments, it is not possible to realize Nibbāna." Then, you should approach the bhikkhu who holds the same view with yourself, and who is amenable and ask him, "Friend, if the Bhagavā should know that among us who practise the dhamma in unity and with joy there are now such things as setting one against the other, rivalry views, feeling of depression, dislike and unhappiness would he rebuke us?"

Bhikkhus, the bhikkhu who answers rightly will answer thus: "Friends, if the Bhagavā should know that among us who practise the dhamma in unity and with joy, there are now such things as setting one against the other, rivalry of views feeling of depression, dislike and unhappiness, he would surely rebuke us". Friends it may be asked: "without giving up the idea of arguments would it be possible to realize Nibbāna?" Bhikkhus, the bhikkhu who answers rightly will answer thus: "Friends, without giving up the idea of arguments, it is not possible to realize Nibbāna".

Bhikkhus, suppose, that bhikkhu were asked by other bhikkhus, "Friend, can you make those bhikkhus give up demeritorious actions and establish them in meritoriousness?" That bhikkhu who answers rightly will answer thus: "Friends, in this Teaching, I approached the Bhagavā at the place he was residing and he gave a discourse to me on courteousness and friendliness (Sāraṇiya dhamma). Having heard this dhamma from him I recounted the same to the bhikkhus. Those bhikkhus listened attentively to the dhamma and gave up demeritorious action and established themselves in meritoriousness.

Bhikkhus, the bhikkhu who answered thus was not boastful; he did not denigrate others and answered the question in accordance with the dhamma. The view of that bhikkhu and the view that follows in imitation of it have a firm foundation and are not to be censured. (Thus said the Bhagavā)

Thus the Bhagavā said. Those bhikkhus were delighted and rejoiced at what the Bhagavā had said.

End of Kinti Sutta,
the third in this Vagga.

4. SAMAGAMA SUTTA

Discourse Deliverd at Sāma village in Sakka Country

41. Thus have I heard:

Once the Bhagavā was residing at Sāma village in the Sakka Country. The Nigaṇṭha, son of Nāta (Nāṭaputta), had recently died. Following Nāṭaputta's death, the Nigaṇṭhas had divided into two factions, contending and quarrelling with each other, making recriminations against each other and throwing verbal spears at each other.

They were verbally assailing each other thus: “You do not know this Teaching (Dhamma) and this Discipline (Vinaya). I know the Teaching and the Discipline. How can you know the Teaching and the Discipline? Your practice (of the Dhamma) is wrong, mine is right: My words are concerned with advantage (benefit), yours are not. You say later what should be said earlier. You say earlier what should be said later. The words that you have learnt for long have gone back to rest with you. I have pointed out the fault in your view. You have lost in (your contention with me). Try and look for a way out of your predicament. If you can, try and counter me.

It looks as if the Nigaṇṭha disciples of Nāṭaputta are trying to kill each other. The lay disciples of Nāṭaputta are getting tired of Nāṭaputta's Nigaṇṭha disciples, losing their attachment to them and are reluctant to pay respect to them. It is only natural, that this should happen in a Teaching that has lost its support that has nothing to rely upon that is taught and imparted by one, who is not perfectly self-enlightened, that is not conducive to release from the round of rebirth (Saṃsārā), and that can bring no cessation of the defilements.

42. Then Sāmaṇera Cunda, having passed the rains retreat period at Pāvā, came to see the Venerable Ānanda in the village of Sāma. After paying respectful homage to the Venerable Ānanda, he sat down at a suitable place. So seated, he addressed the Venerable Ānanda in these words: “Venerable Ānanda, the Nigaṇṭha who is the son of Nāṭa, has recently died in Pāvā. Following Nāṭaputta's death, the Nigaṇṭhas had divided into two factions ...p... It is natural that this should happen in a Teaching that has lost its support, that has nothing to rely upon.

Thus informed, the Venerable Ānanda said this to the Sāmaṇera Cunda “Friend Sāmaṇera Cunda, this is a matter about which we should see the Bhagavā. Friend Cunda, some let us go to the Bhagavā and report to him (about this)”. “Very well, Venerable Sir”, said Sāmaṇera Cunda.

Then the Venerable Ānanda and the Sāmaṇera Cunda went to the Bhagavā. After paying respectful homage to the Bhagavā, they sat down at a suitable place; and having sat down, the Venerable Ānanda addressed the Bhagavā thus: Venerable Sir, Sāmaṇera Cunda said to me, ‘Venerable Ānanda, the Nigaṇṭha who is the son of Nāṭa has recently died in Pāvā. Following his death, the Nigaṇṭhas have divided into two factions ...p... It is only natural that this should happen in a teaching that has lost its support and that has nothing to rely upon.’

“Venerable Sir, it has occurred to me thus, ‘Let there be no dissension in the order of bhikkhus (Saṅghā) following the Bhagavā's passing away. Such dissension will hurt the welfare of many, the happiness of many, the advantage of many, the welfare of devas and men, and will only bring about the suffering of devas and men.’ (Thus said Ānanda.)

43. “Ānanda, what do you think of what I am going to say? Have you (ever) met any two bhikkhus who differ as to the Dhammas that I came to realize through my suppernormal knowledge (insight) and that I have taught you, namely, the Four Methods of steadfast Mindfulness, the Four Supreme Efforts, the Four Bases of Psychic Power, the Five Faculties, the Five Powers, the Seven Factors of Enlightenment and the Ariya Path of Eight Constituents.”

“Venerable Sir, I have never met two bhikkhus who differ, as to the Dhammas that you came to realize through your supernormal knowledge (insight) and that you have taught us, namely, the Four Methods of Steadfast of Mindfulness, the Four Supreme Efforts, the Four Bases of Psychic Power, the Five Faculties, the Five Powers, the Seven Factors of Enlightenment and the Ariya Path of Eight Constituents.” Venerable Sir, there are persons who are living in dependence upon you. If such persons, on your passing away, should cause dissension in the Order of bhikkhus (Saṃgha) in regard to infringement of the six precepts or other precepts than the six, for the sake of livelihood, such dissension will hurt the welfare of many, the happiness of many, the advantage of many, the welfare of devas and men, and will only bring about the suffering of devas and men.” (Thus said Ānanda).

Ānanda, the dissension arising out of infringement of the six precepts and of precepts other than the six for the sake of livelihood, is slight. Ānanda, if dissension in the Order of bhikkhus (Saṃgha) should arise in regard to the Path and the Practice, such dissension will hurt the welfare of many, the happiness of many, the advantage of many, the welfare of devas and men and will only bring about the suffering of devas and men.”

44. “Ānanda, the causes of dissension are six. What are the six? Ānanda, in this Teaching, a certain bhikkhu is apt to get angry, to harbour enmity. That bhikkhu abides, having no reverence and no respect for the Teacher, no reverence and no respect for the Dhamma, no reverence and no respect for the Order of Bhikkhus. Neither does he fully practise the three training. Ānanda, the bhikkhus who has no reverence and no respect for the Teacher, no reverence and no respect for the Dhamma, and no reverence and no respect for the Order of bhikkhus who does not fully Order of bhikkhus (Saṃghā). This dissension hurts the welfare of many, the happiness of many, the advantage of many, the welfare of devas and men, and will only bring about the suffering of devas and men.”

“Ānanda, should you perceive such dissension in you and your company, in another person and his company, Ānanda, in perceiving such dissension, you should strive to abandon the root cause of such evil dissension. Ānanda, should you not perceive such dissension in you and your company, in another person and his company, Ānanda, in not perceiving such dissension, you should practise to prevent the later development of the root cause of such evil practise dissension. If you so practise, it amounts to removing the root cause of such evil dissension, and the latter development of the root cause of such evil dissension, and the latter development of the root cause of such evil dissension ceases. If you so practise, it amounts the root of cause of such evil dessension will not develop later on.

45. “Ānanda, again, the bhikkhu is apt to be ungrateful, to go into improper rivalry ...p... is apt to be jealous and stingy ...p... is apt to be hypotritical and deceitful ...p... have evil desire, wrong view ...p... is apt to mistakenly think that only his view is right, is apt to be inveterate in his view and can rarely give it up.

“Ānanda, the bhikkhus who thinks that only his view is right, who is apt to be inveterate in his view and who can rarely give up his view, lives without reverence for the Buddha and without respect for the Teacher, without reverence for the Dhamma and without respect for the Dhamma, without reverence for the Saṃghā and without respect for it. Neither does he fully practise the three disciplines.

“Ānanda, the bhikkhu who lives without reverence for the Teacher and without respect for the Teacher, who live without reverence for the Dhamma...for the Saṃgha ...and who does not fully practise the three Trainings, causes dissension. Such dissension hurts the welfare of many, the happiness of many, the advantage of many, the welfare of devas and men, and will only bring about the suffering of devas and men.

“Ānanda, should you perceive the cause of such dissension either in yourself and your company or in another and his company,

you should strive to remove the root cause of such (evil) dissension. Should you not observe the cause of such dissension in you and your company or in another and his company, you should act to prevent the later development of the root cause of such (evil) dissension. If you so act, your action amounts to removing the root cause of such (evil) dissension. If you so act, the root cause of such (evil) dissension will not develop later on. Ānanda, the root cause of dissension are these six.

46. “Ānanda, these are the four kinds of dispute. What are the four? They are questions of (doctrinal) dispute, of accusation, of misconduct and of duties. Ānanda, these are four kinds of dispute. Ānanda, these are the seven ways of settling disputes. Questions (disputes) settled in the presence of a chapter of bhikkhus and of the party accused, by making a declaration by the Saṃghā of the innocence of an ahahat who is constantly mindful against whom some allegations have been made, by appeal to the accused bhikkhus own conscience, by “acquittal on the ground of restored sanity”, by admission, by decision of the majority, by carrying out proceedings against a (base) bhikkhu guilty of a certain offence and by covering over up with grass’ (i.e., extermating all offences except the offences of Pārajika, Saṃghādisesa.)

47. “Ānanda, how are disputes settled in the presence of a chapter of bhikkhus and of the party accused? A dispute arises among the bhikkhus as to what is Dhamma and what is not Dhamma. What is Vinaya and what is not Vinaya. When such a dispute arises, the bhikkhus should assemble in harmony and wisely investigate and examine the rules. If the dispute is somehow settled in this way, then the procedure adopted) is in accord with the rules. This disputes must be settle in this ways. Ānanda, This is called Sammukhā Vinaya. This is how certain doctrinal disputes are settled in this Teaching in accordance with Sammukhā Vinaya.

48. “Ānanda, how are disputes settled by decision of the majority? Ānanda, if the contending bhikkhus cannot settle the dispute in their (own) monastery, Ānanda, they should repair

to the monastery where the majority of the bhikkhus are. All the bhikkhus should then assemble in harmony in that monastery where the majority of the bhikkhus are and wisely investigate and examine the rules. If the dispute is somehow settled in this way, then (the procedure adopted) is in accord with the rules. This dispute must be settled in this way. Ānanda, this is called Yebhuyyasika Vinaya. This is how disputes are settled in this Teaching in accordance with Yebhuyyasika Vinaya.

49. Ānanda, how are disputes settled by discipline of mindfulness by appeal to the accused bhikkhus, conscience? Ānanda, in this Teaching the bhikkhus accuse a certain bhikkhu thus, 'Is the revered bhikkhus aware that he is guilty of a pārājika offence and nearly as grave as pārājika and thereby of a gross ecclesiastical offence? If the accused bhikkhus says 'I am not so aware,' Ānanda, that bhikkhu should be given sati vinaya, the discipline of mindfulness, i.e. he should be told constantly mindful. Ānanda, this is called sati vineya. This is how dispute are settled in this Teaching by means of Sati Vinaya.

50. "Ānanda, how are disputes of Amūḷha Vinaya settled by" acquittal of a bhikkhu on the ground of restored sanity? Ānanda, in this teaching the bhikkhus accuse a certain bhikkhu thus, 'Is the revered bhikkhus aware that he is guilty of a Pārājika offence and offence nearly as grave as Pārājika and there by of a gross ecclesiastical offence? If the accused bhikkhu says, 'I am not so aware', the accusing bhikkhu should then variously let the accused bhikkhu know thus, 'I urge you. If you should remember that you are guilty of a Pārājika offence and offence nearly as grave as Pārājika thereby of a gross ecclesiastical offence, recollect it well'. If the accused bhikkhu should say, "Revered bhikkhus, I became insane, I became mentally deranged. For that reason, I do not remember if I have committed many unmonish transgressions of the rules for bhikkhus, either verbally or bodily. I might have done so on account of confusion of mind". Ānanda, that bhikkhu should be given Amūḷha Vinaya, (i.e., should be acquitted on the ground of restored sanity). Ānanda, this is called Amūḷha Vinaya. This is how disputes are settled in this Teaching by means of Amūḷha Vinaya.

51. "Ānanda, how are disputes settled by admission of the accused bhikkhu (Patiññātakaraṇa Vinaya)? Ānanda, a bhikkhu in this teaching, whether through accusation or not, remember his offence, confesses it, reveals it. Ānanda, this bhikkhu who is so guilty should approach a senior bhikkhu, cover his left shoulder with his robe, prostrate himself at the feet of the senior bhikkhu, sit on his haunches with joined palms raised to the forehead, and say, 'Venerable Sir, I am guilty of such an offence, and shall purge it by confessing it'. The senior bhikkhu to whom the confession is being made shall ask, 'Do you see your offence?' and (the confessing bhikkhu) shall reply 'I do'. The senior bhikkhu to whom the confession is being made shall exhort the confessing bhikkhu to abstain from in the future and the latter shall promise accordingly. Ānanda, this is called Patiññātakaraṇa Vinaya. This is how disputes are settled in this Teaching by means of Patiññātakaraṇa Vinaya.

52. "Ānanda, how is the bhikkhu's base misconduct settled by carrying out proceedings against him? Ānanda, a bhikkhu in this Teaching may accuse the other (accused) bhikkhu thus, 'Is the revered one aware that he is guilty of a Pārājika offence or an offence nearly as grave as a pārājika offence, thereby of a gross celestial offence?'

(If) the accused bhikkhu says, 'I am not so aware', the accusing bhikkhu should then variously let the accused bhikkhu know thus, 'I urge you. If you should remember that you are guilty of a pārājika offence or an offence nearly as grave as a pārājika offence, thereby of a gross offence, recollect it well.'

"Should the accused bhikkhu say," Venerable Sir, I do not recollect that I am guilty of a pārājika offence or an offence nearly as grave as a pārājika offence, thereby of a gross offence, but I do recollect that I am guilty of a slight and negligible offence'. The accusing bhikkhu shall then 'variously' let the accused bhikkhu know thus, 'I urge you if the revered one is aware that you are guilty of a pārājika offence an offence nearly as grave as a pārājika offence bhikkhu, thereby of a gross offence, recollect it well.'

“The accused bhikkhu says, ‘Venerable Sir, I who admit (readily, without any difficulty), without being questioned, an offence that is slight and negligible, why shouldn’t I admit. Hence on being questioned, if I am guilty of a pārājika offence or an offence nearly as grave as pārājika offence bhikkhus, thus of a gross offence?’”

“The accusing bhikkhu says, ‘Venerable Sir, you don’t admit, without being questioned, that you are guilty of a slight or negligible offence. How can you, being questioned, admit that you are guilty of a pārājika offence or an offence nearly as grave as pārājika offence. I urge (exhort) you, if you are aware that you are guilty of a pārājika offence or an offence nearly as grave as pārājika offence, bhikkhus, thus of a gross offence, recollect it well’.

“The accused bhikkhu says, ‘Venerable Sir, I am aware that I am guilty of a pārājika offence or an offence nearly as grave as pārājika offence thus of a gross offence. I said thus in haste and mistakenly. ‘I am not aware that I am guilty of a pārājika offence or an offence nearly as grave as a pārājika offence, thus of a gross offence’. Ānanda, this is called Tassapāpiyasika Vinaya. This is how disputes settled in this Teaching by means of Tassapāpiyasika Vinaya.

53. “Ānanda, how is the covering up with grass of deciding a dispute carried out? Ānanda, in this Teaching, bhikkhus who are disputing and quarrelling, who are engaged in verbal recriminations of all kinds are guilty by verbal and bodily act, of transgressions unbefitting bhikkhus. Ānanda, all these bhikkhu having assembled in harmony, a bhikkhu specially wise and learned among bhikkhus of the same view, would rise from his seat, covering one of his shoulders with his robe and with joined palms raised to the fore-head, and let the assembled bhikkhus know thus:

“Let the revered ones listen (to my words). Those of us bhikkhus who are disputing and quarrelling, who are engaged in verbal recriminations of all kinds, are guilty by verbal and bodily act of transgressions unbefitting bhikkhus. If it is a

fitting occasion for the Order of bhikkhus, I would confess for your good as well for mine, your offences as well as my own, excepting the grave ones and those relating to the laity, by way of deciding the question in the mode of 'covering up the excrement with grass' in front of the Order of bhikkhus".

Then one among the bhikkhus of the same view who is specially wise and learned would rise from his seat, covering one of his shoulder with his robe, and with joined palms raised to the fore-head let the order bhikkh know thus:

"Let the revered ones listen (to my words). Those of us bhikkhus who are disputing and quarrelling who are engaged in verbal recriminations of all kinds, are guilty by verbal and bodily act of transgressions unbefitting bhikkhus. If it is a fitting occasion for the Order of bhikkhus, I would confess, for your good as well as for mine, your offences as well as my own, excepting the grave ones and those relating to the laity, by way of deciding the question in the mode or 'covering up the excrement with grass' in front of the Order of bhikkhus."

Ānanda, This is called *Tiṇavatthāraka Vinaya*. This is how disputes are settled in this Teaching by means of *Tiṇavatthāraka Vinaya*.

54. "Ānanda, there are these six dhammas that should constantly be kept in mind, that conduct to (fraternal) affection and respect to persuasion, undivided views, unity and togetherness. What are six? They are:

(1) "Ānanda, in this Teaching, the bhikkhu directs and establishes loving-kindness through bodily action, towards his fellow-bhikkhus, whether in their presence or absence. This dhamma that should be constantly kept in mind and that conduces to (fraternal) affection and respect, has the advantage of persuasion, undivided views, unity and togetherness.

(2) "Ānanda, again, the bhikkhu direct and establishes loving-kindness through verbal action, towards his fellow-bhikkhus, whether in their presence or absence. This dhamma that should

be constanly kept in mind and that conduces to (fraternal) affection and respect, has the advantage of persuasion, undivided views, unity and togetherness.

(3) “Ānanda, again, the bhikkhu directs and establishes loving-kindness through mental action, towards his fellow bhikkhu. This dhamma that should be constantly kept in mind and that conduces to (fraternal) affection and respect, has the advantage of persuasion, undivided views, unity and togetherness.

(4) “Ānanda, again, the bhikkhu shares equally with his virtuous fellow-bhikkhus whatever offerings he has come by lawfully, down to the alms-food in his alms-bowl. This dhamma that should be constantly kept in mind and that conduces to (fraternal) affection and respect, has the advantage of persuasion, undivided views, unity and togetherness.

(5) “Ānanda, again, the bhikkhu abides obsesving either in their presence or absence the same moral precepts as his fellow bhikkhus do, the unviolated moral precepts that tend to revolt against (bondage to craving), that is worthy of praise by the wise, that is free from criticism on the ground of being mistaken and that promotes tranquillity of mind. This dhamma that should be constantly kept in mind and that conduces to (fraternal) affection and respect, has the advantage of persuasion, undivided views, unity and togetherness.

(6) “Ānanda, again, the bhikkhu is, either in their presence or absence, of the same view as his fellow-bhikkhus, a view that is sublime, that tends to extricate the practicer (devotee) from the round of rebirths and that exhausts suffering. This dhamma that should be constantly kept in mind and that conduces to (fraternal) attention and respect, has the advantage of persuasion, undivided views, unity and togetherness.

Ānanda, these six dhammas that should be constantly kept in mind and that conduces to (fraternal) affection and respect has the advantage of persuasion, undivided views, unity and togetherness. Ānanda, in case you observe and practise these six dhammas that should be constantly kept in mind, will

you encounter the kind of speech that, whether big or small you will not be able to tolerate? The bhikkhus replies, Venerable Sir, we will not.

“Ānanda, for this reason, observe and practise well these six dhammas that should be constantly kept in mind. Such practice will bring about welfare and happiness for long. (Thus said the Bhagavā.)

The Bhagavā delivered this discourse. The Venerable Ānanda rejoiced at it and was delighted with it.

End of the Sāmagāma Sutta,
the Fourth in this Vagga.

5. SUNAKKHATTA SUTTA

Discourse to Sunakkhatta

55. Thus have I heard:

Once the Bhagavā was residing at the pinnacled monastery in the Mahāvana Wood near Vesāli. On that occasion, many bhikkhus in the presence of the Bhagavā were claiming the attainment of Arahātship, saying ‘Rebirth is ended. The Noble Practice of Purity has been accomplished. What is to be done (for the attainment of Magga Insight) has been done. Nothing else remains to be done (for such attainment). We know this’ Sunakkhatta of the Licchavīs heard that many bhikkhus in the presence of the Bhagavā claimed the attainment of Arahātship, saying ‘Rebirth is ended. The Noble Practice of Purity has been accomplished. What is to be done (for the attainment of Magga Insight) has been done. Nothing else remains to be done (for such attainment). We know this’

Sunakkhatta of the Licchavīs then approached the Bhagavā, made obeisance to the Bhagavā, seated himself at an appropriate place and said to the Bhagavā. “Venerable Sir, I have heard that many bhikkhus in the presence of the Bhagavā claimed the attainment of the Arahātship, saying Rebirth is ended. The Noble Practice of Purity has been accomplished. What is to be done (for the attainment of Magga Insight) has been done. Nothing else remains to be done (for such attainment). We know this ‘Venerable Sir, have the bhikkhus who in the presence of the Bhagavā were claiming the attainment of the Arahātship been speaking the truth, or have some of them been saying so without attainment in their belief¹ that they have really attained Arahātship?”

1. belief: *adhimana*: *adhimāna* is generally translated as undue estimate of oneself or overconfidence. According to the Commentary, here it means a sincere but mistaken belief that they have really attained Arahātship.

56. Sunakkhatta, of those who in my presence were claiming the attainment of Arahatsip, saying ‘Rebirth is ended. The Noble Practice of Purity has been accomplished. What is to be done (for the attainment of Magga Insight) has been done. Nothing else remains to be done (for the attainment of Magga Insight). We know this’, there are some who have been speaking the truth while others have been saying so without attainment in their belief that they have really attained Arahatsip. Sunakkhatta, of these two kinds of bhikkhus, those who have really attained Arahatsip have been talking truly just as they have said. Regarding those who have been talking in the belief that they have really attained Arahatsip, it occurred to the Tathāgata to teach them the truth, Sunakkhatta, although it so occurred to the Tathāgata, there are some empty men² who repeatedly formulate questions,³ approach the Tathāgata and put these questions to him. (Therefore) Sunakkhatta, even my (initial) desire to teach them the truth has disappeared.

“Venerable Sir! This is the time for the Bhagavā, this is the time for the Sugata⁴ to expound the dhamma. Hearing it from the Bhagavā the bhikkhus will bear it in mind”.

“Sunakkhatta, if that be so, listen and pay good attention. I shall speak”.

“Yes, Venerable Sir,” replied Sunakkhatta of the Licchavīs to the Bhagavā. And the Bhagavā said this:

57. Sunakkhatta, there are these five (kinds of) sense-pleasure. And what are the five? They are: visible object cognizable by eye-consciousness, desirable, delightful, pleasing, alluring, accompanied by sensual passion, and enticing; sound cognizable by ear-consciousness,...p..., smell cognizable by nose-consciousness,...p..., taste cognizable by tongue-consciousness,...p...;

2. empty men: *moghapurisa*: these are the foolish people who have no chance of attaining Magga and Phala.

3. formulate questions: This refers to the formulating of questions by some low-minded bhikkhus to get knowledge about Arahatsip so that they may be able to falsely claim such attainment, with a view to gaining material benefits.

4. Sugata; He who speaks only what is beneficial and true.

physical contact cognizable by body-consciousness, desirable, delightful, pleasing, alluring, accompanied by sensual passion and enticing. Sunakkhatta, these are the five sense-pleasures.

58. Sunakkhatta, it is possible that in this world there might be some person whose mind is inclined towards sense-pleasures (*lokāmisā*).⁵ Sunakkhatta, such a person takes interest only in words relating to sense-pleasures, repeatedly thinks and reflects on thoughts relating to sense-pleasures, associates with persons who talk about such things, and takes delight in words relating to sense-pleasures. He does not listen, pay attention to, or try to understand words relating to the state of imperturbability⁶; neither does he associate with persons who talk about such things and takes no delight in words relating to the state of imperturbability.

Suppose, Sunakkhatta, there were a man who, for example, has for long been away from his village or market-town. He might meet another man who had recently left that village or market-town. The first man might ask that man whether there was peace, prosperity and freedom from sickness in that village or market-town and second man might tell the first man about the peace, prosperity and freedom from sickness of that village or market-town.

5. **Sense-pleasures: *lokāmisā*:** The five sense-pleasures are known by three different names. They are (i) *vattāmisā*, so called because the five sense-pleasures tend to prolong the round of existences: (ii) *kāmāmisā*, so called because the five sense-pleasures are desired and delighted in with craving and (iii) *lokāmisā* so called because the five sense-pleasures are generally enjoyed by sentient beings.

6. **state of imperturbability: *āneñja samāpatti*:** The four *arūpa samāpattis* are generally known as *āneñja samāpattis*. But here in this sutta, the term '*āneñja*' also applies to the four *rūpa jhānas* and to the first and second *jhānas* only. The third and the fourth *arūpa jhānas* are specifically mentioned by their respective names, *ākāṅkhaññāyatana jhāna* and *nevasaññānāsaññāyatana jhāna*.

The *jhānas*, being free from the arising of defilements, are imperturbable and are marked by tranquillity and steadiness of mind. Hence they are called *āneñja samāpatti*.

Sunakkhatta, what do you think of this? Would the first man listen, pay attention to and try to understand the words of the other man? Would he associate with that person and take delight in words relating to his village or market-town? “Venerable Sir, he would”.

Sunakkhatta, it is possible that in the same way in this world, there might be some person whose mind is inclined towards sense-pleasures (*lokamisa*). Sunakkhatta, such a person takes interest in words relating to sense-pleasures, repeatedly thinks and reflects on thoughts relating to sense-pleasures, associates with persons who talk about such things and takes delight in words relating to sense-pleasures. He does not listen, pay attention to, or try to understand words relating to the state of imperturbability, neither does he associate with persons who talk about such things and takes no delight in words relating to the state of imperturbability.

Such a person should be known as one who is detached from the state of imperturbability but whose mind is inclined towards sense-pleasures (*lokāmisa*).

59. Sunakkhatta, it is possible that in this world, there might be some person who has attained the state of imperturbability. Sunakkhatta, such a person takes interest only in words relating to the state of imperturbability, repeatedly thinks and reflects on thoughts relating to the state of imperturbability associates with persons who talk about such things, and takes delight in words relating to the state of imperturbability. He does not listen, pay attention to, or try to understand words relating to sense-pleasures (*lokāmisa*), neither does he associate with persons who talk about such things and takes no delight in words relating to sense-pleasures (*lokāmisa*).

Sunakkhatta, just as a withered leaf that has dropped from the twig cannot be green and fresh again, so also, Sunakkhatta, the person who has attained the state of imperturbability is detached from the fetter of sense-pleasures.

Such a person should be known as one who is detached from the fetter of sense-pleasures (*lokāmisa*) but whose mind is inclined towards the state of imperturbability.

60. Sunakkhatta, it is possible that in this world, there might be some person who has attained the jhāna of Nothingness (*ākiñcaññāyatana*). Sunakkhatta,, such a person takes interest only in words relating to the jhāna of Nothingness, repeatedly thinks and reflects on thoughts relating to the jhāna of Nothingness, associates with persons who talk about such things and takes delight in words relating to the jhāna of Nothingness. He does not listen, pay attention to, or try to understand words relating to the state of imperturbability; neither does he associate with persons who talk about such things and takes no delight in words relating to the state of imperturbability.

Sunakkhatta, just as a slab of rock splintered into two cannot become whole again, as also, Sunakkhatta, the person who has attained the jhāna of Nothingness, is detached from the fetter of the state of imperturbability. Such a person should be known as one who is detached from the fetter of the state of imperturbability but whose mind is inclined towards the jhāna of Nothingness (*ākiñcaññāyatana*).

61. Sunakkhatta, it is possible that in this world, there might be some person who has attained the jhāna of Neither Consciousness nor Non-Consciousness.⁷ Sunakkhatta, such a person takes interest only in words relating to the jhāna of Neither Consciousness nor Non-Consciousness, repeatedly thinks and reflects on thoughts relating to the jhāna of Neither Consciousness nor Non-Consciousness, associates with persons who talk about such things and takes delight in words relating to the jhāna of Neither Consciousness nor Non-Consciousness. He does not listen, pay attention to or try to understand words relating to the jhāna of Nothingness; neither does he associate with persons who talk about such things and takes no delight in words relating to the jhāna of Nothingness .

7. Neither Consciousness nor Non-Consciousness: *nevasaññānāsaññā*. Lit., Neither Perception nor Non-Perception. In this case the word *sañña* is used because it is regarded as the leading factor in Consciousness.

Sunakkhatta, if, for example, a man has eaten some delicious food and has vomited it. Sunakkhatta, what do you think of this? Would he have any desire to eat again the food he has vomited?" "No, Venerable Sir, he would not". "Why is that so?" "Because the food vomited is regarded as detestable."

Sunakkhatta, so also the person who has attained the jhāna of Neither Consciousness nor Non-Consciousness has cut off⁸ the fetter binding him to the jhāna of Nothingness. Such a person should be known as one who is detached from the fetter binding him to the jhāna of Nothingness, but whose mind is inclined towards the jhāna of Neither Consciousness nor Non-Consciousness.

62. Sunakkhatta, it is possible that in this world, there might be some person whose mind is well inclined towards Nibbāna. Sunakkhatta, such a person takes interest only in words relating to Nibbāna, repeatedly thinks and reflects on thoughts relating to Nibbāna and associates with persons who talk about such things, and takes delight in words relating to Nibbāna. He does not listen, pay attention to, or try to understand words relating to the jhāna of Neither Consciousness nor Non-Consciousness; neither does he associate with persons who talk about such things and takes no delight in words relating to the jhanā of Neither Consciousness nor Non-Consciousness.

Sunakkhatta, just as a palm-tree that has been cut off from the neck cannot grow again, so also, Sunakkhatta, a person whose mind is inclined towards Nibbāna has entirely cut off the fetter binding him to the jhāna of Neither Consciousness nor Non-Consciousness. It has been made like the palm-tree stump (which will not grow again), has been rendered incapable of coming into being again and has been made impossible to arise in the future.

Such a person should be known as one who is detached

8. cut off: *uante*: lit., vomited

from the fetter binding him to the jhāna of Neither Consciousness nor Non-Consciousness but whose mind is inclined towards Nibbāna.

63. Sunakkhatta, it is possible that in this Teaching, there might occur to some bhikkhu thus, 'The Samaṇa (Buddha) has taught that Craving is (like) an arrow Ignorance is (like) poison, it is aggravated through desire, Craving and ill will. I have extracted the arrow of craving and have removed the poison of ignorance. I have a mind that is well inclined towards Nibbāna.' In thinking thus, he might be wrong. He might seek sense-objects unbefitting one whose mind is well inclined towards Nibbāna. With his eye, he might seek to see improper sight. With his ear, he might seek to hear improper sounds. With his nose, he might seek to smell improper odours. With his tongue, he might seek to taste improper tastes. With his body, he might seek to experience improper touch. With his mind, he might seek to entertain improper thoughts. The mind of that bhikkhu who thus seeks with his eye to see improper sights, with his ear to hear improper sounds, with his nose to smell improper odours, with his tongue to taste improper taste, with his body to experience improper touch, and with his mind to entertain improper thoughts, would be spoilt by attachment. That bhikkhu with his mind spoilt by attachment would encounter death or suffering that is near-death.

Sunakkhatta, suppose a man were shot with a thickly poisoned arrow. Then his friends, companions, relatives and kinsmen might bring in a surgeon who could take out the arrow. The surgeon who could take out the arrow might operate on the opening of the wound with a knife and might search for the arrowbarb with a probe. I might then extract the arrowbarb and might remove such poison as remains. The surgeon knowing that there remains no poison in the wound, might say to the man thus, 'O man, I have extracted your arrow-barb and removed such poison as remains. There is (now) no possible barm for you. Take what food is suitable. Do not take food that is unsuitable, thereby causing your wound to suppurate. From time

to time wash your wound with astringent solution and apply medicament to the opening of your wound. Do not let the opening of your wound become septic by neglecting to clean it and to apply medicament to it. Do not go about in the sun or wind and let the opening of your wound get infected with dirt. O man, you should constantly take care of your wound and let it heal properly.

It might occur thus to that man, 'The arrow-barb has been removed from me, such poison as remains has been removed, there is now no possible harm for me' He might take food that is not suitable and by his taking food that is not suitable his wound might suppurate. He might not clean his wound from time to time, he might not apply medicament to the opening of his wound from time to time. By his not cleaning his wound from time to time and by not applying medicament to the opening of his wound from time to time it might become septic. He might go about in the sun and wind and by his going about in the sun and wind the opening of his wound might get infected with dirt. By his not constantly taking care of the wound, it would not heal properly. Because the man does what he should not, the wound might become septic although it has previously been cleansed of poison. Because of these two reasons....(the man doing what he should not do and the opening of the wound getting septic), - the wound is aggravated. Because the wound becomes aggravated, that man would encounter death or suffering that is near-death.

Sunakkhatta, in the same way, it is possible that in this Teaching, it might occur to some bhikkhu thus: 'The Samaṇa (Buddha) has taught that Craving is (like) an arrow. Ignorance is (like) poison, it is aggravated through craving and ill will. I have extracted that arrow of craving and have removed the poison of ignorance. I have a mind that is well inclined towards Nibbāna. In thinking thus, he might be wrong. He might seek sense-objects unbefitting one whose mind is well inclined towards Nibbāna. With his eye, he might seek to see improper sights. With his ear, he might seek to hear improper sounds. With his nose, he might seek to smell improper odours. With his tongue, he might seek to taste improper tastes. With his body, he might

seek to experience improper touch. With his mind, he might seek to entertain improper thoughts. The mind of that bhikkhu who thus seeks with his eye to see improper sights, with his ear to hear improper sounds, with his nose to smell improper odours, with his tongue to taste improper tastes, with his body to experience improper touch, with this mind to entertain improper thoughts, would be spoilt by attachment. That bhikkhu, with his mind spoilt by attachment, would encounter death or suffering that. Sunakkhatta, in this Teaching, leaving the Order of bhikkhus means death. Sunakkhatta, commission of a sullied, grievous offence means suffering that is near-death.

64. Sunakkhatta, it is possible that in this Teaching, it might occur to some bhikkhu whose mind is well inclined towards Nibbāna, thus, 'The Samaṇa Buddha has taught that craving is (like) an arrow, Ignorance is (like) poison, it is aggravated through Craving and ill will. I have extracted the arrow of craving and removed the poison of ignorance. I have a mind that is well inclined towards Nibbāna.' That bhikkhu would not seek sense-objects that are unbefitting one whose mind is well inclined towards Nibbana With his eye, he would not seek to see improper sights. With his ear, he would not seek to hear improper sounds. With his nose, he would not seek to smell improper odours. With his tongue, he would not seek to taste improper tastes. With his body, he would not seek to experience improper touch. With his mind, he would not seek to entertain improper thoughts. The mind of that bhikkhu who does not seek with his eye to see improper sights, with his ear to hear improper sounds, with his nose to smell improper odours, with his tongue to taste improper tastes, with his body to experience improper touch, and with his mind to entertain improper thoughts, would not be spoilt by attachment. That bhikkhu, with his mind unspoilt by attachment, would not encounter death or suffering that is near-death.

Sunakkhatta, suppose a man were shot with a thickly poisoned arrow. Then his friends, companions, relatives and kinsmen might bring in a surgeon who could take out the arrow. That surgeon who could take out the arrow might operate on the opening of the wound with a knife and might search for the arrowbarb with a probe. He might then extract the arrowbarb

and might remove such poison as remains. The surgeon who knows that no poison remains might say to the man thus, 'O man, I have extracted your arrowbarb from you and removed such poison as remains. There is now no possible harm for you. Take what food is suitable. Do not take food that is unsuitable, thereby causing your wound to suppurate. From time to time wash your wound with astringent solution and apply medicament to the opening of your wound. Do not let the opening of your wound become septic by neglecting to wash the wound and to apply medicament to its opening. Do not go about in the sun or wind and let the opening of your wound become infected with dirt. O man, you should constantly take care of your wound and let it heal properly.

It might occur to that man thus, 'The arrowbarb has been removed from me, such poison as remains has been removed, there is now no possible harm for me.' He would take food that is suitable and by his taking only food that is suitable his wound not suppurate. He would clean his wound from time to time, he would apply medicament to the opening of his wound from time to time. By his cleaning his wound from time to time and by his applying medicament to its opening from time to time, the opening of his wound not become septic. He would not go about in the sun and wind and by his not going about in the sun and wind, the opening of his wound would not get infected with dirt. Because of constant care of the wound, it would heal properly. Because of doing what he should do, the wound has been cleansed of all poison without any remainder. Because of these two reasons, (the man doing what he should do and the wound being cleansed of all poison without any remainder,) the wound would gain new skin and would be healed. Because his wound has healed with new skin forming, he would not encounter death or suffering that is near-death.

Sunakkhatta, in the same way, it is possible that in this Teaching, it might occur to some bhikkhu whose mind is well inclined towards Nibbāna, thus 'Samaṇa (Buddha) has taught that craving is (like) an arrow. Ignorance is (like) poison it is aggravated though craving and ill will. I have extracted the arrow

of craving and removed the poison of ignorance. I have a mind that is well inclined towards Nibbāna.' That bhikkhu would not seek sense-objects that are unbefitting one whose mind is well inclined towards Nibbāna. With his eye, he would not seek to see improper sights. With his ear, he would not seek to hear improper sounds. With his nose, he would not seek to smell improper odours. With his tongue, he would not seek to taste improper tastes. With his body, he would not seek to experience improper touch. With his mind, he would not seek to entertain improper thoughts. The mind of that bhikkhu who does not seek with his eye to see improper sights, with his ear to hear improper sounds, with his nose to smell improper odours, with his tongue to taste improper tastes, with his body to experience improper touch and with his mind to entertain improper thoughts, would not be spoilt by attachment. That bhikkhu, with his mind unspoilt by attachment, would not encounter death or suffering that is near-death.

65. Sunakkhatta, I have given the said example by way of illustration. In the said example, the following is the meaning. Sunakkhatta, the word stands for the six internal sense-bases.⁹ Sunakkhatta, poison stands for ignorance. Sunakkhatta, arrow stands for Craving. Sunakkhatta, probe stands for mindfulness. Sunakkhatta, knife stands for the pure vipassanā insight. Sunakkhatta, the surgeon who takes out the arrow stands for the Tathāgata who is worthy of special veneration and who is truly self-enlightened.

Sunakkhatta, that bhikkhu keeps watch over contact with the six sense-bases, and knowing that defilements¹⁰ are the root cause of suffering, is free from defilements and realizes Nibbāna, which is free from defilements. There will be no possibility (for him) to become attached physically or mentally to sensual pleasures.

"Sunakkhatta, suppose there were a drinking bowl filled with beverage that is good in colour, scent and flavour, but is

9. the six internal sense-bases :*ajjhatikāyatana*: The eye, the ear, the nose, the tongue, the body and the mind are the internal sense-bases.

10. defilements: In the Pāli Text the term '*upadhi*' is used . Upadhi is a basis or cause or condition. The four Upadhis are Khandhas, Kāma, Kelisa and Kamma. Here Kilesa Upadhi is meant.

mixed with poison. Then, there might come along a man who wishes to live and not to die, who wishes to be happy and is averse to suffering. Sunakkhatta, what do you think of this? Knowing that if he were to drink beverage he would meet with death or suffering that is near-death, would he drink that beverage?" "Venerable Sir, he would not."

Sunakkhatta, in the same way, that bhikkhu keeps watch over contact with the six sense-bases, and knowing that defilements are the causes of suffering, is free from defilements and realizes Nibbāna which is free from defilements. There will be no possibility (for him) to become attached physically or mentally to sensual pleasure.

"Sunakkhatta, suppose there were a snake with instant and deadly poison. There might come along a man who wishes to live, and not to die, who wishes to be happy and is averse to suffering. Sunakkhatta, what do you think of this? Knowing that if he were bitten by this snake with instant and deadly poison, he would meet with death or suffering that is near-death, would he dare to touch that snake with either his hand or his toe?" "Venerable Sir, he would not dare.

Sunakkhatta, in the same way, that bhikkhu keeps watch over contact with the six-bases, and knowing that defilements are the root cause of suffering, is free from defilements and realizes Nibbāna, which is free from defilements. There will be no possibility (for him) to become attached physically or mentally to sensual pleasures.

Thus spoke the Bhagavā. Delighted, Sunakkhatta of the Licchsvīs rejoiced in what the Bhagavā had said.

End of the Sunakkhatta Sutta,
the fifth in this Vagga.

6. ĀNEÑJASAPPĀYA SUTTA

Discourse on the Attainment of Imperturbability

66. Thus have I heard:

Once the Bhagavā was residing at the market-town called Kammasadhamma in the country of the Kurus. There the Bhagavā addressed the bhikkhus, saying, “O bhikkhus” and they replied to him, “Venerable Sir.” The Bhagavā said:

Bhikkhus, sense-pleasures¹ are impermanent, empty,² deceptive and transient. Bhikkhus, they are illusory; they make the foolish say what is untrue.³ Whether they are sense-pleasure of the present existence or sense-pleasures of the next existence, whether they are perceptions of sense-pleasures of the next existence, both sense-pleasures and perceptions of sense-pleasures are Mara’s domain, Māra’s realm, Māra’s seed bed, Mara’s pasture. These sense-pleasures are conducive to covetousness, ill will and dispagement of others, arising out of an evil and demeritorious mind. These bring about danger to the ariya disciple practising in this Teaching.

Bhikkhus, concerning this matter, the ariya disciple reflects thus, ‘Whether they are sense-pleasures of the present existence or sense-pleasures of the next existence, whether they are perceptions of sense-pleasures of the present existence or perceptions of sense-pleasures of the next existence, both sense-pleasures and perceptions of sense-pleasures are Māra’s domain, Māra’s realm, Māra’s seed bed, Māra’s pasture. These sense-pleasures are conducive to covetousness, ill will or disparagement

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1. **sense-pleasures:** *kāmā*: The objects of desire such as visible objects, sound, smell, taste and physical contact are called *vatthukāma*, while craving for such objects is called *kilesakāma*. Both are meant here.
 2. **empty:** The sense-pleasures are empty because they are devoid of permanence, stability and substance.
 3. **What is untrue:** Being deceived by sense-pleasures the foolish say: “This is my son, my daughter, my wife, my gold, my silver and my possessions.” Such a statement is not true as these objects of desire, in reality and in the final analysis, do not belong to anyone.

of others, arising out of an evil and demeritorious mind. These bring about danger to the ariya disciple practising in this Teaching. It would be well if I could abide with a jhāna mind transcending the world of sense-pleasures, with a mind extensive and lofty. In me who abide with a jhāna mind transcending the world of sense-pleasures, with a extensive and lofty, there cannot arise covetousness, ill will and disparagement of others, arising out of an evil and demeritorious mind. By getting rid of these, there will arise in me a consciousness that is not inferior, and that is incomparable and well developed.' Practising thus and continually abiding in that practice the mind of the ariya disciple becomes lucid because of its concentration on the object of meditation. When his mind is lucid thus, he abides, in this very life, in the state of imperturbability (of the fourth jhāna) or he may even attain Arahatsip. (Even if he fails to attain Arahatsip,) or the death and dissolution of his body, it is possible that the resultant consciousness of that bhikkhu would become imperturbable (arising in the realm which corresponds with the jhāna he has attained). Bhikkhus, this is said to be the first practice that is appropriate to the attainment of the state of imperturbability (of the fourth jhāna).

67. Again, bhikkhus, the ariya disciple reflects thus, 'There are sense-pleasures of the present existence, sense-pleasures of the next existence, perceptions of sense-pleasures of the present existence, perceptions of sense-pleasures of the next existence, and all forms of matter, namely, the four primary elements (mahābhuta) and the material properties which are dependent on these four primary elements. (All these are impermanent).' Practising thus and continually abiding in that practice, the mind of the ariya disciple becomes lucid because of its concentration on the object of meditation. When his mind is lucid thus, he abides, in this very life, in the state of imperturbability (of the jhāna of the infinity of space), or he may even attain Arahatsip. (Even if he fails to attain Arahatsip,) on the death and dissolution of his body, it is possible that the resultant

consciousness of that bhikkhu would become imperturbable (arising in the realm which corresponds with the jhāna he has attained). Bhikkhus, this is said to be the second practice that is appropriate to the attainment of the state of imperturbability.

Again, bhikkhus, the ariya disciple reflects thus, 'There are sense-pleasures of the present existence, sense-pleasures of the next existence, perceptions of sense-pleasures of the present existence, perceptions of sense-pleasures of the next existence, matter (rūpa) in the present existence, matter in the next existence, perceptions of matter in the present existence, perceptions of matter in the next existence. Both (sense-pleasures and matter) are impermanent. It is not proper to take delight in what is impermanent. It is not proper to speak about them with joy. It is not proper to get absorbed in them. Practising thus and continually abiding in that practice, the mind of the ariya disciple becomes lucid because of its concentration on the object of meditation. When his mind is lucid thus, he abides, in this very life, in the state of imperturbability (of jhāna of the infinity of consciousness), or he may even attain Arahatsip. (Even if he fails to attain Arahatsip,) on the death and dissolution of his body, it is possible that the resultant consciousness of that bhikkhu would become imperturbable (arising in the realm which corresponds with the jhāna he has attained). Bhikkhus, this is said to be the third practice that is appropriate to the attainment of the state of imperturbability.

68. Again, bhikkhus, the ariya disciple reflects thus, There are sense-pleasures of the present existence, sense-pleasures of the next existence, perceptions of sense-pleasures of the present existence, perceptions of sense-pleasures of the next existence, matter (rūpa) in the present existence, matter in the next existence, perceptions of the matter in the present existence, perceptions of matter in the next existence, perception of the state of imperturbability and all other perceptions. The jhāna of Nothingness (ākiñcaññāyatana jhāna), where all these perceptions are rendered extinct leaving no remainder, is calm and

sublime. Practising thus and continually abiding in that practice the mind of the ariya disciple becomes lucid because of its concentration on the object of meditation. When his mind is lucid thus, he abides, in this very life, in the jhāna of Nothingness, or he may even attain Arahatsip. (Even if he fails to attain Arahatsip,) on the death and dissolution of his body, it is possible that the resultant consciousness of that bhikkhu would attain to a state of Nothingness (arising in the realm which corresponds with the jhāna he has attained). Bhikkhus, this is said to be the first practice that is appropriate to the attainment of the jhāna of Nothingness.

69. Again, bhikkhus, the ariya disciple, having gone to a forest, or to the foot of a tree or to a solitary secluded place reflects thus, ‘This (complex of the five khandhas) is void of atta, Self, Soul or of what belongs to atta,(as possession, property).’ Practising thus and continually abiding in that practice, the mind of the ariya disciple becomes lucid because of its concentration on the object of meditation. When his mind is lucid thus, he abides, in this very life, in the jhāna of Nothingness, or he may even attain Arahatsip. (Even if he fails to attain Arahatsip,) on the death and dissolution of his body, it is possible that the resultant consciousness of that bhikkhu would attain to the state of Nothingness (arising in the realm which corresponds with the jhāna he has attained). Bhikkhus, this is said to be the second practice that is appropriate to the attainment of the jhāna of Nothingness.

70. Again, bhikkhus, the ariya disciple reflects thus “There is no I (Self) anywhere. There is no I (Self) anywhere for anyone to worry about. There is not another Self anywhere. There is not another Self anywhere for me to worry about. Practising thus and continually abiding in that practice the mind of that ariya disciple becomes lucid because of its concentration on the object of meditation. When his mind is lucid thus, he abides, in this very life, in the jhāna of Nothingness, or he may

even attain Arahatsip. (Even if he fails to attain Arahatsip,) on the death and dissolution of his body, it is possible that the resultant consciousness of that bhikkhu would attain to the state of Nothingness (arising in the realm which corresponds with the jhāna he has attained). Bhikkhus, this is said to be the third practice appropriate to the attainment of the jhāna of Nothingness.

Again, bhikkhus, the ariya disciple reflects thus, 'There are sense-pleasures of the present existence, sense-pleasures of the next existence, preceptions of sense-pleasures of the present existence, perceptions of sense-pleasures of the next existence, matter (rūpa) in the present existence, matter in the next existence, perceptions of matter in the present existence, perceptions of matter in the next existence, perception of the state of imperturbability, perceptions of the jhāna of Nothingness and all (other) perceptions. The jhāna of Neither Consciousness nor Non-Consciousness, where perceptions are rendered extinct leaving no remainder, is calm and sublime.' Practising thus and continually abiding in that practice, the mind of the ariya disciple becomes lucid because of its concentration on the object of meditation. When his mind is lucid thus, he abides, in this very life, in the jhāna of Neither Consciousness nor Non-Consciousness, or he may even attain Arahatsip. (Even if he fails to attain Arahatsip,) on the death and dissolution of his body, it is possible that the resultant consciousness of that bhikkhu would attain to the state of Neither Consciousness nor Non-Consciousness (arising in the realm which corresponds with the jhāna he has attained). Bhikkhus, this is said to be the practice appropriate to the attainment of the jhāna of Neither Consciousness nor Non-Consciousness.

71. When this had been said, Venerable Ānanda asked the Bhagavā thus: "Venerable Sir, in this Teaching, a bhikkhu practises thus, 'If there had been no kamma-action (performed by me in the past), there would be for me no resultant effect (in the

form of fivefold khandha aggregates of existence). If there were no kamma-action (performed by me this life), there would be for me (in the future) no resultant effect (in the form of fivefold khandha aggregates of existence). I renounce the fivefold khandha that exists and that has manifested itself.' Thus he gains equanimity.⁴ Venerable Sir, will that bhikkhu realize parinibbāna, or will he not?" "Ānanda, in such a case, some bhikkhu will realize parinibbāna, some other bhikkhu will not." "Venerable Sir, in that case, what are the causes, what are the conditions for some bhikkhu realizing parinibbāna, and some other bhikkhu not realizing it?"

Ānanda, in this Teaching, a bhikkhu practises thus, 'If there had been no kamma-action (performed by me in the past), there would be for me no resultant effect (in the form of fivefold khandha). If there were no kamma-action (performed by me in this life), there would be for me (in the future) no resultant effect (in the form of fivefold khandha). I renounce the fivefold khandha that exists and that has manifested itself.' Thus he gains equanimity. That bhikkhu takes delight in that equanimity, speaks about it with joy, and gets absorbed in it. The consciousness of that bhikkhu, who takes delight in that equanimity, speaks about it with joy and gets absorbed in it, is dependent on that equanimity and clings to it. Ānanda, the bhikkhu who has clinging cannot realize parinibbāna. "Venerable Sir, if that bhikkhu clings, to what does he cling?" "Ānanda, he clings to the Jhāna of Neither Consciousness nor Non-Consciousness". "Venerable Sir, if that bhikkhu clings to it, does he not cling to what is the most sublime of the objects of Clinging?" "Ānanda, you are right. That bhikkhu clings to what is the most sublime of the objects of Clinging. This jhāna of Neither Consciousness nor Non-Consciousness is the most sublime-objects of Clinging."

72. Ānanda, in this Teaching, a bhikkhu practises thus, 'If there had been no kamma-action (performed by me in

4. equanimity: here means vipassanā insight.

the past), there would be for me no resultant effect (in the form of fivefold khandha). If there were no-kamma action (performed by me in this life), there would be for me (in the future) no resultant effect (in the form of fivefold khandha). I renounce the fivefold khandha that exists and that has manifested itself.' Thus he gains equanimity. That bhikkhu does not take delight in that equanimity, does not speak about it with joy, and does not get absorbed in it. The consciousness of that bhikkhu who does not take delight in that equanimity, does not speak about it with joy and does not get absorbed in it, is not dependent on that equanimity and does not cling to it. Ānandā, the bhikkhu who does not cling to it realizes parinibbāna.

73. "Marvellous, Venerable Sir! Unprecedented, Venerable Sir! You have taught us, Venerable Sir, deliverance from the whirlpool⁵ through successive attainments (of the jhāna). Venerable Sir, what is the most sublime liberation?" Ānandā, in this Teaching, the ariya disciple reflects thus, 'Sense-pleasures of the present existence, sense-pleasures of the next existence, perceptions of sense-pleasures of the next existence, matter in the present existence, matter in the next existence, perceptions of matter in the present existence, perceptions of matter in the next existence, perception of the state of imperturbability, perception of the jhāna of Nothingness, perception of the jhāna of neither Consciousness nor Non-Consciousness, all these phenomena constitute the three forms of existence⁶ in Saṃsāra (round of existences). Deliverance of the mind through not clinging to them is deathless Nibbāna.

Ānanda; I have expounded the practices appropriate to the attainment of state of imperturbability, to the attainment of

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5. whirlpool: *ogha*: Ogha means whirlpool or flood that has the capacity of whirling and sucking in victims falling into it. There are four kinds of Ogha which have the capacity of whirling and sucking in victims in the flood or whirlpool of saṃsāra, the round of rebirths. The four oghas are (i) *kāmogha*, (ii) *bhavogha*, (iii) *diṭṭhogha*, and (iv) *avijjogha*.
 6. three forms of existence: (i) *Kāmaabhava*, sensual existence, comprising the eleven realms of sense-desire, a state of existence dominated by pleasures of the senses. This of course implies also corporeal existence; (ii) *Rūpaabhava*, the existence with fine materiality, comprising sixteen of the realms of the Brahmās, the upper celestial beings; (iii) *Arūpaabhava*, non-corporeal (or formless, nonmaterial) existence, comprising four of the realms of the Upper Brahmās.

the jhāna of Nothingness, to the attainment of the jhāna of neither Consciousness nor Non-Consciousness. I have expounded the deliverance from the whirlpools through successive attainments (of the jhānas). I have expounded the most sublime liberation. Ānanda, what a compassionate teacher, who has the welfare of his disciples at heart should do out of compassion, that I have done for you. Ānanda! There are the places at the foot of trees. There are the secluded places. Ānanda! Meditate! Do not be unmindful. Do not be remorseful later! This is our instruction to you all.

Thus spoke the Bhagavā. Delighted, the Venerable Ānanda rejoiced in what the Bhagavā had said.

End of the Aneñjasappāya Sutta,
the sixth in this Vagga.

7. GANAKA MOGGALLANA SUTTA

Discourse to Gaṇaka Moggallāna

74. Thus have I heard:

Once the Bhagavā was residing at Pubbārāma, the pinnacled monastery built by Migāramātā (Visākhā) in Savatthī. During that time brahmin Gaṇaka Moggallāna approached the Bhagavā and exchanged greetings with the Bhagavā. After having concluded amiable and courteous greetings, he sat in a suitable place and said thus to the Bhagavā:

“O Gotama, just as successive stages of training, successive stages of performance and successive stages of practice can be seen in the steps (leading) to the top of the staircase of Migāramātā’s pinnacled monastery; O Gotama, so also there are successive stage of training, successive stages of performance, and successive stages of practice in the studying of the Vedas by the brahmins; O Gotama, so also there are successive stages of training, successive stages of performance and successive stages of practice in the art of archery; O Gotama, so also there are successive stages of training, successive stages of performance and successive stages of practice in the studying of mathematics for us mathematicians who make our living by it; O Gotama, indeed, when we get a pupil, we initially make him multiply one by one, two by two, three by three, four by four, five by five, six by six, seven by seven, eight by eight, nine by nine and ten by ten. O Gotama, we make him multiply up to a hundred and beyond a hundred. O Gotama, as in these examples, is it possible

to prescribe successive stages of training, successive stages of performance and successive stages of practice in this Teaching also?”

75. Brahmin, in this Teaching also, it is possible to prescribe the successive stages of training, successive stages of performance and successive stages of practice. Brahmin, for example, when a clever horse-trainer gets a thoroughbred horse, he fixes a bridle-bit over its mouth. He then proceeds with what has to be done next. In the same way, Brahmin, when the Tathāgata gets one who ought to be taught, he teaches him initially by saying thus, “Come, bhikkhu. Be endowed with morality, observe restraint according to the Fundamental Principles of Pātimokkha,¹ adhere to right behaviour and lawful resort ² (in the quest for alms-food), see danger even in the slightest faults; fully observe the precepts (of Discipline).

Brahmin, the bhikkhu is thus endowed with morality, he observes restraint according to the Fundamental Principles of Pātimokkha, he adheres to right behaviour and lawful resort (in the quest for alms-food), he sees danger even in the slightest faults, and he fully observes the precepts (of Discipline). Going one step further, the Tathāgata exhorts the bhikkhu thus, “Come, bhikkhu. Guard the door of the sense-faculties; whenever you see a visible object with the eye, do not take in its characteristics (such as male or female) or its secondary details (such as expression or behaviour). If the faculty of sight is left unguarded, such depraved states of mind as covetousness and dissatisfaction stemming from that would overpower you as you fail to control your senses. So apply yourself to the task of restraint, guard

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1. *Patimokkha*: a set of fundamental instructions on conduct and attitude to be followed by every bhikkhu.
 2. *Lawful resort*: *gocara*: The rules of vinaya or discipline prohibit a bhikkhu from standing for alms-food at houses of ill fame or such unsavoury places. Places that are permissible to bhikkhus are called lawful reasorts. Going the rounds for alms-food only to resorts permissible to a bhikkhu is the observance of *gocara*.

your faculty of sight, gain control over it. Whenever you hear a sound with the ear...p...Whenever you smell an odour with the nose ...p...Whenever you taste a flavour with the tongue ...p...Whenever you make contact with the body ...p...Whenever you cognize a mind-object with the mind, do not take in its characteristics or its secondary details. If the faculty of mind is left unguarded, such depraved states of mind as covetousness and dissatisfaction stemming from that would overpower you as you fail to control your senses. So apply yourself to the task of restraint, guard your faculty of mind, and gain control over it.

Brahmin, the bhikkhu thus guards the door of sense-faculties. Going one step further, the Tathāgata exhorts the bhikkhu thus, “Come, bhikkhu. Eat in moderation. Take food with proper reflection. Do so not for enjoyment, not for vanity (in strength), not for improvement of the body and not for a better complexion, but only to sustain the physical body, to have just enough nourishment for maintaining life, to appease hunger and to carry out the Noble Practice of Purity. (Reflect thus:) By this alms-food, I shall remove the existing (lit., old) discomfort (of hunger) and shall prevent the arising of new discomfort (from immoderate eating). I shall have just enough nourishment to maintain life and to lead a blameless life in good health.’

Brahmin, the bhikkhu thus knows how to eat in moderation. Going one step further, the Tathāgata exhorts the bhikkhu thus, “Come, bhikkhu. Practise vigilance. By walking and sitting (in meditation) in the day-time cleanse your mind of factors that are obstructions (to spiritual development). By walking and sitting (in meditation) in the first watch of the night cleanse your mind of factors that are obstructions (to spiritual development). In the middle watch of the night, lie down on your right side, in a noble reclining posture, with the left foot placed and a little beyond the right foot, completely mindful and aware, making a mental note of the time to get up. Get up in the last watch of the night and by walking and sitting (in meditation) cleanse your mind of factors that are obstructions (to spiritual development).

Brahmin, the bhikkhu thus practises vigilance. Going one step further, the Tathāgata exhorts the bhikkhu thus, “Come, bhikkhu. Be endowed with mindfulness and clear comprehension, keep yourself completely aware, in moving forward or back, keep yourself completely aware, in looking forward or sideways keep yourself completely aware, in bending or stretching your limbs; keep yourself completely aware, in carrying or wearing the great robe (i.e., double-layered robe), alms-bowl and the other two robes; keep yourself completely aware, in eating, drinking, chewing and savouring (food and beverages); keep yourself completely aware, in urinating and defecating; keep yourself completely aware, in walking, standing, sitting, falling asleep, waking speaking and observing silence.

Brahmin, the bhikkhu is thus endowed with mindfulness and clear comprehension. Going one step further, the Tathāgata exhorts the bhikkhu thus, “Come, bhikkhu. Choose for habitation a lonely spot in the woods, or at the foot of a tree, or on a hillside, or in a gully, or in a mountain cave, or in a cemetery, or in a thicket, or on an open plain, or on a heap of straw.

Brahmin, the bhikkhu thus chooses for habitation a lonely spot in the woods, or at the foot of a tree, or on a hillside, or in a gully, or in a mountain cave, or in a cemetery, or in a thicket, or on an open plain, or on a heap of straw. Returning from the round of alms and having had his meal, he sits down cross-legged and upright and establishes mindfulness in meditation. Then that bhikkhu dissociates himself from coveting the world (of the five aggregates of clinging) and abides with his mind free from covetousness, thereby cleansing himself of covetousness altogether. He dissociates himself from ill will, abides with his mind free from ill will and develops goodwill towards all living beings, thereby cleansing himself of ill will altogether. He dissociates himself from sloth and torpor, abides with his mind free from sloth and torpor, abides with his mind free from sloth and torpor with clear perception, mindfulness and compre-

hension, thereby cleansing himself of sloth and torpor altogether. He dissociates himself from restlessness and worry and abides with his mind in calmness and develops inner peace, thereby cleansing himself of restlessness and worry altogether. He dissociates himself from doubt, abides with his mind free from doubt, and does not waver (in his faith) in meritorious dhammas, thereby cleansing himself of doubt altogether.

76. Having thus abandoned the five hindrances which are the causes of defilement of the mind and which weaken knowledge, and having detached himself from sensual pleasures and demeritorious factors, that bhikkhu achieves and remains in the first jhāna which has vitakka (initial application of the mind), vicāra (sustained application of the mind) and also has pīti (delightful satisfaction) and sukha (bliss) born of detachment from the hindrances (nīvaraṇas). Having got rid of vitakka and vicāra, he achieves and remains in the second jhāna with internal serenity ...p... Having detached from pīti as well, he achieves and remains in the third jhāna ...p... By dispelling both pleasure and pain ...p... he achieves and remains in the fourth jhāna.

Brahmin, there are those bhikkhus who are still in training and have not yet attained Arahatship, and who, therefore, are still longing for (attainment of) the incomparable peace of arahatship where there is extinction of (all) bonds³. The above is my teaching for those bhikkhus. There are those bhikkhus who are arahats⁴, who are rid of asavas, who have fulfilled magga practice, have completed the task, have laid down the burden (of the five khandhas), have gained arahattaphala, have done away with the fetters binding them to existence, have full knowledge, and have a mind liberated from kilesas. For those bhikkhus these dhammas are conducive to a happy existence in this very life and to the accomplishment of mindfulness and clear comprehension.

3. bonds: *yoga*: the bonds of attachment to (i) sense-pleasure, (*kama*) (ii) existence (*bhava*), (iii) false views (*ditthi*), and (iv) ignorance (*avijja*).

4. arahats: those who are devoid of kilesas.

When this had been said, the brahmin Gaṇaka Moggallāna asked the Bhagavā thus: “When taught thus by the revered Gotama, when taught thus repeatedly, do all the disciples of the revered Gotama attain Nibbāna, the ultimate goal? Or, are there some bhikkhus who do not so attain?”

“Brahmin, when taught thus by me and when taught thus repeatedly, some of my disciples do attain Nibbāna, the ultimate goal and some do not.”

“O Gotama, indeed, Nibbāna exists; the path to Nibbāna exists; and the revered Gotama who exhorts(his disciples to follow the path) exists. Nevertheless, among the disciples of the revered Gotama who are taught thus by the revered Gotama and taught thus repeatedly, some attain Nibbāna, the ultimate goal, and some do not. What is the cause, what is the reason?”

77. “Brahmin, in that case, I will put a question to you in turn. Answer that question as you like Brahmin, what do you think of what I am going to say? Are you familiar with the road that leads to Rajagaha?”

“Yes, Sir, I am familiar with the road that leads to Rajagaha.”

“Brahmin, what do you think of what I am going to say? Suppose a man wanting to go to Rajagaha were to come this place. Having approached you, he might ask, ‘Sir, I would like to go to Rajagaha. Please show me the road that leads to Rajagaha.’ You might say to that man thus, ‘Come, O man. This road goes to Rājagaha. Go for awhile by this road. When you have gone for awhile by this road, you will come to see a village by such and such a name. Go a little further by this road. When you have gone a little further by this road, you will come to see a market-town by such and such a name. Go a little further by this road. When you have gone a little further by this road, you will come to see a delightful garden, a delightful thicket, a delightful plain, a delightful lake, all in Rājagaha. ‘Though directed by you thus, and directed thus repeatedly, that man might take the wrong road and might go in another direction.

“Next, suppose, a second man wanting to go to Rājagaha were to come to this place. Having approached you might ask, ‘Sir, I would like to go to Rājagaha. Please show me the road that leads to Rājagaha.’ You might say to that man thus, ‘Come, O man. This road goes to Rājagaha. Go for awhile by this road. When you have gone for awhile by this road, you will come to see a village by such and such a name. Go a little further by this road. When you have gone a little further by this road, you will come to see a market-town by such and such a name. Go a little further by this road. When you have gone a little further by this road, you will come to see a delightful garden, a delightful thicket, a delightful plain, a delightful lake, all in Rājagaha.’ When directed by you thus, and directed thus repeatedly, he might get to Rājagaha with ease.

“Brahmin, indeed, Rājagaha exists. The road that leads to Rājagaha exists. You who show the man exist. Nevertheless, though directed by you thus, and directed thus repeatedly, one man might take the wrong road and might go in another direction while the other man might reach Rājagaha with ease. What is the cause, what is the reason?” “O Gotama, what can I do in this case? O Gotama, I am one who only shows the way.”

Brahmin, in the same way, indeed, Nibbana exists; the path to Nibbāna exists; I who exhort (my disciples to follow the path to Nibbāna) exist. Nevertheless, among my disciples who are taught thus by me, and taught thus repeatedly, some attain Nibbāna, the ultimate goal and some do not. Brahmin, what can I do in this case? Brahmin, I am the Tathāgata who only shows the way.

78. When this had been said, the brāhmin Gaṇaka Moggallāna spoke to the Bhagavā thus, “O Gotama, there are persons who renounce hearth and home for the homeless life of a recluse not from faith, not from conviction, but for livelihood. They are crafty and deceitful, fraudulent, distracted, arrogant, foppish, scurrilous, loose-tongued; they leave the doors of sense-faculties inguarded; they are immoderate in eating, not intently vigilant, indifferent to practice proper to a samaṇa, not keen in observance of the Rules of Discipline, intent on acquiring abundance (of material benefits), lax (in following the Teaching), foremost in regressing (into demeritoriousness), irresponsible in the task of achieving absolute extinction of dukkha (which is

Nibbāna), lazy, deficient in energy, unmindful, uncomprehending, unsettled (in mind), straying in mind, unwise and dull. The honourable Gotama does not associate with such persons.

“But there are (also) worthy men who renounce their homes for the homeless life of a recluse through faith, who are not crafty, not deceitful, not fraudulent, not distracted, not foppish, not scurrilous, not loose-tongued; they have the doors of sense-faculties guarded, they are moderate in eating, intently vigilant, attentive to practice proper to a samaṇa, keen in observance of the Rules of Discipline, not intent on acquiring abundance (of material benefits), not lax (in following the Teaching), not responsible for any regression (into demeritoriousness), foremost in the task of achieving absolute extinction of dukkha they are assiduous, their minds are directed to Nibbāna, they are mindful, clear in comprehension, settled (in mind), concentrated (in mind), wise and not dull. The honourable Gotama associates with such persons.

“Just as, O Gotama, of all fragrant roots, black sandalwood is said to be the best; of all fragrant heartwoods, red sandalwood is said to be the best; of all fragrant flowers, jasmine is said to be the best, similarly, the teaching of the revered Gotama is loftier than all other extant teachings.

“O Gotama! Excellent (is the dhamma)! O Gotama! Excellent (is the dhamma)! The Revered Gotama has taught the dhamma in many ways; it is, O Gotama, as if one turns up what lies upside down as if one uncovers what lies covered, as if one shows the way to another who is lost, as if one holds up a lamp in the darkness for those with eyes to see visible objects. I take refuge in the revered Gotama; I take refuge in the Dhamma and I take refuge in the Saṃgha. May the revered Gotama take me as a lay disciple who has taken refuge (in the Buddha, the Dhamma and the Saṃgha) from today onwards till the end of life.”

End of the Gaṇaka Moggallāna Sutta

the seventh in this Vagga.

8. GOPAKA MOGGALLĀNA SUTTA

Discourse to Gopaka Moggallāna

79. Thus said I heard:

Once, not long after the Buddha's parinibbāna (passing away), the Venerable Ananda was staying in Rājagaha at the monastery of Bamboo Grove where the black squirrels were fed. At that time King Ajātasattu of Magadha, son of Queen Vedehi, being apprehensive of (the intention of) King Pajjota¹, had the fortifications of Rājagaha strengthened. It was then that the Venerable Ānanda, having rearranged his robes taking alms-bowl and great robe, set out early in the morning for Rājagaha on his daily round for alms. It occurred then to the Venerable Ānanda thus, 'It is yet too early to go round for alms-food in Rājagaha. It would be well for me to go to the brahmin Gopaka Moggallāna at his place of work.'

The Venerable Ānanda then went to the brahmin Gopaka Moggallāna at his place of work. Seeing the Venerable Ānanda coming in the distance, the brahmin Gopaka Moggallāna said thus to the Venerable Ānanda: "May the honourable Ānanda be please to come. The coming of the honourable Ānanda is good.

1. Apprehensive of King Pajjota: King Pajjota, also known as Candapajjota, was a very close friend of King Bimbisātha, father of King Ajatasattu. On hearing that King Bimbisāra was killed by his son, Ajātasattu, King Pajjota declared: 'This Ajātasattu has killed my very dear friend to make himself King of Magadha I will make him see that here is a very dear friend of King Bimbisāra.' King Ajātasattu took this as a threat to him, and was therefore very apprehensive; but he was not sure of King Pajjota's intention.

Honourable Ānanda has taken quite a long time to visit us here. Here is the seat duly prepared. May the honourable Ānanda take the seat.” The Venerable Ānanda took the prepared seat while Gopakka Moggallāna, the brahmin, took a low seat in a suitable place. The brahmin Gopaka Moggallāna, who was seated in a suitable place, said these words to the Venerable Ānanda: “O Ānanda, the Honourable Gotama, who was worthy of special veneration and was perfectly self-enlightened, was endowed with Sabbaññuta Ñāṇa.² Is there a single bhikkhu who also is fully and completely endowed with Sabbaññuta Ñāṇa?”

“Brahmin, the Bhagavā, who was worthy of special veneration and was perfectly self-enlightened, was endowed with Sabbaññuta Ñāṇa. There is not a single bhikkhu who also is fully and completely endowed with Sabbaññuta Ñāṇa. Brahmin, indeed, the Bhagavā caused the Path that had not yet arisen to arise. He caused the Path that had not yet appeared to appear. He proclaimed the Path that had not yet been proclaimed by others. He was one who knew the Path (Maggaññū). He was one who knew the Path clearly (Maggavidū). He was one who was skilled in the Path (Maggakovidā). His present day disciples follow the Path and attain the Path (knowledge) afterwards.” This was the unfinished conversation of the Venerable Ānanda with the brahmin Gopaka Moggallāna.

At that time the brahmin Vassakāra, Chief Minister of Magadha, on his regular round of inspection of works in Rājagaha, arrived at the work-place of Gopaka Moggallāna where the Venerable Ānanda was. Approaching the Venerable Ānanda, he exchanged greetings with the Venerable Ānanda; having concluded the amiable and courteous greetings, he sat in a suitable place and said to the Venerable Ānanda thus. “O Ānanda, what

2. *Sabbaññuta Ñāṇa*: In the text the pāḷi word used is ‘dhamma’; according to the Commentary here it means Sabbaññuta Ñāṇa (perfect wisdom).

were you talking about as you were assembled here? What was the subject of your unfinished conversation before I came?"

"Brahmin, the brahmin Gopaka Moggallāna said to me thus; 'O, Ānanda, the honourable Gotama, who was worthy of special veneration and was perfectly self-enlightened, was endowed with Sabbaññuta Naṇa. Is there any single bhikkhu who also is fully and completely endowed with Sabuaññuta Nāṇa?' On this I said to the brahmin Gopaka Moggallāna thus: 'Brahmin, the Bhagavā, who was worthy of special veneration and was perfectly self-enlightened, was endowed with Sabbaññuta Nāṇa. There is not a single bhikkhu who also is fully and completely endowed with Sabbaññuta Nāṇa. Brahmin, indeed, the Bhagavā caused the Path that had not yet arisen to arise. He caused the Path that had not yet appeared to appear. He proclaimed the Path that had not yet been proclaimed by others. He was one who knew the Path. he was one who knew the Path clearly. He was one who was skilled in the Path. His present day disciples follow the Path and attain the Path (knowledge) afterwards.' Brahmin, this was the unfinished conversation between the brahmin Gopaka Moggallāna and myself before you came in."

80. "O Ānanda, is there a bhikkhu now who would be your refuge and who has been left by the revered Gotama (with these words:) 'This bhikkhu will be your refuge when I have passed away'? "Brahmin, there is not a single bhikkhu now who would be our refuge and who has been left (with these words:) 'This bhikkhu will be your refuge when I have passed away', by the Bhagavā who knew all, who saw all, who was homage-worthy and was perfectly self-enlightened."

"O Ānanda, is there a bhikkhu now who would be your refuge and who has been designated by the community of bhikkhus and appointed by several senior bhikkhus as: 'This is the bhikkhu who will be our refuge after the Bhagavā has passed away'?" "Brahmin, there is not a single bhikkhu now

who would be our refuge and who has been designated by the community of bhikkhus and appointed by several senior bhikkhus as: ‘This is the bhikkhu who will be our refuge after the Bhagavā has passed away’.”

“O Ānanda, in the absence of such a refuge, what is the reason for (your) unity?” “Brahmin, it is not that we have no refuge. Brahmin, we do have refuge. The Teaching is our refuge.”

“When asked, ‘O Ānanda, is there a bhikkhu now who would be your refuge and who has been left by the revered Gotama (with these words): This bhikkhu will be your refuge when I have passed away?’ you said, ‘Brahmin, there is not a single bhikkhu now who would be our refuge and who has been left (with these words). This bhikkhu will be your refuge when I have passed away, by the Bhagavā, who knew all, who saw all, who was homage-worthy and who was perfectly self-enlightened.’

“When asked, ‘O Ānanda, is there a bhikkhu now who would be your refuge, and who is designated by the community of bhikkhus and appointed by several senior bhikkhus as: This is the bhikkhu who will be our refuge after the Bhagavā has passed away?’ you said, ‘Brahmin, there is not a single bhikkhu now who would be our refuge, and who is designated by the community of bhikkhus and who is appointed by several senior bhikkhus as: This is the bhikkhu who will be our refuge after the Bhagavā has passed away’.”

“When asked, ‘O Ānanda, in the absence of such a refuge, what is the reason for your unity?’ you said, ‘Brahmin, it is not that we have no refuge. Brahmin, we do have refuge. The Teaching is our refuge’. ‘O Ānanda, how are we to understand the meaning of these words?’”

81. “Brahmin, the Bhagavā who knew all, who saw all, who was homage-worthy and who was perfectly self-

enlightened, laid down the rules of discipline for the bhikkhus. He prescribed the Pātimokkha (fundamental precepts for bhikkhus). On sabbath days, those of us who reside within certain limits of a village meet together and a certain bhikkhu who knows the Pātimokkha by heart is requested to recite it. When that bhikkhu recites the Pātimokkha, we ask any bhikkhu who finds himself guilty of an offence by transgression of the rules to act in accordance with the rules (of discipline) and in accordance with the Teaching.”

“This is not caused by you honourable ones to be done; this is caused to be done by the rules (of discipline). O Ānanda, is there a particular bhikkhu now whom you respect, esteem, revere and venerate, a bhikkhu whom you depend upon with respect and esteem?” “Brahmin, there is no particular bhikkhu now whom we respect, esteem, revere and venerate, a bhikkhu whom we depend upon with respect and esteem.”

“When asked, ‘O Ānanda, is there a bhikkhu now who would be your refuge, and who has been left by the Honourable Gotama (with these words): This bhikkhu will be your refuge when I have passed away?’ you said, ‘Brahmin, there is not a single bhikkhu now who would be our refuge and who has been left (with these words): This bhikkhu will be your refuge when I have passed away, by the Bhagavā, who knew all, who saw all, who was homage-worthy and who was perfectly self-enlightened.’

“When asked, ‘O Ānanda, is there a bhikkhu now who would be your refuge and who is designated by the community of bhikkhus and appointed by several senior bhikkhus as: This is the bhikkhu who will be our refuge after the Bhagavā has passed away?’ you said: ‘Brahmin, there is not a single bhikkhu now who would be our refuge, and who is designated by the community of bhikkhus and who is appointed by several senior bhikkhus as: This is the bhikkhu who will be our refuge after the Bhagavā has passed away.’

“When asked, ‘O Ānanda, is there a particular bhikkhu now whom you respect, esteem, revere and venerate, a bhikkhu whom you depend upon with respect and esteem?’ you said: ‘Brahmin, there is no particular bhikkhu now whom we respect, esteem, revere and venerate, a bhikkhu whom we depend upon with respect and esteem.’ O Ānanda, how are we to understand the meaning of these words?”

The Ten Factors (dhammā) Fostering Respect

82. Brahmin, there are ten factors fostering respect expounded by the Bhagavā who knew all, who saw all, who was homage-worthy and who was perfectly self-enlightened. Now we respect, esteem, revere and venerate the one who has these ten factors, and we depend upon him with respect and esteem. Which are the ten factors fostering respect?

In this sāsana, brahmin, the bhikkhu has perfect morality; he observes restraint according to the Fundamental Principles of Pātimokkha; he adheres to right behaviour and lawful resort (in the quest for alms-food); he sees danger even in the slightest faults; and he fully observes the precepts (of Discipline).(1)

He has heard a great deal (of the teaching, retains and accumulates the teachings he has heard these teachings are excellent in the beginning, excellent in the middle and excellent in the end, complete in meaning and phrasing, setting out the Noble Practice of Purity which is absolutely perfect and absolutely pure: He has heard a great deal of such teachings, commits them to memory, accumulates them by recitation reflects on them and penetratingly comprehends them through insight).(2)

He is contented with any available robes, alms-food, monastic living place, and medicines and medicinal requisites for curing illness.(3)

He can attain at will, without difficulty and without trouble, the four jhānas which are the results of utmost purity of mind and which bring bliss in this very life.(4)

He enjoys (possession of) various forms of psychic power;³ from being one, he can become many; from being many he can become one; he can be visible or invisible; he can pass unhindered through walls, enclosures and mountains as though going

3. psychic power: *raanrvana*: *iddhi* means “completion” “accomplishment.” It is the power; to create marvels.

through space he can plunge into or out of the earth as though plunging into or out of water; he can walk on water without parting it as though walking on earth; he can travel in space cross-legged just like a winged bird, he can touch and stroke the moon and the sun, so mighty and powerful; and he can gain mastery over his body to reach even up to the world of Brahmās. (5)

He can hear both the sounds of devas and men far or near, with the hearing power which surpasses the hearing-power of men, and which is extremely clear like the divine hearing-power. (6)

He can know discriminatively with his own mind the minds of other beings or individuals; he can know the mind with attachment, *rāga*,⁴ as mind with attachment; he can know the mind without attachment as mind without attachment; he can know the mind with anger, *dosa*,⁵ as mind with anger; he can know the mind without anger as mind without anger; he can know the mind with bewilderment, *moha*,⁶ as mind with bewilderment; he can know the mind without bewilderment as mind without bewilderment; he can know the indolent mind, *samkhitta citta*,⁷ as indolent mind; he can know the distracted mind, *vikkhitta citta*,⁸ as distracted mind; he can know the exalted mind, *mahaggata citta*,⁹ as exalted mind; he can know the

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4. *attachment, rāga*: In *vipassanā bhāvanā*, the *bhikkhu* is liable to misunderstand attachment. He may think that he is required to be mindful of strong forms of attachment only. He is, in fact, required to be mindful of all forms of attachment weak, medium, strong. In *vipassanā*, it is a very important point. Whatever takes place in the six senses, however insignificant, however good or bad it is, he is required to be mindful of it. (attachment pleasure in or craving for something).
 5. *dosa*: mental violence, hatred, frustration, desire to ill-treat, desire to des -troy, desire to kill, are all covered by this term, *dosa*.
 6. *moha*: (Usually defined as stupidity, dullness of mind, bewilderment, in fatuation, delusion.) *Moha* is a *cetasika* that makes *citta* (mind) incapable of choosing between right and wrong, incapable of perceiving the Four Ariya Truths, incapable of practicing correctly for the perception of the Four Ariya Truths, incapable of adopting a proper mental attitude. It is called *micchānāṇa*, the intellect that is capable of giving only evil counsel in all matters. *Moha* makes a person blind to the nature and consequences of a demeritorious deed.
 7. *samkhitta citta*: (lit., shrunken mind); this means indolence, lethargy, slothfulness, lack of interest in anything. (the commentry)
 8. *vikkhitta citta*: A diffused or restless state of mind resulting in lack of concentration. (The Commentary)
 9. *Mahaggata citta*: The loftiness of mind experienced in *rūpa jhāna* and *arūpa jhāna*. (The Commentary)

unexalted mind, amahaggata citta,¹⁰ as unexalted mind; he can know the inferior mind, sa-uttara citta,¹¹ inferior mind; he can know the superior mind, anuttara citta,¹² as superior mind; he can know the concentrated mind; samāhita citta,¹³ as concentrated mind; he can know the unconcentrated mind, asamāhita citta,¹⁴ as unconcentrated mind; he can know the liberated mind, vimutta citta,¹⁵ as liberated mind; and he can know the unliberated mind, avimutta citta¹⁶, as unliberated mind.(7)

10. *amahaggata citta*: (kamāvacara citta): The mind as generally found in the sensuous realms. (The Commentary)

11&12. *sa-uttata* and *anuttara* are relative terms, indicating inferior and superior states of mind. A state of mind that has some state of mind superior to it, and is therefore inferior is sa-uttara citta: a state of mind that is superior to some other state of mind is anuttara citta. Kāmāvacara citta, the state of mind of sensuous realms is inferior to the rūpa and arūpa jhāna states of mind. The rūpa jhāna state of mind is inferior to the arūpa jhāna state of mind but is superior to the kāmavacara state of mind. In vipassanā practice, the arūpa jhāna state of mind is superior to both the rūpa jhāna and the kamāvacara states of mind. Within the stages of the jhāna themselves each jhāna is relatively inferior or superior progressing to the nevasaññāsaññāyatana jhāna which is the highest state of mind.

An ordinary yogi who has no experience of jhāna cannot concentrate on the mahaggata or anuttara states of mind.

As a matter of fact, anuttara is normally an epithet for Lokuttara citta or Magga phala citta. However in vipassanā practice the yogī can concentrate only on the five upādānakkhandhas, the five Aggregates which form the objects of Clinging. He cannot concentrate on Magga-phala citta. Therefore, jhānas are given the epithet anuttara.(The Commentary).

13. *samāhita citta*: the mind that has samādhi, which is mental concentration on an object. According to the Commentary samāhita citta has (i) upācāra samādhi and (ii) appanā samādhi (i.e., jhāna). Upacāra samādhi is samādhi that precedes and is close to appanā samādhi helping the latter to take place. Appanā samādhi fixes the mind on the mental object. The mind with upācāra samādhi generally belongs to the sensuous state of existence. The mind with appanā samādhi belongs to the rūpa (fine material) and arūpa (non-material) jhānas.

14. *samāhita citta*: The mind without the two kinds of samādhi (the Commentary)

15. *vimutta citta*: Here it means the mind temporarily liberated from defilements (kilesas) (The Commentary)

16. *avimutti citta*: The mind not liberated from defilements (The commentary)

He can recollect many and varied existences of the past¹⁷ And what is that? It is the recollection of one past existence,¹⁸ or two, or three, or four, or five, or ten, or twenty, or thirty, or forty, or fifty, or a hundred, or a thousand, or a hundred thousand existences, or existences in many cycles of dissolution, or in many cycles of development, or in many cycles of the rounds of development and dissolution, in this way; ‘In that past existence I was known by such a name; I was born into such a clan; I was of such an appearance; I was thus nourished; I enjoyed pleasure thus; I suffered pain thus; my life-span was such; I died in that existence; then I was born in another existence; in that (new) existence, I was known by such a name; I was born into such a clan; I was of such an appearance; I was thus nourished; I enjoyed pleasure thus: I suffered pain thus: my life-span was such: I died in that existence; and then I was born in this existence.’ He can recollect thus his many and varied past existences, together with their circumstances and related facts. (8)

He can with the psychic power of divine sight, which is extremely clear, surpassing the sight of men see beings in the process of passing away and arising, inferior or superior beings, beautiful or ugly beings and beings with good or bad destinations; and he can know how beings arise according to their own kamma actions.(9)

He can, by means of *abhiññā*¹⁹, special apperception, personally and in this very life, realize, attain to and remain in the emancipation of mind (*cetovimutti*)²⁰ and in the emancipation by insight (*paññāvimutti*)²¹ free of *āsavas* (defilements that befuddle the mind) through their destruction. (10)

17. See appendix A2 of “Ten Suttas from Digha Nikāya”.

18. Existence: *jāti*:Existence means that sequence of mental and physical phenomena that begins with birth-consciousness and ends with death-consciousness.

19. *abhiññā*: Arahatta Magga ñāṇa: Fourth-Stage Insight into Nibbāna. This is the interpretation of *abhiññā* in this context.

20. *cetovimutti*:i.e., Arahatta Phala samādhi: Concentration of mind, free of passion or craving, pertaining to Fourth-Stage Fruition.

21. *paññāvimutti*: i.e., Arahatta Phala paññā: Insight-Wisdom pertaining to Fourth-Stage Fruition.

Brahmin, these are the ten factors fostering respect expounded by the Bhagavā who new all, who saw all, who was homage-worthy and who was perfectly self-enlightened. Now, we respect, esteem, revere and venerate the one who has these ten factors, and we depend upon him with respect and esteem.

83. When this was said, the chief Minister of Māgadha, brahmin Vassakāra, said to General Upananda thus, “Honourable General, what do you think of this? If the worthy ones respect those those who are worthy of respect, esteem those who are worthy of reverence, and venerate those who are worthy of veneration, they are indeed respecting those who are worthy of respect, esteeming those who are worthy of esteem, revering those who are worthy of reverence, and venerating those who are worthy of veneration. If they do not respect, esteem, revere and venerate the one who have these ten factors fostering respect, what kind of person should they respect, esteem, revere and venerate and depend upon?”

Then the Chief Minister of Māgadha, brahmin Vassakāra, said to the Venerable Ānanda thus, “Where does the honourable Ānanda reside now?” “Brahmin, I reside now in the Veḷuvana monastery”. “O Ānanda, is the Veḷuvana Bamboo Grove delightful, quiet, free from noise, free from the coming and going of people, suitable for privacy, suitable for solitary seclusion?” “Brahmin, the Veḷuvana Bamboo Grove is delightful, quiet, free from noise, free from the coming and going of people, suitable for privacy and suitable for solitary seclusion. Why is it so? It is due to people like you who take care and look after (the Veḷuvana Bamboo Grove).”

“O Ānanda, the Veḷuvana Bamboo Grove is indeed delightful, quiet, free from noise, free from the coming and going of people, suitable for privacy, suitable for solitary seclusion. Why is it so? It is due to your revered selves who are in the habit of abiding in jhāna absorption. Your revered selves

have indeed attained jhāna and are in the habit of abiding in jhāna absorption.

“O Ānanda, once the honourable Gotama was residing at the pinnacled monastery in Mahāvana Wood of Vesālī. O Ānanda, at that time I approached the honourable Gotama at that pinnacled monastery in Mahāvana Wood. When thus approached, that honourable Gotama spoke in various ways about jhāna (mental absorption). That honourable Gotama had attained jhāna and was in the habit of abiding in the mental absorption (jhāna). That honourable Gotama praised all forms of jhāna.”

84. “Brahmin, in fact the Bhagavā does not praise all forms of jhāna nor does he not praise all forms of jhāna. Brahmin, what form of jhāna is not praised by the Bhagavā? Brahmin, in this world, someone who lives with a mind overwhelmed and oppressed by craving for sensual pleasure does not understand fundamentally and truly the way to escape from craving for sensual pleasure that has arisen in him. In contemplating, that person contemplates, variously contemplates, repeatedly contemplates with craving for sensual pleasure. He who lives with a mind overwhelmed and oppressed by ill will does not understand fundamentally and truly the way to escape from ill will that has arisen in him. In contemplating, that person contemplates variously contemplates, repeatedly contemplates with ill will. He who lives with a mind overwhelmed and oppressed by sloth and torpor does not understand fundamentally and truly the way to escape from sloth and torpor that has arisen in him. In contemplating that person contemplates, variously contemplates repeatedly contemplates with sloth and torpor. He who lives with a mind overwhelmed and oppressed by distraction and worry does not understand fundamentally and truly the way to escape from distraction and worry that has arisen in him. In contemplating, that person contemplates with distraction and worry. He who lives with a mind overwhelmed and oppressed by uncertainty does not understand fundamentally and truly the way

to escape from uncertainty that has arisen in him. In contemplating, that person contemplates, variously contemplates, repeatedly contemplates with uncertainty Brahmin, the Bhagavā does not praise these forms of jhāna (mental absorptions).

“Brahmin, which form of jhāna does the Bhagavā praise? Brahmin, in this Teaching, the bhikkhu, being detached from sensual pleasures and demeritorious factors, achieves and remains in the first jhāna which has vitakka (initial application of the mind), vicāra (sustained application of the mind), and which has pīti (delightful satisfaction) and sukha (bliss) born of detachment from hindrances (nīvaranas). Then having got rid of vitakka and vicāra he achieves and remains in the second jhāna with internal tranquillity, with enhancement of one-pointedness of mind, devoid of vitakka and vicāra, but with pīti and sukha born of concentration in the third jhāna in the fourth jhāna. Brahmin, the Bhagavā praises these forms of jhāna.”

“O Ānanda, the honourable Gotama disparages the jhānas that should be disparaged, praises the jhānas that should be praised. O Ānanda, let me take leave of you. We have many things to do.” “Brahmin, you may go when you wish.” Then the Chief Minister of Māgadha, brahmin Vassakāra, pleased and delighted with what the Venerable Ānanda said, rose from his seat and departed.

Not long after the departure of the Chief Minister of Māgadha, the brahmin Vassakāra, the brahmin Gopaka Moggallāna addressed the Venerable Ānanda as follows: “We have asked the honourable Ānanda a question, which the Venerable Ānanda has not answered yet.” “Brahmin, haven’t I answered your question thus? ‘The Bhagavā, by virtue of his being endowed with Sabbaññuta Ñāṇa, was worthy of special veneration and perfectly self-enlightened. There is not a single bhikkhu who also is fully and completely endowed with Sabbaññuta Ñāṇa. Brahmin, indeed, the Bhagavā caused the Path that had not yet

arisen to arise. He caused the Path that had not yet appeared to appear. He proclaimed the Path that had not yet been proclaimed by others. He was one who knew the Path (Maggaññū). He was one who knew the Path clearly (Maggavidū). He was one who was skilled in the Path (Maggakovidā). His present day disciples follow the Path and attain the Path (knowledge) afterwards.”

End of the Gopaka Moggallāna sutta,
the eight in this Vagga.

9. MAHĀPUNNAMA SUTTA

The Greater Discourse Given on a Full Moon Night

85. Thus have I heard:

Once the Bhagavā was residing at Pubbārāma, the pinnacled monastery built by Migāramatā (Visākhā) in Sāvatthī. At that time, on the night of the fifteenth day which is a full moon day and an uposatha (sabbath) day,¹ the Bhagavā was seated in the open air, surrounded by a company of bhikkhus. Then, one of the bhikkhus, rising from his seat and arranging his robe so as to cover his left shoulder with it, paid homage to the Bhagavā with joined palms raised (to the forehead) and addressed the Bhagavā as follows:

“Venerable Sir, if you would allow me, I would like to put a question to the Bhagavā.” ‘Bhikkhu, should you desire to ask, remain seated at your place and ask the question you want.”

86. Thereupon, the bhikkhu, remaining seated at his place, put the following question to the Bhagavā: “Venerable Sir, are these the five aggregates which are the objects of clinging, namely, the aggregate of corporeality which is the object of clinging, the aggregate of sensation which is the object of clinging, the aggregate of perception which is the object of clinging, the aggregate of volitional activities which is the object of clinging, and the aggregate of consciousness which is the object of clinging?”

1. an uposatha (sabbath) day:

In the Buddha's Teaching the days on which the eight moral precepts are observed are called uposatha (sabbath) days. The eighth and the fifteenth days of the waxing half of the lunar month as well as eighth and the fourteenth or the fifteenth days of the waning half of the lunar month are uposatha days.

“Bhikkhus, these are the five aggregates which are the objects of clinging,² namely, the aggregate of corporeality which is the objects of clinging, the aggregate of sensation which is the object of clinging, the aggregate of perception which is the object of clinging, the aggregate of volitional activities which is the object of clinging and the aggregate of consciousness which is the object of clinging.”

“Very well, Venerable Sir”, said the bhikkhu,delighted with what the Bhagavā had said, and having expressed his satisfaction asked the Bhāgavā a further question. “Venerable Sir, what is the root-cause of these five aggregates which are the objects of clinging?” “Bhikkhu, Craving is the root-cause of these five aggregates which are the objects of clinging.” “Venerable Sir, is that clinging³ itself the five aggregates which are the objects of clinging? Or is clinging apart from the five aggregates which are the objects of clinging?” “Bhikkhu, that clinging is not the same as those five aggregates which are the objects of clinging, nor is it apart from them. Bhikkhu, there is the craving for the five aggregates which are the objects of clinging. This craving for the five aggregates is clinging.”

“Venerable Sir, can this craving for the five aggregates which are the objects of clinging be in different forms?”. “Bhikkhu, it could be” said the Bhagavā. “Bhikkhu, in this matter, it occurs to some person thus, ‘May I have such and such an appearance in the future’, ‘May I have such and such sensatoin in the future’, ‘May I have such and such preception in the future’, ‘May I have such and such volitional activities in the future’, ‘May I have such and such consciousness in future.’ Thus, craving for the five aggregates which are the objects of clinging can be in different forms.”

2. the five aggregates which are the objects of clinging: paññcupādānakkhandha: The five aggregates (khandhā) are the objects of craving and wrong view which have the tendency to cling tenaciously to the object of attention.Hence these aggregates are called the five aggregates which are the objects of clinging.

3. clinging, here, is equated with Craving.

“Venerable Sir, for what reason are the aggregates (khandhas) called aggregates ?” “Bhikkhu, whatever corporeality there is, whether past, present or future, whether internal or external, whether gross or delicate whether inferior or superior, whether far or near, all that corporeality is called the aggregate of corporeality. Whatever sensation there is past, present or future, whether internal or external, whether gross or delicate, whether inferior or superior, whether far or near, all that sensation is called the aggregate of sensation. Whatever perception there is, whether past, present or future...p... whether far or near, all that perception is called the aggregate of perception. Whatever volitional activities there are, whether past, present or future, whether internal or external, whether gross or delicate, whether inferior or superior, whether far or near, all those volitional activities are called the aggregate of volitional activities. Whatever consciousness there is, whether past, present or future, whether internal or external, whether gross or delicate whether inferior or superior, whether far or near, all that consciousness is called the aggregate of consciousness. Bhikkhu, for this reason are the aggregates called aggregates.”

“Venerable Sir, what is the cause and what is the condition, by which the aggregate of corporeality can be known? What is the cause and what is the condition, by which the aggregate of sensation can be known ? What is the cause and what is the condition by which the aggregate of perception can be known? What is the cause and what is the condition, by which the aggregate of volitional activities can be known? What is the cause and what is the condition, by which the aggregate of consciousness can be known?”

“Bhikkhu, the four great primary elements are the cause and the condition by which the aggregate of corporeality can be known. Contact is the cause and the condition by which the aggregate of sensation can be known. Contact is the cause and the condition by which the aggregate of perception can be known. Contact is the cause and the condition by which the

aggregate of volitional activities can be known. Mind-and-matter is the cause and the condition by which the aggregate of consciousness can be known.”

87. “Venerable Sir, how does the view of sakkāya (i.e., sakkāya-ditthi) come to be?” “Bhikkhu in this matter, an ignorant worldling who habitually disregards the ariyas, who is not proficient in the teaching of the ariyas, who is not trained and disciplined in the teachings of the ariyas, who habitually disregards men of virtue, who is not proficient in the teachings of men of virtue, who is not trained and disciplined in the teachings of men of virtue, regards corporeality as atta, Self,⁴ or regards (the remaining aggregates forming) the atta as having corporeality,⁵ or regards corporeality, (as existing) in atta, or atta (as existing) in corporeality; regards sensation as atta, Self, or regards (the remaining aggregates forming) the atta as having sensation, or regards sensation (as existing) in atta, or atta as (existing) in sensation; regards perception as atta, Self, or regards (the remaining aggregates forming) the atta as having perception, or regards perception (as existing) in atta, or atta (as existing) in perception; regards volitional activities as atta, Self, or regards (the remaining aggregates forming) the atta as having volitional activities, or regards volitional activities (as existing) in atta, or atta (as existing) in volitional activities, regards consciousness as atta, Self, or regards (the remaining aggregates forming) the atta as having consciousness, or regards consciousness (as existing) in consciousness.⁶ Thus, bhikkhu, does the view of sakkāya come to be.”

4. The view that corporeality and atta are identical, as the flame and the light it sheds are wrongly taken to be identical.

5. The view that only mental aggregates are atta which has corporeality, as a tree has its shadow.

6. In considering corporeality as (being identical with) atta, only corporeality by itself is taken as atta. In considering atta as possessing corporeality, or as containing corporeality, or as being contained in corporeality, atta is equated only with nāma, the mental component (mind) of mind-and-body. So also when sensation (or) perception, or volitional activity, or consciousness is considered as (being) identical with) atta, only the mental component (mind) is taken as atta. But in considering atta as possessing sensation (or perception, or volitional activity, or consciousness), or as containing, or as being contained in any one of these four, both mind and body (i.e., the mental and corporeality conjointly) are taken as atta. The view that corporeality, or sensation, or perception, or volitional activity, or consciousness, is (identical with) atta, is the annihilation view.

The view that atta possesses or contains, or is contained in any one of these five khandhas, is the view that the separate and distinct atta is eternal, (known as the eternity view).

“Venerable Sir, how does the view of sakkāya not come to be?” “Bhikkhu, in this matter, a learned man, an ariya disciple, who pays attention to the ariyas, who is proficient in the teachings of the ariyas who is trained and disciplined in the teachings of the ariyas, who pays attention to me of virtue, who is proficient in the teachings of men of virtue, does not regards corporeality as atta, Self, does not regard the remaining aggregates as atta having corporeality, does not regard corporeality (as existing) in atta, does not regard atta (as existing) in corporeality; does not regard sensation as atta, Self, does not regard the remaining aggregates as atta having sensation, does not regard sensation (as existing) in atta, does not regard atta (as existing) in sensation; does not regard perception as atta, Self does not regard the remaining aggregates as atta having perception, does not regard corporeality (as existing) in atta, does not regard atta (as existing) in perception; does not regard volitional activities as atta, Self, does not regard the remaining aggregates as atta having volitional activities, does not regard volitional activities (as existing) in atta, does not regard atta (as existing) in volitional activities does not regard consciousness as atta, Self, does not regard the remaining aggregates as atta having consciousness, does not regard consciousness (as existing) in atta, does not regard atta (as existing) in consciousness. Thus, bhikkhu, does the view of sakkāya not come to be.”

88. “Venerable Sir, what is the enjoyableness of corporeality, what is its fault, what is the freedom from attachment to it? What is the enjoyableness of sensation, what is its fault, what is the freedom from attachment to it? What is the enjoyableness of perception, what is its fault, what is the freedom from attachment to it? What is the enjoyableness of volitional activity, what is its fault, what is the freedom from attachment to it? What is the enjoyableness of consciousness, what is its fault, what is the freedom from attachment to it?” “Bhikkhu, the happiness and satisfaction that arise due to that corporeality are

the enjoyableness of corporeality. The impermanency the suffering and changeableness of corporeality are its faults. The elimination and the abandonment of craving for corporeality are the freedom from attachment to it. Bhikkhu, the happiness and satisfaction that arise due to that sensation... that perception ...those volitional activities ... The happiness and satisfaction that arise due to that consciousness are the enjoyableness of consciousness. The impermanency, the suffering and the changeableness of consciousness are its faults. The elimination and the abandonment of craving for consciousness are the freedom from attachment to it.”

89. “Venerable Sir, with respect to one’s own body as well as to another’s which has consciousness, and with respect to all material objects, what must one know and what must one see for the concept ‘My Self, mine, and I ’ not to arise in him?” “Bhikkhu, whatever corporeality there is, whether past, present or future, whether internal or external, whether gross or delicate, whether inferior or superior, whether far or near, one perceives fundamentally and truly with Insight-wisdom, thus, This is not mine; this is not ‘I’; this is not my Self (atta)’; whatever sensation there is ...;whatever perception there is ..., whatever volitional activities there are ..., whatever consciousness there is, whether past, present or future, whether internal of external, whether gross of delicate,whether inferior or superior, whether far or near, one perceives fundamentallly and truly with Insight-wisdom, thus, ‘This is not mine; this is not ‘I’; this is not my my Self’. Bhikkhu, in such a one who knows and sees in that manner with respect to one’s own body as well as to another’s which has consciousness, and with respect to all material objects, the concept ‘my self, mine and I’ does not arise.”

90. Then, it occurred to a certain bhikkhu thus: ‘Oh, it is said that corporeality is not atta, sensation is not atta, perception is not atta, volitional activities are not atta, conscious-

ness is not atta. This being so, which atta is there that can be affected by acts done by what is not atta?’⁷ Then the Bhagavā, knowing what had occurred in the bhikkhu’s mind, said to the bhikkhus: “Bhikkhus, it is possible that in this matter some empty man (who is devoid of any chance of attaining magga and phala), who is overwhelmed by ignorance, might think with a mind obsessed by Craving, thus: ‘Oh, it is said that corporeality is not atta, sensation is not atta, perception is not atta, volitional activities are not atta, and consciousness is not atta. This being so, which atta is there can be affected by acts done by what is not atta?’ And he might consider that he should go beyond the Buddha’s Teaching. Bhikkhus, I have repeatedly taught you (regarding this matter) in various discourses.”

“Bhikkhus, what do you think of this? Is corporeality permanent or impermanent?” “Impermanent, Venerable Sir,” “That which is impermanent, is it painful or pleasant?” “Painful, Venerable Sir,” “Is it proper to consider what is impermanent, painful and subject to change, as: ‘This is mine; this is I; this is my Self (atta)?’” “Indeed no, Venerable Sir,” “Bhikkhus what do you think of this? Is sensation ...p... Is Perception...p... Are volitional activities ...p... Is consciousness permanent or impermanent?” “Impermanent, Venerable Sir,” “That which is impermanent, is it painful or pleasant?” “Painful, Venerable Sir”. Is it proper to consider what is impermanent, painful and subject to change, as: ‘This is mine; this is I; this is my Self (atta)?’” “Indeed no, Venerable Sir,”

Therefore, whatever corporeality there is, whether past, present or future, whether internal or external, whether gross or delicate, whether inferior or superior, in and whether far or near, should be perceived as it really is with Insight-wisdom thus: ‘This is not mine; this is not I: This is not my Self (atta),.’

7. what is not atta: *anatta*: The mental and physical aggregates (khandhas) which are devoid of atta.

Whatever sensation...p... Whatever perception ...p... whatever volitional activities ...p...whatever consciousness there is, whatever past, present or future, internal or external, gross delicate, inferior or superior, far or near, should be perceived, as it really is, with Insight-wisdom; 'This is not mine; This is not I; This is not my Self (atta).

Bhikkhus, on perceiving thus, there well-instructed ariya disciple becomes disgusted with corporeality, with sensation, with preception, with volitional activities, in and with consciousness. On being disgusted (thus), he is detached from passion. On being detached from passion, he is liberated. On being liberated knowledge of liberation arises. He knows, clearly: 'Rebirth is ended: the Noble Practice of Purity has been accomplished; what is to be done for the attainment of Magga Insight has been done; nothing else remains to be done for such attainment.'

Thus spoke the Bhagavā. Delighted, those bhikkhus rejoiced in what the Bhagavā had said. When this discourse in the form of question in answer has been delivered, the minds of the sixty bhikkhus were freed from Clinging in released from the āsavas.

End of the Mahāpuṇṇama Sutta,
The Ninth in this Vagga.

10. CŪḶAPUNṆAMA SUTTA

Shorter Discourse Given on a Full Moon Night

91. Thus have I heard:

Once the Bhagavā was residing at the Pubbārāma Monastery of Visākha in Savatthī. At that time, on the night of the fifteenth (full-moon) day, an uposatha (Sabbath) day, the Bhagavā was seated in the open air, surrounded by bhikkhus. Then the Bhagavā, looking at the bhikkhus who were still and quite, said this to them, “Bhikkhus, can an evil person know another evil person as one who is evil?” “Venerable Sir, he cannot” answered the bhikkhus. “Bhikkhus, you are right. Bhikkhus, that an evil person can know another evil person as such, is not possible, not reasonable. Bhikkhus, can an evil person know a virtuous one as a virtuous one?” “Venerable Sir, he cannot”. “Bhikkhus, you are right. Bhikkhus, that an evil person can know a virtuous one as a virtuous one, is not possible, not reasonable. Bhikkhus, an evil person is full with evil dhamma, he associates with evil persons, makes evil plans as evil persons do, seeks the advice of evil persons, speaks evil words, acts evilly holds evil beliefs, and dispenses charity as evil persons do”.

“Bhikkhus, how is an evil person full of evil dhamma? Bhikkhus, in this world, an evil person has no conviction, no sense of shame to do evil, no sense of fear to do evil, has little learning. He is lazy, unmindful, devoid of wisdom. Bhikkhus, thus is an evil person full of evil dhamma”. (1)

“Bhikkhus, how does an evil person associate with evil persons? Bhikkhus, in this world, a samana or brāhmana who has no conviction, no sense of shame to do evil, no sense of fear to do evil, has little learning, is lazy, unmindful and is devoid of wisdom, is a friend and associate of evil persons. Bhikkhus, thus does an evil person associate with evil persons. (2)

“Bhikkhus, how does an evil person make evil plans? Bhikkhus, in this world, the evil person makes plans that cause suffering to himself, plans that cause suffering to others, plans that cause suffering both to himself and to others. Thus does an evil person make evil plans. (3)

“Bhikkhus, how does the evil person seek the advice of evil person? Bhikkhus, in this world, the evil person seeks advice that causes suffering to himself and to advice that causes suffering to others and to both himself and to others. Bhikkhus, thus does the evil the person seek the advice of evil persons. (4)

“Bhikkhus, how does the evil person speak evil words? Bhikkhus, in this world, the evil person speaks what is false, what is slanderous, what is harsh, what is vain. Bhikkhus, thus does the evil person speak evil words.(5)

“Bhikkhus, how does the evil person act evil? Bhikkhus, in this world, the evil person takes the life of another, takes what is not given, is given to sexual misconduct. Bhikkhus, thus does the evil person act evilly. (6)

“Bhikkhus, how does the evil person hold evil views? Bhikkhus, in this world, the evil person holds the view that ‘There is no benefit in dispensing charity, there is no benefit in making big sacrifices and no benefit in making small sacrifices, there is no result to meritorious and demeritous acts, there is neither this world nor the world beyond (the hereafter), there is no benefit in serving one's mother and no benefit, in serving, one's father there are no spontaneously born beings, there are no samaṇas or brahmaṇas who can themselves perceive with super-normal knowledge this world or the world beyond (the hereafter) and teach about the same and who attain to the true Ariya path and who are possessed of excellent conduct. Thus does the evil person hold evil views.(7)

“Bhikkhus, how does the evil person dispense charity with evil? Bhikkhus, in this world, the evil person dispenses charity without due respect, does not do so himself (personally), does not do so wholeheartedly, dispenses it as if ‘throwing away’ and dispenses it without belief in its benefit’ Thus does the evil person dispense charity with evil. (8)

“Bhikkhus, thus is the evil person full of evil dhamma, thus does he associate with evil persons, make evil plans, seek the advice of evil persons, speak evil words, act with evil, hold

evil views and dispense charity with evil. On the death and dissolution of his body (khandhā), he is reborn in the realm of the evil ones. Bhikkhus, what are the rebirths of the evil persons? They are reborn either in nirayas or as animals.

92. “Bhikkhus, can the virtuous person know (another) virtuous person as a virtuous one?” “Venerable Sir, he can”. “Bhikkhus, you are right. There is a possibility for the virtuous person to know (another) virtuous person as a virtuous one.” “Bhikkhus, can the virtuous person know the evil person as an evil one?” “Venerable Sir, he can”. “Bhikkhus, you are right. Bhikkhus, there is a possibility for the virtuous person to know (another) virtuous person as a virtuous one”. “Bhikkhus, can a virtuous person know an evil person as an evil one?” “Venerable Sir, he can”. “Bhikkhus, you are right. Bhikkhus, there is a possibility for the virtuous one to know an evil person as an evil one. Bhikkhus, the virtuous person is full of virtuous dhamma, associates with virtuous persons, makes virtuous plans, seeks the advice of virtuous persons, speaks virtuous words, acts virtuously, holds virtuous views and dispenses charity virtuously.”

“Bhikkhus, how is the virtuous person full of virtuous dhamma? Bhikkhus, in this world, the virtuous person has conviction has a sense of shame to do evil, has a sense of fear to do evil, has much learning. He is energetic and mindful, is possessed of wisdom. Bhikkhus, thus is the virtuous person full of virtuous dhamma.(1)

“Bhikkhus, how does the virtuous person associate with virtuous persons? Bhikkhus, in this world, samaṇas and brahmaṇas who have conviction sense of shame to do evil, sense of fear to do evil, much learning, who are energetic and mindful and are possessed of wisdom, are the friends and associates of the virtuous person. Bhikkhus, thus does the virtuous person associate with virtuous persons. (2)

“Bhikkhus, how does the virtuous person make virtuous plans? Bhikkhus, in this world, the virtuous person does not plan what causes suffering to himself does not plan that, causes suffering to others and does not plan what causes suffering to himself and to others. Bhikkhus, thus does the virtuous person make virtuous plan, (3)

“Bhikkhus, how does the virtuous person seek the advice of virtuous persons? Bhikkhus, in this world, the virtuous person does not seek advice that will cause suffering to himself, advice that will cause suffering, to others, and advice that will cause suffering both to himself and to others. Bhikkhus, thus does the virtuous person seek the advice of virtuous persons. (4)

“Bhikkhus, how does the virtuous person speak virtuous words? Bhikkhus, in this world, the virtuous person abstains from false speech, abstains from slanderous speech, abstains from harsh speech, abstains from vain speech. Bhikkhus, thus does the virtuous person speak virtuous words. (5)

“Bhikkhus, how does the virtuous one act virtuously? Bhikkhus, in this world, the virtuous person abstains from taking of life, abstains from taking what is not given and abstains from sexual misconduct. Thus does the virtuous person act virtuously. (6)

“Bhikkhus, how does the virtuous person hold virtuous views? Bhikkhus, in this world, the virtuous person holds that dispensing charity is beneficial, making big sacrifices is beneficial, making small sacrifices is beneficial; that there are resultant effects to meritorious and demeritorious acts; that there is this world, there is the world beyond (the hereafter); that Serving one's mother and is beneficial, and serving one's father is beneficial; that there are beings who are born spontaneously. There are samaṇas and brāhmaṇas who can themselves perceive with supernormal knowledge this world or the world beyond (the hereafter) and teach about the same and who attain to the true

Ariya path and who are possessed of excellent conduct. Thus does the virtuous person hold virtuous views. (7)

“Bhikkhus, how does the virtuous person dispense charity virtuously? Bhikkhus, in this world, the virtuous person dispenses charity with (due) respect, he does so himself (personally), does so wholeheartedly, does not dispense it as if ‘throwing away’ and dispenses it with belief in its benefit. Bhikkhus, thus does the virtuous person dispense charity virtuously. (8)

“Bhikkhus, thus is the virtuous person full of virtuous dhamma, thus does he associate with virtuous persons, make virtuous plans, seek the advice of virtuous persons, speak virtuous words, act virtuously, hold virtuous views and dispense charity virtuously. On the death and dissolution of his body (khandhā), he is reborn in the realm of the virtuous ones. Bhikkhus, what are the rebirths of the virtuous persons? They are reborn either in the six sensuous realms of the devas or in the human world.

Thus did the Bhagavā deliver this discourse. Those bhikkhus rejoiced at and were delighted with the words of the Bhagavā.

End of the Cūḷapunnāma Sutta,
the Tenth in this Vagga.

End of the Devadaha Vagga, the First.

Namotassa bhagavato arahato sammāsambuddhassa

(ii) ANUPADA VAGGA

1. Anupada Sutta
2. Chabbisodhana Sutta
3. Sappurisa Sutta
4. Sevitabbāsevitabba Sutta
5. Bahudhātuka Sutta
6. Isigili Sutta
7. Mahācattārīsaka Sutta
8. Ānāpānassati Sutta
9. Kāyagatāsati Sutta
10. Saṅkhārupapatti Sutta

1. ANUPADA SUTTA

Discourse on Successively Arising Objects of Meditation

93. Thus have I heard:

Once the Bhagavā was residing at the Jetavana Monastery of Anāthapindika in Sāvattī. On that occasion the Bhagavā addressed the bhikkhus saying “Bhikkhus”. The bhikkhus replied to the Bhagavā: “Venerable Sir.” The Bhagavā spoke thus:

“Bhikkhus, Sāriputta is possessed of wisdom Bhikkhus, Sāriputta is possessed of great wisdom. Bhikkhus, Sariputta is possessed of vast wisdom. Bhikkhus, Sariputta is possessed of lively wisdom. Bhikkhus Sāriputta is possessed of swift wisdom, Bhikkhus Sāriputta is possessed of keen wisdom. Bhikkhus, Sāriputta is possessed of wisdom that can shatter the defilements. Bhikkhus, for half a month, Sāriputta meditated on successively arising fit objects of meditation. Bhikkhus, what follows is the successively arising fit objects of meditation on which Sāriputta meditated.

94. “Bhikkhus, Sāriputta being detached from sensual pleasures and demeritorious factors, achieves and remains in the first jhāna which is accompanied by initial application of the mind (*vitakka*), sustained application of the mind (*vicāra*), and which has delightful satisfaction (*pīti*) and bliss (*sukha*), born of detachment from the hindrances (*nīvaraṇas*). During attainment of the first jhāna, Sāriputta successively and discriminatively realised the following dhammas: initial application of the mind, and sustained application of the mind, delightful satisfaction, bliss, one pointedness of the mind, contact, sensation, perception, volition, consciousness, desire, determination, effort, mindfulness, equanimity and attention. These dhammas clearly arose in Sāriputta, were clearly passed away. ‘These dhammas have not existed before and have newly arisen. After having arisen, they

dissolved instantly'. Thus did Sāriputta realise. Sāriputta is not attached to these dhammas, is not repelled by them, is not dependent on them, is not bound by them, is free from sense desire and is not associated with their opposite dhammas (namely the defilements). He abides with mind uncircumscribed. He realizes that 'There exists a greater liberation than this'. By repeated realization of this, Sāriputta is established in the belief that there is a greater liberation than this. (1)

Again, bhikkhus, having got rid of initial application of the mind and sustained application of the mind. Sāriputta achieves and remains in the second jhāna, with internal tranquility, with enhancement of one-pointedness of Concentration, devoid of initial application of the mind and sustained application of the mind, but with delightful satisfaction and bliss born of Concentration. During attainment of the second jhāna, Sāriputta successively and discriminatively realized the following dhammas: delightful satisfaction, bliss, one-pointedness of the mind, contact, sensation, perception, volition, consciousness, desire, determination, effort, mindfulness, equanimity, and attention. These dhammas clearly arose in Sāriputta, were clearly established and clearly passed away. 'These dhammas have not existed before and have newly arisen. Having arisen, they dissolve instantly.' Thus did Sāriputta realize, Sāriputta is not attached to these dhammas, is not repelled by them, is not dependent on them, is not bound by them, is free from sense desire and is not associated with their opposite dhammas (namely the defilements). He abides with mind uncircumscribed. He realizes that 'There exists a greater liberation than this.' By repeated realization of this, Sāriputta is established in the belief that there is a greater liberation than this. (2)

"Again, bhikkhus, having being detached from, *pīti*, he dwells in equanimity with mindfulness and clear comprehension and experiences *sukha* in mind and body. He achieves and remains in the third jhāna, that which causes a person who attains it to be praised by the Ariyas as one who has equanimity and mindfulness, one who abide. During attainment of the third jhana, Sāriputta successively and abides in *sukha* discriminatively realized the following dhammas: bliss, mindfulness, wisdom, one-

pointedness of the mind, contact, sensation, perception, volition, consciousness, desire, determination, effort, mindfulness, equanimity and attention. These dhammas clearly arose in Sāriputta, were clearly established and clearly passed away. 'These dhammas have not existed before, and have newly arisen. Having arisen, they dissolve instantly'. Thus did Sāriputta is not attached to these dhammas, is not repelled by them, is not dependent upon them, is not bound by them, is free from sense desire and is not associated with their opposite dhammas (namely the defilements). He abides with mind uncircumscribed. He realizes that 'There is a greater liberation than this.' By repeated realization of this, Sāriputta is established in the belief that there is a greater liberation than this. (3)

Again, bhikkhus, by dispelling both pain and pleasure and by the previous disappearance of sadness and gladness, he achieves and remains in the fourth jhāna, without pain and pleasure, a state of equanimity and absolute purity of mindfulness. During attainment of the fourth jhāna, Sāriputta successively and discriminatively realized the following dhammas: sensation that is neither unpleasant nor pleasant, non-advertence (of the mind) owing to tranquillity of mind, clear mindfulness, one pointedness of mind, contact, sensation, perception, volition, consciousness, desire, determination, effort, mindfulness, equanimity and attention. These dhammas clearly arose in Sāriputta, were clearly established, and clearly passed away. These dhammas have not existed before and have newly arisen. Having arisen, they dissolve instantly.' Thus did Sāriputta realize. Sāriputta is not attached to these dhammas, is not repelled by them, is not dependent on them, is not bound by them, is free from sense desire and is not associated with their opposite dhamma (namely the defilements). He abides with mind uncircumscribed. He realizes that 'There exists a greater liberation than this'. By repeated realization of this, Sāriputta is established in the belief that there is a greater liberation than this. (4)

"Again, bhikkhus, he concentrates on the concept 'Space is Infinite' and achieves and remains in the *Akāśānañcayatana jhāna*, where all forms of *rūpasaññā* have been completely

transcended, all forms of *patighasaññā* have vanished, and all in forms of *nānattasaññā* are not paid attention to. During attainment of this jhāna Sāriputta successively and discriminatively realized the following dhammas: one-pointedness of the perception of the plane of infinity of space, contact, sensation, perception, volition, consciousness, desire, determination, effort, mindfulness, equanimity and attention. These dhammas clearly arose in Sāriputta, were clearly established and clearly passed away. 'These dhammas have not existed before and have newly arisen. Having arisen, they dissolve instantly.' Thus did Sāriputta realize, Sāriputta is not attached to these dhammas, is not repelled by them, is not dependent on them, is not bound by them, is free from sense desire and is not associated with their opposite dhammas (namely, the defilements). He abides with mind uncircumscribed. He realizes that 'there exists a greater liberation than this'. By repeated realization of this, Sāriputta is established in the belief that 'there is a greater liberation than this. (5)

"Again, bhikkhus, Sāriputta completely passing beyond the *Ākāsānañcāyatana* jhāna, concentrates on the concept 'Consciousness is Infinite' and achieves and remains in the *Viññānañcāyatana* jhāna. During attainment of this jhāna, Sāriputta successively and discriminatively realized the following dhammas: one-pointedness of mind (relative to the perception of the plane of infinity of consciousness), contact, sensation, perception, volition, consciousness, desire, determination, effort, mindfulness, equanimity and attention. These dhammas clearly arose in Sāriputta, were clearly established and clearly passed away. 'These dhammas have not existed before and have newly arisen. Having arisen, they dissolve instantly.' Thus did Sāriputta realize. Sāriputta is not attached to these dhammas, is not repelled by them, is not dependent upon them, is not bound by them, is free from sense desire and is not associated with their opposite dhammas (namely, the defilements). He abides with mind uncircumscribed. He realizes that 'there exists a greater liberation than this.' By repeated realization of this, Sāriputta is established in the belief that there is a greater liberation than this. (6)

“Again, bhikkhus, he (Sāriputta), completely passing beyond the, *Viññānañcāyatana jhāna*, concentrates on the concept ‘Nothing is there’ and achieves and remains in the *Ākiñcaññāyatana jhāna*. During attainment of this Jhāna, Sāriputta successively and discriminatively realized the following dhammas: one-pointedness of mind (relative to the perception of the plane of nothingness), contact, sensation, perception, volition, consciousness, desire, determination, effort, mindfulness, equanimity and attention. These dhammas clearly arose in Sāriputta, were clearly established and clearly passed away. ‘These dhammas have not existed before and have newly arisen. Having arisen, they dissolve instantly.’ Thus did Sāriputta realized. Sāriputta is not attached to these dhammas, is not repelled by them, is not dependent upon them, is not bound by them, is free from sense desire and is not associated with their opposite dhammas (namely, the defilements). He abides with mind uncircumscribed. He realizes that ‘there exists a greater liberation than this.’ By repeated realization of this, Sāriputta is established in the belief that there is a greater liberation than this. (7)

95. Again, bhikkhus, completely passing beyond the *Ākiñcaññāyatana jhāna*, he achieves and remains in the *Nevasaññānāsaññāyatana jhāna*. Being endowed with mindfulness (in wisdom), Sāriputta rises from the attainment of that jhāna. Rising thus from the attainment of that jhāna, he meditates in their totality on the dhammas that have passed, that have ceased and that have dissolved, as ‘These dhammas have not existed before and have newly arisen. Having arisen, they dissolve instantly.’ Sāriputta is not attached to these dhammas, is not repelled by them, is not dependent upon them, is not bound by them, is free from sense desire and is not associated with their opposited dhammas (namely, the defilements). He abides with mind uncircumscribed. He realizes that ‘there exists a greater liberation than this’. By repeated realization of this, Sāriputta is established in the belief that there is a greater liberation than this. (8)

96. Again, bhikkhus, he (Sāriputta), completely passing beyond the *Nevasaññānāsaññāyatana jhāna*, achieves

and remains in the cessation of sensation and perception (*Nirodha-samāpatti*). For him, the outflows (intoxications) have ceased, by reason of realization of the Four Ariya Truths through Path-knowledge. Being endowed with mindfulness (in wisdom), Sāriputta rises from the attainment of cessation (of sensation and perception) and meditates in their totality on the dhammas that have passed, that have ceased and that have dissolved, as, 'These dhammas have not existed before and have newly arisen. Having arisen, they dissolve instantly.' Sāriputta is not attached to these dhammas, is not repelled by them, is not dependent upon them, is free from sense desire and is not associated with their opposite dhammas (namely, the defilements). He abides with mind uncircumscribed. He realizes that 'there exists a greater liberation than this' By repeated realization of this, Sāriputta is established in the belief that there is a greater liberation than this. (9)

97. "Bhikkhus, if it is desired to say of one that 'He is one who has attained to much practice of noble morality and has (thereby) crossed over and reached the other shore, that he has attained to much practice of noble concentration' and has (thereby) crossed over and reached the other shore, that he has attained to much practice of noble wisdom and has (thereby) crossed over and reached the other shore, that he has attained to freedom from the defilements and to much practice in the fruition of the last stage of the Path and has (thereby) crossed over and reached the other shore', it should properly be said only of Sāriputta. "Bhikkhus, if it is desired to say of one that 'he is the Buddha's son, born of his bosom and from his mouth, he has come into being for the sake of the Dhamma, he is the creation of the Dhamma, the heir of the Dhamma and not of material things, it should properly be said only of Sāriputta. "Bhikkhus, Sāriputta is one who can follow my example and turn the matchless wheel of the Dhamma that has been brought into being and turned by me". (Thus said the Bhagavā).

Thus did the Bhagavā delivered his discourse. The Bhikkhus rejoiced at and were delighted with the Bhagavā's words.

End of Anupada Sutta,
the First in this Vagga.

2. CHABBISODHANA SUTTA

Discourse on Six Ways of Testing Arahatsip

98. Thus have I heard:

Once the Bhagavā was residing at the Jetavana monastery of Anāthapindika in Sāvattī. Then the Bhagavā addressed the bhikkhus, saying: “Bhikkhus!” The Bhikkhus replied to the Bhagavā: “Venerable Sir!” The Bhagavā spoke thus:

Bhikkhus, in this Teaching a bhikkhu claims the attainment of arahatsip, saying, Rebirth is ended. The Noble practice of Purity has been accomplished. What is to be done (for the attainment of Magga Insight) has been done. Nothing else remains to be done (for such attainment). I know this.

Bhikkhus, the words of that bhikkhu should neither be approved nor rejected. Without approving or rejecting, you should question him thus: Friend, the bhagavā who knows all, who sees all, who is worthy of special veneration and who is perfectly self-enlightened, has taught well these four kinds of statements. Which are the four? They are: to speak of what is seen as seen, what is heard as heard, what is sensed as sensed, and what is cognized as cognized. Friend, these are the four kinds of statement taught well by the Bhagavā who knows all, who sees all, who is worthy of special veneration, and who is perfectly self-enlightened. Regarding these four kinds of statements, by knowing how and by seeing how, is the mind of the venerable one free from Clinging and released from āsavas?

Bhikkhus, the bhikkhu who is rid of āsavas, who has fulfilled Magga Practice, who has complete the task, who has laid down the burden (of the five khandhas), who has gained Arahattaphala, who has done away with the fetters binding him to existence, who has full knowledge, and who has a mind

liberated from kilesas, would answer in this way: 'Friend, with regard to what I see I do not cling to it, I do not reject it, I am not attached to it. I am not bound to it, I am not fettered to it, I do not associate with it, and I abide with a mind unrestricted by it. Friend, with regard to what I hear...p... Friend, with regard to what I sense ...p...Friend, with regard to what I cognize I do not cling to it, I do not reject it, I am not attached to it, I am not bound to it, I am not fettered to it, I do not associate with it, and I abide with a mind unrestricted by it. Friend, knowing thus and seeing thus, with regard to these four kinds of statements, my mind is freed from Clinging and is released from āsavas.

Bhikkhus, you should rejoice at the words of that bhikkhu and express satisfaction by saying, 'Good!' Having rejoiced at his words and having expressed satisfaction by saying 'Good', you should ask him a further question thus:

99. 'Friend, the Bhagavā who knows all, who sees all, who is worthy of special veneration, and who is perfectly self-enlightened, has taught well the five aggregates which are the objects of Clinging. Which are the five? They are: the aggregate of corporeality which is the object of clinging, the aggregate of sensation which is the object of clinging, the aggregate of perception which is the object of clinging, the aggregate of volitional activities which is the object of clinging, and the aggregate of consciousness which is the object of clinging. Friend, these are the five aggregates which are the objects of clinging taught well by the Bhagavā who knows all, who sees all, who is worthy of special veneration and who is perfectly self-enlightened. Regarding these five aggregates which are the objects of clinging, by knowing how, and by seeing how, is the mind of the venerable one freed from Clinging and released from āsavas?'

Bhikkhus, the bhikkhu who is rid of āsavas, who has fulfilled Magga Practice, who has completed the task, who has laid down the burden (of the five khandhas), who has gained Arahattaphala, who has done away with the fetters binding him to existence, who has full knowledge and who has a mind liberated from kilesas, would answer in this way 'Friend because

of the knowledge that corporeality lacks strength is subject to dissolution and is devoid of comfort, there is extinction, absence, cessation, renunciation of and release from adherence and clinging to corporeality, which forms the basis of, which is permeated by, and in which lies latent (demeritorious) thought thus: I know that my mind is liberated. Friend, because of the knowledge that sensation...p... Friend, because of the knowledge that perception ...p... Friend, because of the knowledge that volitional activities ...p... Friend, because of the knowledge that consciousness lacks strength, is subject to dissolution and is devoid of comfort, there is extinction, absence cessation, renunciation of and release from adherence and clinging to consciousness which forms the basis of which is permeated by, and in which lies latent (demeritorious) thought thus: I know that my mind is liberated. Friend, knowing thus and seeing thus, with regard to these five aggregates which are the objects of clinging, my mind is freed from Clinging and is released from āsavas.'

Bhikkhus, you should rejoice at the words of that bhikkhu and express satisfaction by saying, 'Good!' Having rejoiced at his words and having expressed satisfaction by saying, 'Good', you should asked him a further question thus:

100. 'Friend, the Bhagavā who knows all, who sees all, who is worthy of special veneration and who is perfectly self-enlightened has taught well the six elements. Which are the six? They are: the element of solidity, the element of fluidity and cohesion, the element of heat, the element of motion, the element of space¹ and the element of consciousness. Friend, these are the six elements taught well by the Bhagavā who knows all, who sees all, who is worthy of special veneration and who is perfectly self-enlightened.

'Regarding these six elements, by knowing how and by seeing how is the mind of the venerable one freed from Clinging and released from āsavas?'

1. the element of space (*ākāsa*) is explained as that which cannot be subjected to any making One cannot white on or put any mark on space, since space is void and empty. Corporeal or material particles that make up any space between them, though this may not be apparent naked eye.

Bhikkhus, the bhikkhu who is rid of āsavas, who has fulfilled Magga Practice, who has completed the task, who has laid down the burden (of the five khandhas), who has gained Arahattaphala, who has done away with the fetters binding him to existence, who has full knowledge, and who has a mind liberated from kilesa, would answer in this way: 'Friend, I do not take the element of solidity as Self, atta. Neither do I take factors dependent on the element of solidity as Self, atta. Because of extinction, absence, cessation, renunciation of and release from Clinging, which cause the mind to settle on, adhere to and lie latent in factors dependent on the element of solidity, I know that my mind is liberated. Friend, I do not take the element of fluidity and cohesion ...p... Friend, I do not take the element of heat ...p... Friend, I do not take the element of motion ...p... Friend, I do not take the element of space ...p... Friend, I do not take the element of consciousness as Self. Neither do I take factors dependent on the element of consciousness as Self. Because of extinction, absence, cessation, renunciation of and release from Clinging which cause the mind to settle on, adhere to and lie latent in factors dependent on the element of consciousness, I know that my mind is liberated. Friend, knowing thus and seeing thus, with regard to these six elements, my mind is freed from Clinging and released from āsavas.'

Bhikkhus, you should rejoice at the words of that bhikkhu and express satisfaction by saying, 'Good!' Having rejoiced at his words and having expressed satisfaction by saying, 'Good', you should ask him a further question thus:

101. 'Friend, the Bhagavā who knows all, who sees all, who is worthy of special veneration and who is perfectly self-enlightened, has taught well the six (pairs of) sense-bases, internal or external. Which are the six? They are: eye and visible object, ear and sound, nose and odour, tongue and taste, body and tangible object, mind and cognizable object. Friend, these are the six (pairs of) sense-bases, internal or external, taught well by the Bhagavā who knows all, who sees all, who is worthy of special veneration, and who is perfectly self-enlightened. Regarding these six (pairs of) sense-bases, by knowing how and by seeing how is the mind of the venerable one freed from Clinging and released from āsavas?

Bhikkhus, the bhikkhu who is rid of āsavas, who has fulfilled Magga Practice, who has completed the task, who has laid down the burden (of the five khandhas) who has gained Arahattaphala, who has done away with the fetters binding him to existence, who has fullknowledge, and who has a mind liberated from kilesas, would answer in this way:

‘Friend, regarding the eye, the visible object, the eye-consciousness, and the factors that are to be known together with eye-consciousness, there is extinction, absence, cessation, renunciation of and release from the desire, the attachment, the delight, the craving and the adherence and clinging to them, which form the basis of which are permeated by, and in which lies latent (demeritorious) thought; thus I know that my mind is liberated. Friend, regarding the ear, the sound, the ear-consciousness ...p...Friend, regarding the nose, the odour, the nose-consciousness,...p...Friend, regarding the tongue, the taste, the tongue-consciousness...p...Friend, regarding the body, the tangible object, the body-consciousness...p...Friend, regarding the mind, the cognizable object, the mind-consciousness and the factors that are to be known together with the mind-consciousness, there is extinction, absence, cessation, renunciation of and release from the desire, the attachment, the delight, the craving, and the adherence and clinging to them, which form the basis of, which are permeated by, and in which lies latent (demeritorious) thought; thus I know that my mind is liberated. Friend, knowing thus and seeing thus with regard to these six (pairs of) sense-bases, internal and external, my mind is freed from Clinging and released from āsavas.

Bhikkhus, you should rejoice at the words of that bhikkhu and express satisfaction by saying ‘Good!’ Having rejoiced at his words and having expressed satisfaction by saying, ‘Good’, you should ask him a further question thus:

102. ‘With respect to one’s own body as well as another’s which has consciousness, and with respect to all material objects, by knowing how and by seeing how has the venerable one given up the concept, ‘my Self, mine and I’?

Bhikkhus, the bhikkhu who is rid of āsavas, who has fulfilled Magga Practice, who has completed the task, who has

laid down the burden (of the five khandhas), who has gained Arahattaphala, who has done away with the fetters binding him to existence, who has full knowledge, and who has a mind liberated from kilesas, would answer in this way: 'Friend, I did not 'know and I did not 'see' while I was in my former lay life. The Tathāgata or disciple of the Tathāgata taught me the dhamma. On hearing the dhamma I develop faith in the Tathāgata. When faith is thus developed, I consider thus:

“Confined is the life of a householder; it is a path laden with dust (of defilement). A samaṇa's life is like an open plain. Difficult it is for a layman to pursue the Noble Practice in all its fullness, in all its purity, like a polished conch. Now, it were better for me to shave off my hair and beard, don the bark-dyed robe, renounce hearth and home, and become a recluse leading the homeless life.”

‘Afterwards, I gve up my wealth, great or small leaving my relatives, be they few or be they many shaved off my hair and beard, donned the bark-dyed robe, renounced hearth and home, and became a recluse leading the homeless life.

‘Having entered the Order, I observed the precepts and the rule of life of bhikkhus. I abandoned all thoughts of taking life and abstained from destruction of life, setting aside the stick and sword, ashamed to do evil, I was compassionate and dwelt with solicitude for the welfare of all living beings.

‘I abandoned all thoughts of taking what was not given and abstained from taking what was not given. I accepted only what was given, wishing to receive only what I was given. I established myself in purity by abstaining from committing theft.

‘I abandoned all thoughts of leading a life of unchastity and practised chastity, remaining virtuous and abstinent from sexual intercourse, the practice of lay people.

‘I abandoned all thoughts of telling lies and abstained from telling lies, speaking only the truth, combining truth with truth, remaining steadfast (in truth), trustworthy and not deceiving.

‘I abandoned all thoughts of slandering and abstained from slander. Hearing things from these people I did not relate them to those people to sow the seed of discord among them. Hearing things from those people I did not relate them to these people to sow the seed of discord among them. I reconciled those who were at variance. I encouraged those who are in accord. I delighted in unity, loved it and rejoiced in it. I spoke to create harmony.

‘I abandoned all thoughts of speaking harshly and abstained from harsh speech. I spoke only balmeless words, pleasing to the ear, affectionate, going to the heart, courteous, pleasing to many and heartening to many.

‘I abandoned all thoughts of talking frivolously and abstained from frivolous talk. My speech was appropriate to the occasion, being truthful, beneficial, consistent with the Doctrine and the Discipline, memorable, timely and opportune, with reasons, confined within limits and conducive to wealfare.

‘I abstained from destroying all seeds and vegetation.

‘I took only one meal a day, not taking food at night and fasting after mid-day.

‘I abstained from dancing, singing, enjoying music and watching (entertainments) that is a stumbling block to the attainment of morality.

‘I abstained from wearing flowers, using perfumes and anointing with unguents.

‘I abstained from the use of high and luxurious beds and seats.

‘I abstained from the acceptance of gold and silver.

‘I abstained from the acceptance of uncooked cereals.

‘I abstained from the acceptance of uncooked meat.

‘I abstained from the acceptance of women and maident.

‘I abstained from the acceptance of male and female slaves.

‘I abstained from the acceptance of goats and sheep.

‘I abstained from the acceptance of chickens and pigs.

‘I abstained from the acceptance of elephant cattle, horses and mares.

‘I abstained from the acceptance of cultivated or uncultivated land.

‘I abstained from acting as messenger or courier.

‘I abstained from buying and selling.

‘I abstained from using false weights and measures and counterfeits.

‘I abstained from such dishonest practices as bribery, cheating and fraud.

‘I abstained from maiming, murdering, holding persons in captivity, committing highway robbery plundering villages and engaging in dacoity.

‘I remained contented with robes just sufficient to protect my body and with food just sufficient to sustain me. Wherever I went, I carried with me only my requisists. Just as a winged bird, wherever it flies, flies only with its burden of wings, so too I was contented with my robes that protect my body and with the food that sustained me; wherever I went I properly carried with me only my requisites. Thus fully equipped with this group of noble morality, I enjoyed blameless happiness within my self.

103. ‘Whenever I saw a visible object with the eye, I did not take in its characteristics (such as male or female), nor its secondary details (such as expression or behaviour). If the faculty of sight was left unguarded, such depraved states of mind as covetousness and dissatisfaction stemming from that would overpower me as I failed to control my senses. So I applied myself to the task of restraining my faculty of sight, kept watch on it, and gained control over it.

‘Whenever I heard a sound with the ear...p...

‘Whenever I smelled an odour with the nose ...p...

‘Whenever I tasted a flavour with the tongue ...p...

‘Whenever I made contact with the body ...p...

‘Whenever I cognized a mind-object with the mind, I did not take in its characteristics (such as pleasing or unpleasing), not its secondary details. If the faculty of mind was left unguarded, such depraved states of mind as covetousness and dissatisfaction stemming from that would overpower me as I failed to control my senses. So I applied myself to the task of restraining my faculty of mind, kept watch on it, and gained control over it.

And I, endowed with this noble control of the sense faculties, enjoyed within myself happiness unalloyed (with defilements of the mind).

‘I kept myself completely aware, in moving forward or back, kept myself completely aware, in looking forward or sideways; kept myself completely aware, in bending or stretching my limbs; kept myself completely aware, in carrying or wearing the great robe (i.e., double-layered robe), alms-bowl and other two robes; kept myself completely aware, in eating, drinking, chewing and savouring (food and beverages); kept myself completely aware, in urinating and defacating; kept myself completely aware, in walking, standing, sitting, falling asleep, waking, speaking and observing silence.

‘Then I, endowed with this noble group of moral precepts, this noble contentedness, this noble self-control, and this noble mindfulness and clear comprehension, chose for habitation a lonely spot in the woods or at the foot of a tree on a hillside, or in gully, or in a mountain cave, or in a cemetery, or in a thicket or on an open plain, or on a heap of straw.

‘Returning from the round of alms and having had my meal, I sat down cross-legged and upright and established mindfulness in meditation. Then I dissociated my self from coveting the world (i.e., of the five aggregates which are the objects of Clinging) and abided with my mind free from covetousness, thereby cleansing myself of covetousness altogether. I dissociated myself from ill will, abided with my mind free from ill will and developed goodwill towards all living beings, thereby cleansing myself of ill will altogether. I dissociated myself from sloth and torpor, abided with my mind free from sloth and torpor with clear perception, mindfulness and comprehension, thereby cleansing myself of sloth and torpor altogether. I dissociated myself

from restlessness and worry and abided with my mind in calmness and developed inner peace, thereby cleansing myself of restlessness and worry altogether. I dissociated myself from doubt, abided with my mind free from doubt, and did not answer (in my faith) in meritorious dhammas, thereby cleansing myself of doubt altogether.'

104. 'Having got rid of these five *nīvaraṇas*, hindrances, that cause defilement of the mind and the weakening of wisdom, and having become detached from sensual pleasures and demeritorious factors, I entered upon and abided in the first *jhāna* which has *vitakka* (initial application of mind) and *vicāra* (sustained application of mind) and which has *pīti* (delightful satisfaction) and *sukha* (bliss) born of detachment from the *nīvaraṇas*, hindrances.

'Having got rid of *vitakka* and *vicāra*, I entered upon and abided in the second *jhāna*, with internal tranquillity, with enhancement of one-pointedness of mind, devoid of *vitakka* and *vicāra*, but with *pīti* and *sukha* born of concentration...p... abided in the third *jhāna*...p...abided in the fourth *jhāna*.

When the settled mind has thus become perfectly pure, cleansed, unsullied, uncontaminated, malleable, ready for application, firm and imperturbable, I directed it towards (attainment of) *Asavakkhaya ñāṇa*, the Insight which uproots the *āsavas*.

'I knew fundamentally and truly: "This is *dukkha*"; I knew fundamentally and truly: "This is the cause of *dukkha*"; I knew fundamentally and truly: "This is the extinction of *dukkha*"; I knew fundamentally and truly: "This is the practice leading to the extinction of *dukkha*"; I knew fundamentally and truly: "These are the *āsavas*"; I knew fundamentally and truly: "This is the *āsavas*"; I knew fundamentally and truly: "This is the extinction of the *āsavas*"; I knew fundamentally and truly: "This is the practice leading to the extinction of the *āsavas*". Knowing thus and seeing thus, my mind became liberated from *kāmāsava*, the defilement of sense-desire, *bhāvasava*, the defilement of hankering after (better) existence, and *avijjāsava*, the defilement

of ignorance of the Four Ariya Truths. When (the mind was thus) liberated the occurred the knowledge “it is liberated”. I knew “Rebirth is ended; the Noble Practice of Purity has been accomplished; what is to be done (for the attainment of Magga Insight) has been done; nothing else remains to be done (for such attainment)”.

‘With respect to one’s own body as well as another’s which has consciousness, and with respect to all material objects, by knowing thus and by seeing thus I have given up the concept, “my Self, Mine and I”.’

Bhikkhus, you should rejoice at the words of that bhikkhu and express satisfaction by saying, ‘Good!’ Having rejoiced at his words and having expressed satisfaction by saying ‘Good!’ Having rejoiced at his words and having expressed satisfaction by saying ‘Good!’, you should acclaim thus: ‘Friends! It is of benefit, a great benefit to us in having the chance to see such a personage as the venerable one among the companions in the practice of the dhamma’.

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

End of the Chabbisodhana Sutta
The Second in this Vagga.

3. SAPPURISA SUTTA

Discourse on the Dhamma of the Virtuous Person

105. Thus have I heard:

Once the Bhagavā was residing at the monastery of Anāthapiṇḍika in Sāvatthī. On that occasion the Bhagavā addressed the bhikkhus, saying, “Bhikkhus” and the bhikkhus responded “Venerable Sir”. The Bhagavā said thus: “I am going to discourse to you on the dhamma of the virtuous person and the dhamma of the evil person. Listen and bear it in mind well”. “Very well, Venerable Sir” replied the bhikkhus. The Bhagavā then said thus: “Bhikkhus, what is the dhamma of the evil person? Bhikkhus, in this world, an evil person of noble lineage enters bhikkhuhood. He reflects thus: I am a bhikkhu of noble lineage. The other bhikkhus are not of noble lineage” That bhikkhu lauds himself for his noble lineage and disparages others. Bhikkhus, this is the dhamma of evil persons Bhikkhus, the virtuous person reflects thus: “One does not gain extinction of greed, hatred and bewilderment on the score of one's noble lineage. A bhikkhu, though not of noble lineage, practises the appropriate supramundane dhammas, practises so as to deserve respect and in accordance with the dhamma. Among the bhikkhus, that bhikkhu of good practice deserves to be venerated and praised.” That bhikkhu concerns himself only with practice, does not laud himself for his noble lineage and does not disparage others. Bhikkhus, this is the dhamma of virtuous persons”. (1).

Again, bhikkhus, the evil person enters bhikkhuhood from a family that is great ...p... family that possesses much wealth ...p... family that possesses valuable property. That bhikkhu reflects thus: “I am a bhikkhu from a family that possesses

valuable property, the other bhikkhus are not from a family that possesses valuable property”. That bhikkhu lauds himself for his lineage from a family that possesses valuable property and disparages others. Bhikkhus, this is the dhamma of evil persons. Bhikkhus, the virtuous person reflects thus: “One does not gain extinction of greed, hatred and bewilderment on the score of one's possession of valuable property. A bhikkhu, though he has not entered the bhikkhuhood from a family that possesses valuable property, practises the appropriate supramundane dhammas, practices so as to deserve respect and in accordance with the dhamma. Among those bhikkhus, that bhikkhu of good practise deserves to be venerated. Among those bhikkhus, that bhikkhu of good practise deserves to be praised”. That bhikkhu concerns himself only with practice, does not laud himself for possession of valuable property and does not disparage others. Bhikkhus, this is the dhamma of virtuous persons. (2-4)

106. Again, bhikkhus, the evil person is distinguished and has many followers. That person reflects thus: “I am distinguished and have many followers. Other bhikkhus are not distinguished and do not have many followers”. That person lauds himself for being distinguished, for having many followers and disparages others. Bhikkhus, this is the dhamma of evil persons. Bhikkhus, the virtuous person reflects thus: “One does not gain extinction of greed, hatred and bewilderment on the score of being distinguished. A bhikkhu, though he is not distinguished and does not have many followers, practises the appropriate supramundane dhammas, practises so as to deserve respect and in accordance with the dhamma. Among the bhikkhus that bhikkhu of good practice deserves to be venerated. Among those bhikkhus that bhikkhu of good practice deserves to be praised”. That bhikkhu, concerns himself only with practise, does not laud himself for being distinguished and does not disparage others. Bhikkhus, this is the dhamma of virtuous persons. (5)

Again, bhikkhus, the evil person receives robes, alms-food, monastic dwellings and medicinal requisites for use in sickness. That bhikkhu reflects thus: “I am the recipient of robes,

alms-food, monastic dwellings and medicines and medicinal requisites for use in sickness; the other bhikkhus do not receive robes, alms-food, monastic dwellings and medicines and medicinal requisites for use in sickness. That bhikkhu lauds himself for being the recipient (of the above mentioned bhikkhu requisites) and disparages others. Bhikkhus, this is the dhamma of evil persons.

Bhikkhus, the virtuous person reflects thus: “one does not gain extinction of greed, hatred and bewilderment by multiplicity of acquisitions. A bhikkhu, although he does not receive robes, alms-food, monastic dwelling and medicines and medicinal requisites for use in sickness, practises the appropriate supramundane dhammas, practises so as to deserve respect and in accordance with the dhamma. Among the bhikkhus, that bhikkhu of good practise deserves to be venerated and praised”. That bhikkhu concerns himself only with practice, does not laud himself for multiplicity of acquisitions and does not disparage others. Bhikkhus, this is the dhamma of virtuous persons. (6)

Again, bhikkhus, the evil person who has much learning reflects thus: “I have much learning, the other bhikkhus do not have much learning”. That bhikkhu lauds himself for having much learning and disparages others. Bhikkhus this is the dhamma of evil persons. Bhikkhus, the virtuous person reflects thus: “One does not gain extinction of greed, hatred and bewilderment by having much learning. A bhikkhu, although he does not have much learning practises the appropriate supramundane dhammas, practises so as to deserve respect and in accordance with the dhamma. Among the bhikkhus, that bhikkhu of good practice deserves to be venerated and praised”. That bhikkhu concerns himself only with practice, does not laud himself for having much learning and does not disparage others. Bhikkhus, this is the dhamma of virtuous persons. (7)

Again, bhikkhus, the evil person is learned in the rules of discipline for the bhikkhus. That bhikkhu reflects thus: “I am learned in the rules of discipline for the bhikkhus, the other bhikkhus are not”. That bhikkhu lauds himself for being learned in the rules of discipline for the bhikkhus and disparages others.

Bhikkhus, this is the dhamma of evil persons. Bhikkhus, the virtuous person reflects thus: “One does not gain extinction of greed, hatred and bewilderment by being learned in the rules of discipline for the bhikkhus, A bhikkhu although he is not learned in the rules of discipline for the bhikkhus practises the appropriate supramundane dhammas, practises so as to deserve respect and in accordance with the dhamma. Among the bhikkhus that bhikkhu of good practice deserves to be venerated and that bhikkhu deserves to be praised”. That bhikkhu concerns himself only with practice, does not laud himself for being learned in the rules of discipline for the bhikkhus and does not disparage others. Bhikkhus, this is the dhamma of virtuous persons. (8)

Again, bhikkhus, the evil person can discourse well. That bhikkhu reflects thus: “I can discourse well, the other bhikkhus cannot”. That bhikkhu lauds himself for being able to discourse well and disparages others. Bhikkhus this is the dhamma of the evil persons. Bhikkhus the virtuous person reflects thus: “One does not gain extinction from greed, hatred and bewilderment by being able to discourse well. A bhikkhu, although he cannot discourse well, practises the appropriate supramundane dhammas, practises so as to deserve respect and in accordance with the dhamma. Among the bhikkhus, that bhikkhu of good practice deserves to be venerated, and that bhikkhu deserves to be praised”. That bhikkhu concerns himself only with practice, does not laud himself for being able to discourse well and does not disparage others. Bhikkhus, this is the dhamma of virtuous persons. (9)

107. Again bhikkhus, the evil person observes the ascetic practice of forest dwelling. He reflects: “I observe the ascetic practice of forest dwelling, the other bhikkhus do not”. That bhikkhu lauds himself on the score of his observing the ascetic practice of forest dwelling and disparages others. Bhikkhus, this is the dhamma of evil persons. Bhikkhus, the virtuous person reflects thus: “One does not gain extinction of greed, hatred and bewilderment by observing the ascetic practice of forest dwelling. A bhikkhu, although not observing the ascetic practice of forest dwelling, practices the appropriate supramundane

dhammas, practises so as to deserve respect and in accordance with the dhamma. Among the bhikkhus, that bhikkhu of good practices deserves to be venerated and that bhikkhu deserves to be praised". That bhikkhu concerns himself only with practice, does not laud himself for observing the ascetic practice of forest dwelling and does not disparage others. Bhikkhus, this is the dhamma of virtuous persons. (10)

Again bhikkhus, the evil person observes the ascetic practice of wearing robes made out of rags collected from a dust heap. He reflects thus: "I observe the ascetic practice of wearing robes made out of rags, the other bhikkhus do not". That bhikkhu lauds himself for wearing robes made out of rags and disparages others. Bhikkhus, this is the dhamma of evil persons. Bhikkhus, the virtuous person reflects thus: "One does not gain extinction of greed, hatred and bewilderment by observing the ascetic practice of wearing robes made out of rags. A bhikkhu, though not observing the ascetic practice of wearing robes made out of rags, practices the appropriate supramundane dhammas, practices so as to deserve respect and in accordance with the dhamma. Among those bhikkhus, that bhikkhu of good practice deserves to be venerated and that bhikkhu of good practice deserves to be praised". That bhikkhu concerns himself only with practice, does not laud himself for observing the ascetic practice of wearing robes made out of rags and does not disparage others. Bhikkhus, this is the dhamma of virtuous persons. (11)

Again, bhikkhus, the evil person observes the ascetic practice of taking only, food one receives from the alms-round. That bhikkhu reflects thus: "I observe the ascetic practice of taking only, food one receives on the alms-round, but the others do not". That bhikkhu lauds himself for taking only, food one receives on the alms round and disparages others. Bhikkhus, this is the dhamma of evil persons. Bhikkhus, the virtuous person reflects thus: "One does not gain extinction of greed, hatred and bewilderment by observing the ascetic practice of taking only food one receives on the alms round. A bhikkhu, although he does not observe the ascetic practice of taking only, food one receives on the alms round, practises the appropriate supramundane dhammas, practices so as to deserve respect and in accordance

with the dhamma. Among those bhikkhus, that bhikkhu of good practice deserves to be venerated and deserves to be praised”. That bhikkhu, concerns himself only with practice, does not laud himself for observing the ascetic practice of taking only, food one receives on the alms-round and does not disparage others. Bhikkhus, this is the dhamma of virtuous persons. (12)

Again, bhikkhus, the evil person observes the ascetic practice of living under a tree. That bhikkhu reflects thus: “I observe the ascetic practice of living under a tree, the other bhikkhus do not”. That bhikkhu lauds himself for observing the ascetic practice of living under a tree and disparages others. Bhikkhus, this is the dhamma of evil persons. Bhikkhus, the virtuous bhikkhu reflects thus: “One does not gain extinction of greed, hatred and bewilderment by observing the ascetic practice of living under a tree. A bhikkhu, although he does not observe the ascetic practice of living under a tree, practices the appropriate supramundane dhammas, practices so as to deserve respect and in accordance with the dhamma. Among those bhikkhus, that bhikkhu of good practice deserves to be venerated and deserves to be praised”. That bhikkhu concerns himself for observing the ascetic practice of living under a tree and does not disparage others. Bhikkhus, this is the dhamma of virtuous persons. (13)

Again, bhikkhus, the evil person observes the ascetic practice of living in a cemetery ...p... observes the ascetic practice of living in the open ...p... observes the ascetic practice of staying only in a sitting position and never lying down, observes the ascetic practice of being contented with whatever seat is being offered ...p... observes the ascetic practice of eating at one sitting only. That bhikkhu reflects thus: “I observe the ascetic practice of eating at one sitting only, the other bhikkhus do not”. That bhikkhu lauds himself for observing the ascetic practice of eating at one sitting only and disparages others. Bhikkhus, this is the dhamma of evil persons.

Bhikkhus, the virtuous person reflects thus: “One does not gain extinction of greed, hatred and bewilderment by observing the ascetic practice of eating at one sitting only. A bhikkhu, although he does not observe the ascetic practice of eating at one sitting only, practices the appropriate supramundane dhammas, practises so as to deserve respect and in accordance with the dhamma. Among those bhikkhus that bhikkhu of good practice deserves to be venerated and that bhikkhu deserves to be praised”. That bhikkhu concerns himself only with practice, does not laud himself for observing the ascetic practice of eating at one sitting only and does not disparage others. Bhikkhus, this is the dhamma of virtuous persons. (14-18)

108. Again bhikkhus, the evil person being detached from sensual pleasures and demeritorious factors abides in the first jhāna, which is accompanied by initial application of the mind, sustained application of the mind, delightful satisfaction and bliss, born of detachment from hindrances”. That bhikkhu reflects thus: “I have attained the first jhāna, the other bhikkhus have not”. That bhikkhu lauds himself for attainment of the first jhāna and disparages others.

Bhikkhus, the virtuous person reflects thus: “The Bhagavā teaches to avoid craving for the first jhāna that has been attained. That first jhāna arises through conditions other than those commonly thought of.” That bhikkhu ~~con~~cerns himself only with avoidance of craving for the first jhāna that has been attained and does not disparage others. Bhikkhus, this is the dhamma of virtuous persons. (19)

Again bhikkhus, the evil person having got rid of vitakka and vicara attains the second jhāna, accompanied by internal tranquility with enhancement of one pointedness of mind, devoid of vitakka and vicara, with piti and sukha born of concentration, attains the third jhāna ...p... attains the fourth jhāna. That bhikkhu reflects thus: “I have attained to the fourth jhāna, the other

bhikkhus have not”. That bhikkhu lauds himself for the attainment of the fourth jhāna and disparages others. Bhikkhus, this is the dhamma of evil persons.

Bhikkhus, the virtuous person reflects thus: ‘The Bhagavā teaches to avoid craving for the attainment of the fourth jhāna. That fourth jhāna arises through conditions other than those commonly thought of.’ That bhikkhu concerns himself only with avoidance of craving, does not laud himself for attainment of the fourth jhāna and does not disparage others. Bhikkhus, this is the dhamma of virtuous persons. (20-22)

Again bhikkhus, the evil person concentrates on the concept ‘Space is Infinite’ achieves and remains in the akasanācāyatana jhāna, where all forms of rūpasaññā have been completely transcended, all forms of patigasaññā have vanished and all forms of nānattasaññā are not paid attention to. That bhikkhu reflects thus: “I have attained to the jhāna of ‘Space is Infinite’, the other bhikkhus have not”. That bhikkhu lauds himself for attainment of the jhāna of ‘Space is Infinite’ and disparages others. Bhikkhus, this is the dhamma of evil persons. Bhikkhus, the virtuous person reflects thus: “The Bhagavā teaches to avoid craving for the attainment of the jhāna ‘Space is Infinite’. That jhāna ‘Space is Infinite’ arises through conditions other than those commonly thought of. That bhikkhu concerns himself only with the avoidance of craving, does not laud himself for attainment of the jhāna ‘Space is Infinite’ and does not disparage others. Bhikkhus, this is the dhamma of virtuous persons. (23)

Again bhikkhus, the evil person, completely passing beyond the ākāśānañcāyatana jhāna, that bhikkhu concentrates on the concept ‘Consciousness is Infinite’ and achieves and remains in the vinnanācāyatana jhāna. That bhikkhu reflects thus: “I have attained the jhāna of ‘Consciousness is Infinite’, the other bhikkhus have not”. That bhikkhu lauds himself on attainment of the jhāna of ‘Consciousness is Infinite’ and disparages others. This is the dhamma of evil persons. The virtuous person reflects thus: “That Bhagavā teaches to avoid craving for the attainment

of the jhāna 'Consciousness is Infinite'. That jhāna of 'Consciousness is Infinite' arises through conditions other than those commonly thought of'. That bhikkhu concerns himself with the avoidance of craving, does not laud himself for attainment of the jhāna of 'Consciousness is Infinite', and does not disparage others. Bhikkhus, this is the dhamma of virtuous persons. (24)

Again bhikkhus, the evil person completely passing beyond the viññanañcayatana jhāna, that bhikkhu concentrates on the 'Concept of Nothingness' and achieves and remain in the akiñcaññayatana jhāna. That bhikkhu reflects thus: "I have attained to the jhāna of 'Concept of Nothingness', the other bhikkhus have not". That evil bhikkhu lauds himself for attainment of the jhāna of 'Concept of Nothingness' and disparages others. This is the dhamma of evil persons. Bhikkhus, the virtuous person reflects thus: "The Bhagavā teaches to avoid craving for the attainment of the jhāna of 'Concept of Nothingness'. That jhāna of the 'Concept of Nothingness' arises through conditions other than those commonly thought of'. That bhikkhu concerns himself only with avoidance of craving, does not laud himself for attainment of the jhāna of 'Concept of Nothingness' and does not disparage others. This is the dhamma of virtuous persons. (25)

Again bhikkhus, the evil person, completely passing beyond the akiñcaññāyatana jhāna, achieves and remains in the jhāna of neither perception nor non-perception (nevasannasaññāyatanajāna) That bhikkhu reflects thus: "I have attained to the jhāna of the sphere of neither perception nor non-perception, the other bhikkhus have not. That evil bhikkhu lauds himself for the attainment of the jhāna of the sphere of 'Neither perception nor non-perception' and disparages others. Bhikkhus this is the dhamma of evil persons. Bhikkhus, the virtuous person reflects thus: "The Bhagavā teaches the avoidance of craving for the attainment of the jhāna of the sphere of 'Neither perception nor

non-perception'. That jhāna of the sphere of 'Neither perception nor non-perception' arises through conditions other than those commonly thought of". That bhikkhu concerns himself only with avoidance of craving, does not laud himself on attainment of the jhāna of the sphere of 'Neither perception nor non-perception and does not disparage others. Bhikkhus this is the dhamma of virtuous persons. (26)

Again bhikkhus, the virtuous person completely passing beyond the nevasaññānāsaññāyatana jhāna, he achieves and remains in the cessation of sensation and perception (nirodhasamāpatti). That bhikkhu owing to his Magga Insight is not confused as to any person, as to any place and as to any object, and has exhausted the intoxicants (āsavas). Thus said the Bhagavā. Those bhikkhus rejoiced and were delighted with the Bhagavā's words.

End of Sappurisa Sutta,

The Third in this Vagga.

4. SEVITABBĀSEVITABBA SUTTA

Discourse on the Dhamma that Should Be resorted to, and
the Dhamma that Should Not be Resorted to

109. Thus have I heard:

Once the Bhagavā was staying at the Jetavana monastery of Anāthapindika in Savatthi. On that occasion the Bhagavā addressed the bhikkhus as “Bhikkhus”. The bhikkhus responded by saying “Venerable Sir”. The Bhagavā then said: “Bhikkhus, I am going to discourse to you on the dhamma that should be resorted to and the dhamma that should not be. Listen and bear it in mind well. I shall speak”. “Let it be so, Venerable Sir”, the bhikkhus replied. The Bhagavā then said thus:-

“Bhikkhus, I teach two kinds of bodily behaviour-one that should be resorted to and the other that should not be, each kind being different from the other. Bhikkhus, I teach two kinds of verbal behaviour- one that should be resorted to and the other that should not be, each kind being different from the other. Bhikkhus, I teach two kinds of mental behaviour-one that should be resorted to and the other that should not be, each kind being different from the other. Bhikkhus, I teach two kinds of arising of thought one that should be resorted to and the other that should not be, each kind being different from the other. Bhikkhus, I teach two kinds of having preception one that should be resorted to and the other that should not be, each kind being different from the other. Bhikkhus, I teach two kinds of acquisition of khandā-one that should be resorted to and the other that should not be, each kind being different from the other.” (Thus said the Bhagavā).

On the Bhagavā saying thus, Venerable Sāriputta spoke as follows: “Venerable Sir”, what the Bhagavā has discoursed briefly on this dhamma, without explaining its meaning at length. I understand its meaning at length thus.

How Venerable Sāriputta understood

110. “Bhikkhus, I teach two kinds of bodily behaviour—one that should be resorted and the other that should not be, each kind being different from the other”. Thus has the Bhagavā taught. With reference to what has the Bhagavā spoken those words? Venerable Sir, bodily behaviour as tends to increase demeritorious dhammas and decrease meritorious dhammas for the person who resorts to it, should not be resorted to. Venerable Sir, such bodily behaviour as tends to decrease demeritorious dhammas and increases meritorious dhammas for the person who resorts to it, should be resorted to.

111. Venerable Sir, which kind of bodily behaviour tends to increase demeritorious dhammas and decrease meritorious dhammas for the person who resorts to it? Venerable Sir, in this world there are some persons who are in the habit of taking life, who are brutal, whose hands are stained with blood, who are bent on hurting others, who are lacking in kindness to beings, who are used to taking what is not given, who are prone to take, with intent to steal, other people's possessions and buildings, either in the village or in the countryside, who are wont to indulge in sexual misconduct, who are given to having sexual union with women under the care of mother, or father or both, elder brother or younger brother, elder sister or younger sister, relatives or kinsfolk, fellow-practisers of the dhamma, who are married or “to whom penalty is attached” or even women who have been garlanded in betrothal. Venerable Sir, for the person who resorts to such bodily behaviour, demeritorious dhammas increase and meritorious dhammas decrease.

Venerable Sir, which kind of bodily behaviour tends to decrease demeritorious dhammas? Venerable Sir, in this world there are some persons who have given up taking of life and who abstain from taking of life, who lay down the stick and the weapon, who have a sense of shame (to do evil), who have compassion and who abide constantly attending to the welfare of all beings. They have given up taking what is not given and abstain from taking what is not given. They are not prone to take, with intent to steal, other people's possessions or buildings either in the village or in the countryside. They have given up indulging in wrongful sexual misconduct and are not given to having sexual union with women under the care of mother or father or both, elder brother or younger brother, elder sister or younger sister, relatives or kinsfolk, fellow- practisers of the dhamma or who are married or "to whom penalty is attached" or even women who have been garlanded in betrothal. Venerable Sir, for the person who resorts to such bodily behaviour, demeritorious dhammas decrease and meritorious dhammas increase. "Bhikkhus, I teach two kinds of bodily behaviour-one that should be resorted to and the other that should not be, each kind being different from the other". Thus has the Bhagavā taught with these words which have reference to what has been said (above).

"Bhikkhus, I teach two kinds of verbal behaviour... one that should be resorted to and the other that should not be, each kind being different from the other". Thus has the Bhagavā taught. With reference to what has the Bhagavā spoken these words? Venerable Sir, such verbal behaviour as tends to increase demeritorious dhammas and decrease meritorious dhammas for the person who resorts to it, should not be resorted to. Venerable Sir, such verbal behaviour as tends to decrease demeritorious dhammas and increase meritorious dhammas for the person who resorts to it, should be resorted to.

112. Venerable Sir, which kind of verbal behaviour tends to increase demeritorious dhammas and decrease meritorious dhammas for the person who resorts to it? Venerable Sir, in this

world there are some persons who are in the habit of telling lies. A person who is brought before an assembly or a gathering, before relatives or committees or ruling class, is asked to testify as a witness. That person testifies that he knows what he does not, or that he does not know what he does, that he sees what he does not, or that he does not see what he does. Thus does that person tell lies for his own sake or for the sake of another, or for a material consideration however slight. He indulges in slanderous speech. He carries tales from one person to another so as to bring about disharmony between the two. Thus does he act to divide those who are united and to promote division between people. He delights in, enjoys and likes division between people and utters words that tend to divide people. His speech is harsh and grating, tends to pain the ears of others. It has the effect of hurting others, is associated with anger and detracts from sobriety and dignity. He indulges in speech that is vain, inopportune, untrue, not associated with advantage or with the dhamma or with discipline. He is used to speaking at inopportune moments, irrelevantly and indiscriminately. His speech is not associated with wellbeing and not worthy of taking to heart. Venerable Sir, for the person who resorts to such verbal behaviour demeritorious dhammas increase and meritorious dhammas decrease.

Venerable Sir, which kind of verbal behaviour tends to decrease demeritorious dhammas and increase meritorious dhammas for the person who resorts to it. Venerable Sir, in this world there are some persons who have given up telling lies abstains from telling lies. A person is brought before an assembly or a gathering, before relatives or committees or ruling class, is asked to testify as a witness. That person testifies that he does not know what he does not, or that he knows what he does, or that he does not see what he does not, or that he sees what he does. That person does not tell lies for his own sake or for the sake of another, or for a material consideration however slight.

He has given up slanderous speech and abstains from slanderous speech. He does not carry tales from one person to another so as to bring about disharmony between the two. He speaks to unite people who are divided. He promotes unity between people. He delights in, enjoys and likes unity between people and utters words that tend to unite people. He has given up harsh speech and abstains from harsh speech. He utters words that are free from reproach, that please the ear, that are lovable and that delights the heart, that are polite, liked by the many and pleasing to many. He has given up vain talk and abstains from it. He speaks only at opportune moments, only what is true, what is advantageous, what is associated with the dhamma and with discipline. At opportune moments, he speaks relevantly and with discrimination, what is associated with wellbeing and what should be taken to heart. Venerable Sir, for the person who resorts to such verbal behaviour, demeritorious dhammas decrease and meritorious dhammas increase. "Bhikkhus, I teach two kinds of verbal behaviour...one that should be resorted to and the other that should not be, each kind being different from the other". Thus has the Bhagavā taught, with these words which have reference to what has been said (above).

"Bhikkhus, I teach two kinds of mental behaviour----one that should be resorted to and the other that should not be, each kind being different from the other". Thus has the Bhagavā taught with these words. With reference to what, has the Bhagavā spoken these words? Venerable Sir, such mental behaviour as tends to decrease demeritorious dhammas and and increase meritorious dhammas should be resorted to.

113. Venerable Sir, which kind of mental behaviour tends to increase demeritorious dhammas and decrease meritorious dhammas? Venerable Sir, in this world, there are some persons who are full of covetousness, who covet other people's possessions and buildings thinking, 'It would be well if another's property were mine'. Such a person is also full of ill-will. He is possessed of a mind with destructive tendencies, wishing 'It

would be well if these persons died or were killed, cut up or destroyed, or if none of their wishes were fulfilled'. Venerable Sir for the person who resorts to such mental behaviour, demeritorious dhammas increase and meritorious dhammas decrease.

Venerable Sir, which kind of mental behaviour tends to decrease demeritorious dhammas and increase meritorious dhammas? Venerable Sir, in this world there are some persons who are not full of covetousness, who do not covet other people's possessions and buildings, who do not think, 'It would be well if another's property were mine'. There are some persons who have no ill-will, who do not possess a mind with destructive tendencies, wishing 'May these beings be free from danger, be free from suffering, be free from distress of mind, and may they be able to bear well the burden of their khandas'. Venerable Sir, for the person who resorts to such mental behaviour, demeritorious dhammas decrease and meritorious dhammas increase. "Bhikkhus, I teach two kinds of mental behaviour-one that should be resorted to and the other that should not be, each kind being different from the other". Thus has the Bhagavā taught these words, with reference to what has been said (above).

114. "Bhikkhus, I teach two kinds of arising of thought... one that should be resorted to and the other that should not be, each kind being different from the other". Thus has the Bhagavā taught with these words. With reference to what has the Bhagavā spoken these words? Venerable Sir, for the person who resorts to such and such an arising of thought, demeritorious dhammas increase and meritorious dhammas decrease. Such arising of thought should not be resorted to. Venerable Sir, for the person who resorts to such and such an arising of thought, demeritorious dhammas decrease and meritorious dhammas increase. Such arising of thought should be resorted to.

Venerable Sir, for the person who resorts to which kind of arising of thought, do demeritorious dhammas increase and meritorious dhammas decrease? Venerable Sir, in this world

there are some persons who are full of covetousness and who abide with covetous minds. They are possessed of a mind with destructive tendencies and abide with minds of destructive tendencies. They are possessed of oppressive tendencies and abide with minds of oppressive tendencies. Venerable Sir, for the person who resorts to such arising of thought, demeritorious dhammas increase and meritorious dhammas decrease.

Venerable Sir, which kind of arising of thought tends to decrease demeritorious dhammas and increase meritorious dhammas? Venerable Sir, in this world there are some persons who are not full of covetousness and who abide with minds that are free from covetousness. They are possessed of a mind with destructive tendencies and abide with minds without destructive tendencies. They are not possessed of a mind with oppressive tendencies and abide with minds without oppressive tendencies. Venerable Sir, the person who resorts to this kind of arising of thought, demeritorious dhammas decrease and meritorious dhammas increase. “Bhikkhus, I teach two kinds of arising of thought... one that should be resorted to and the other that should not be, each kind being different from the other”. Thus has the Bhagavā taught with these words, with reference to what has been said (above).

115. “Bhikkhus, I teach two kinds of having perception...one that should be resorted to and the other that should not be, each kind being different from the other”. Thus has the Bhagavā taught with these words. With reference to what has the Bhagavā spoken these words? Venerable Sir, for the person who resorts to having such and such a perception, demeritorious dhammas increase and meritorious dhammas decrease. Having such a perception should not be resorted to. Venerable Sir, for the person who resorts to having such and such a perception, demeritorious dhammas decrease and meritorious dhammas increase. Having such a perception should be resorted to. Venerable Sir, for the person who resorts to which kind of perception do demeritorious dhammas increase and meritorious

dhammas decrease? Venerable Sir, in this world there are some persons who are full of covetousness and who abide with covetous minds. They are possessed of a mind with destructive tendencies and abide with minds of destructive tendencies. They are possessed of a mind with oppressive tendencies and abide with minds of oppressive tendencies. Venerable Sir, for the person who resorts to having such perception, demeritorious dhammas increase and meritorious dhammas decrease.

Venerable Sir, having which kind of perception, tends to decrease demeritorious dhammas and increase meritorious dhammas? Venerable Sir, in this world there are some persons who are not full of covetousness and who abide with minds that are free from covetousness. They are not possessed with mind of destructive tendencies and abide with minds that are without destructive tendencies. They are not possessed with mind of oppressive tendencies and abide with minds that are without oppressive tendencies. Venerable Sir, for the person who resorts to having this kind of perception, demeritorious dhammas decrease and meritorious dhammas increase. “Bhikkhus, I teach two kinds of having perception...one that should be resorted to and the other that should not be, each kind being different from the other”. Thus has the Bhagavā taught with these words, with reference to what has been said (above).

116. “Bhikkhus, I teach two kinds of having views...one that should be resorted to and the other that should not be, each kind being different from the other”. Thus has the Bhagavā taught with these words. With reference to what has the Bhagavā spoken those words? Venerable Sir, for the person who resorts to having such and such a view, demeritorious dhammas increase and meritorious dhammas decrease. Having such a view should not be resorted to. Venerable sir, for the person who resorts to having such and such a view, demeritorious dhammas decrease and meritorious dhammas increase. Having such a view should be resorted to.

Venerable Sir, for the person who resorts to having which kind of view do demeritorious dhammas increase and

meritorious dhammas decrease? Venerable Sir, in this world there are some persons who hold the view that there is no benefit in dispensing charity, in making big sacrificial offerings, in making small sacrificial offerings, in offering hospitality, that there is no fruit or result of action, that there is no present world, that there is no future world, that there is no (consequence of good or bad deeds done to one's) mother, that there is no (consequence of good or bad deeds done to one's) father, that there are no spontaneously arising beings, that there are no samanas or brahmanas in the world, who have reached the highest attainment through their own endeavour and practice and who realize with special apperception the present and the future existence and make them known. Venerable Sir, for the person who resorts to having such views, demeritorious dhammas increase and meritorious dhammas decrease.

Venerable Sir, having which kind of view tends to decrease demeritorious dhammas and increase meritorious dhammas for the person who resorts to it? Venerable Sir, in this world there are some persons who hold the view that there is benefit in dispensing of charity, in making big sacrificial offerings, in making small sacrificial offerings, in offering hospitality, that there is fruit or result of good or bad action, that there is a present world, that there is a future world, that there is benefit in acts performed for (one's) mother or that there is benefit in acts performed for (one's) father, that there are spontaneously arising beings, that there are samanas or brāhmanas in the world who have reached the highest attainment through their own endeavour and practice and who realize with special apperception the present and the future existence and make them known. Venerable Sir, for the person who resorts to having such views, demeritorious dhammas decrease and meritorious dhammas increase. “Bhikkhus, I teach two kinds of having views...one that should be resorted to and the other that should not be, each kind being different from the other”. Thus has the Bhagavā taught with these words which have reference to what has been said (above).

117. “Bhikkhus, I teach two kinds of attaining khandhā (atta-bhava)...one that should be resorted to and the other that should not be, each kind being different from the other. Thus has the Bhagavā taught with these words. With reference to what has the Bhagavā spoken those words? Venerable Sir, for the person who resorts to attaining such and such a khandhā, demeritorious dhammas increase and meritorious dhammas decrease. Such attaining of khandha should not be resorted to. Venerable Sir, for the person who resorts to attaining such and such a khandhā, demeritorious dhammas decrease and meritorious dhammas increase. Such attaining of khandā should be resorted to.

Venerable Sir, for the person who resorts to which kind of attaining of khandhā do demeritorious dhammas increase and meritorious dhammas decrease? Venerable Sir, for the person who brings about the attainment of khandhā that is subject to suffering, demeritorious dhammas increase and meritorious dhammas decrease for the reason that he has not come to the end of existence (bhava). Venerable Sir, for the person who brings about the attainment of khandā that is not subject to suffering, demeritorious dhammas decrease and meritorious dhammas increase for the reason that he has come to the end of existence. “Bhikkhus, I teach two kinds of attaining khandhā--- one that should be resorted to and the other that should not be, each kind being different from the other”. Thus has the Bhagavā taught with these words which have reference to what has been said (above). Venerable Sir, what the Bhagavā has briefly discoursed on this dhamma without explaining its meaning at length, I understand its meaning at length thus. (said Venerable Sāriputta respectfully).

118. Sāriputta, well done! well done! (sādhu, sādhu). Sāriputta what I have briefly discoursed on this dhamma without explaining its meaning at length, you have understood its meaning at length.

“Bhikkhus, I teach two kinds of bodily behaviour...one that should be resorted to and the other that should not be, each

kind being different from the other". Thus have I taught with these words. With reference to what have I spoken these words? Sāriputta, such bodily behaviour as tends to increase demeritorious dhammas and decrease meritorious dhammas for the person who resorts to it, should not be resorted to. Sāriputta, such bodily behaviour as tends to decrease demeritorious dhammas and increase meritorious dhammas, should be resorted to.

Sāriputta, which kind of bodily behaviour tends to increase demeritorious dhammas and increase meritorious dhammas? Sāriputta, in this world there are some persons who are in the habit of taking life, who are brutal, whose hands are stained with blood, who are bent on hurting others, who are lacking in kindness to beings, who are used to taking what is not given, who are prone to take with intent to steal, other people's possessions and buildings, either in the village or in the countryside, who are wont to indulge in sexual misconduct, who are given to having sexual union with women under the care of mother or father or both, elder brother or younger brother, elder sister or younger sister, relatives or kinsfolk, fellow-practisers of the dhamma, who are married or "to whom penalty is attached", or even women who have been garlanded in betrothal. Sāriputta, for the person who resorts to such bodily behaviour, demeritorious dhammas increase and meritorious dhammas decrease.

Sāriputta, which kind of bodily behaviour tends to decrease demeritorious dhammas and increase meritorious dhammas for the person who resorts to it? Sāriputta, in this world there are some persons who have given up taking of life and who abstain from taking of life, who lay down the stick and the weapon, who have a sense of shame to do evil, who have compassion and who abide constantly attending to the welfare of all beings. They have given up taking what is not given and abstain from taking what is not given. They are not prone to take, with intent to steal, other people's possessions or buildings either in the village or in the countryside. They have given up

indulging in sexual misconduct and are not given to having sexual union with women under the care of mother or father or both, elder brother or younger brother, elder sister or younger sister, relatives or kinsfolk, fellow-practisers of the dhamma or with women who are married or “to whom penalty is attached” or even with women who have been garlanded in betrothal. Sāriputta, for the person who resorts to such bodily behaviour, demeritorious dhammas decrease and meritorious dhammas increase. “Bhikkhus, I teach two kinds of bodily behaviour...one that should be resorted to and the other that should not be, each kind being different from the other”. Thus have I taught with these words which have reference to what has been said (above).

Bhikkhus, I teach two kinds of verbal behaviour...one that should be resorted to and the other that should not be ...p... Bhikkhus, I teach two kinds of mental behaviour ...p... Bhikkhus, I teach two kinds of arising of thought ...p... Bhikkhus, I teach two kinds of having perception ...p... Bhikkhus, I teach two kinds of having views ...p... Bhikkhus, I teach two kinds of attaining khandhā one that should be resorted to and the other that should not be, each kind being different from the other. Thus has the Bhagavā taught with these words. With reference to what has the Bhagavā spoken those words. Bhagavā, for the person who resorts to attaining such and such a khandhā, demeritorious dhammas increase and meritorious dhammas decrease. Having such a view should not be resorted to. Sāriputta, for the person who resorts to having such and such a view, demeritorious dhammas decrease and meritorious dhammas increase. Having such a view should be resorted to.

Sāriputta, for the person who resorts to which kind of attainment of khandhā do demeritorious dhammas increase and meritorious dhammas decrease? Sāriputta, for the person who brings about the attaining of khandhā that is subject to suffering, demeritorious dhammas increase and meritorious dhammas decrease, for the reason that he has not come to the end of existence. Sāriputta, for the person who brings about attaining

khandhā that is not subject to suffering, demeritorious dhammas decrease and meritorious dhammas increase, for the reason that he has come to the end of existence. “Bhikkhus, I teach two kinds of attainment of khanda...one that should be resorted to and the other that should not be, each kind being different from the other. Thus have I taught with these words which have reference to what has been said (above). Sāriputta, the meaning at length of the dhamma that I have taught in brief should be understood at length thus.

119. Sāriputta, I teach two kinds of ‘visible objects’ that is perceivable by the eye-consciousness...one that should be resorted to and the other that should not be. Sāriputta, I teach two kinds of sound that is cognizable by ear-consciousness...one that should be resorted to and the other that should not be. Sāriputta, I teach two kinds of ‘smell’ that is cognizable by nose-consciousness...one that should be resorted to and the other that should not be. Sāriputta, I teach two kinds of ‘taste’ that is cognizable by tongue-consciousness-one that should be resorted to and the other that should not be. Sāriputta, I teach two kinds of physical ‘contact’ that is cognizable by body-consciousness...one that should be resorted to and the other that should not be. Sāriputta, I teach two kinds of ‘mind object’ that is cognizable by mind-consciousness...one that should be resorted to and the other that should not be. (Said the Bhagavā)

On the Bhagavā saying so, Venerable Sāriputta said thus: “Venerable Sir, what the Venerable One has discoursed briefly on this dhamma, without explaining its meaning at length, I understand its meaning at length thus”. Sāriputta, I teach two kinds of ‘visible object’ that is perceivable by eye-consciousness...one that should be resorted to and the other that should not be. Thus has the Bhagavā taught with these words. With reference to what has the Bhagavā taught with these words? Venerable Sir, for the person who resorts to such and such a ‘visible object’ perceivable by the eye-consciousness, demeritorious dhammas

increase and meritorious dhammas decrease. Such 'visible object' that is cognizable by the eye-consciousness, should not be resorted to. Venerable Sir, for the person who resorts to such and such a visible object, demeritorious dhammas decrease and meritorious dhammas increase. Such 'visible object' that is perceivable by the eye-consciousness should be resorted to. Sāriputta, I teach two kinds of visible object perceivable by the eye-consciousness—one that should be resorted to and the other that should not be. Thus has the Bhagavā taught with these words which have reference to what has been said (above).

Sāriputta, I sound that is cognizable by the ear-consciousness ...p... such sound that is cognizable by the ear-consciousness should not be resorted to. Such 'sound' that is cognizable by the ear-consciousness should be resorted to. Such 'smell' that is cognizable by the nose-consciousness should not be resorted to. Such 'smell' that is cognizable by the nose-consciousness should be resorted to. Such 'taste' that is cognizable by the tongue-consciousness should not be resorted to. Such tangible object that is cognizable by the body-consciousness should be resorted to.

“Sāriputta, I teach two kinds of 'mind object' cognizable by the mind-consciousness...one that should be resorted to and the other that should not be”. Thus has the Bhagavā taught with these words. With reference to what has the Bhagavā taught with these words? Venerable Sir, for the person who resorts to such and such a 'mind object' that is cognizable by the mind-consciousness, demeritorious dhammas increase and meritorious dhammas decrease. Such mind object should not be resorted to. Venerable Sir, for the person who resorts to such and such a 'mind object' that is cognizable by the mind-consciousness, demeritorious dhammas decrease and meritorious dhammas increase. Such 'mind object' should be resorted to. “Sāriputta, I teach two kinds of mind object cognizable by the mind-consciousness...one that should be resorted to and the other that

should not be". Thus has the Bhagavā taught with these words. These words were spoken with reference to what has been said (above). Venerable Sir, what the Bhagavā has discoursed briefly on this dhamma without explaining its meaning at length, I understand its meaning at length thus.

120. Sāriputta, well done, well done (sādhu, sādhu). Sāriputta, what I have discoursed briefly without explaining its meaning at length, you understand well its meaning at length, well done (sādhu). Sāriputta, I teach two kinds of visible object perceivable by the eye-consciousness-one that should be resorted to and the other that should not be. Thus have I taught with these words. Sāriputta, for the person who resorts to such and such a 'visible object' that is perceivable by the eye-consciousness, demeritorious dhammas increase and meritorious dhammas decrease. Such visible object perceivable by the eye-consciousness should not be resorted to, Sāriputta, for the person who resorts to such and such a visible object perceivable by the eye-consciousness, demeritorious dhammas decrease and meritorious dhammas increase. Such visible object should be resorted to. "Sāriputta, I teach two kinds of visible object...one that should be resorted to and the other that should not be". Thus did I teach with these words which have reference to what has been said (above).

Sāriputta, I also ... 'sound' that is cognizable by the ear-consciousness ...p... such 'sound' cognizable by the ear consciousness should not be resorted to. Such 'sound' cognizable by the ear-consciousness should be resorted to. Such 'smell' cognizable by the nose-consciousness should not be resorted to such 'smell' cognizable by the nose-consciousness should be resorted to. Such 'taste' cognizable by the tongue-consciousness should not be resorted to. Such 'taste' cognizable by the tongue-consciousness should be resorted to. Such 'taste'cognizable by the tongue consciousness should be resorted to. Such 'tangible object' cognizable by the body-consciousness should not be resorted to. Such 'tangible object' cognizable by the body consciousness should be resorted to.

Sāriputta, I also ... ‘mind object’ that is cognizable by the mind-consciousness ...p... such ‘mind object’ cognizable by the mind-consciousness should not be resorted to. Such ‘mind object’ cognizable by the mind-consciousness should be resorted to. “Sāriputta, I teach two kinds of mind object cognizable by the mind-consciousness. Thus have I taught with these words which have reference to what has been said (above). Sāriputta, what I have briefly taught on the meaning of this dhamma should be understood at length thus.

121. Sāriputta, I teach two kinds of robe ...p... Sāriputta, I also ... alms food, Sāriputta, I also...monastic dwelling. Sāriputta, I also ... village. Sāriputta, I also...market-town. Sāriputta, I also ... town. Sāriputta, I also...countryside. Sāriputta I also teach two kinds of person...one who should be associated with and the other one that should not be associated with. (said the Bhagavā).

Thereupon, Venerable Sāriputta respectfully said thus to the Bhagavā. Venerable Sir, what the Bhagavā discoursed briefly on this dhamma without explaining its meaning at length, I understand its meaning at length thus: Sāriputta, I teach two kinds of robe...one that should be resorted to and the other that should not be. Thus has the Bhagavā taught with these words. With reference to what has the Bhagavā spoken these words? Venerable Sir, for the person who resorts to such and such a robe, demeritorious dhammas increase and meritorious dhammas decrease. Such a robe should not be resorted to. Venerable Sir, for the person who resorted to such and such a robe, demeritorious dhammas decrease and meritorious dhammas increase. Such a robe should be resorted to. “Sāriputta, I teach two kinds of robe...one that should be resorted to and the other that should not be”. Thus did the Bhagavā teach with these words which have reference to what has been said (above).

Sāriputta, I also ... alms-food ...p... such alms-food should not be resorted to. Such alms-food should be resorted to. I also ... monastic dwelling ...p... such dwelling should not be resorted to. Such monastic dwelling should be resorted to. Sāriputta, I also ... village ...p... such village should not be resorted to. Such

village should be resorted to. Such market-town should not be resorted to. Such market-town should be resorted to. Such town should not be resorted to. Such town should be resorted to. Such countryside should not be resorted to. Such countryside should be resorted to.

“Sāriputta, I teach two kinds of person...one that should be associated with and the other who should not be associated with”. Thus has the Bhagavā taught with these words. With reference to what has the Bhagavā spoken these words? Venerable Sir, for the person who associated with such and such a person, demeritorious dhammas increase and meritorious dhammas decrease. Such a person should not be associated with. Venerable Sir, for the person who associates with such and such a person, demeritorious dhammas decrease and meritorious dhammas increase. Such a person should be associated with. “Sāriputta, I teach two kinds of person...one that should be associated with and another who should not be associated with”. Thus has the Bhagavā taught with these words. With reference to what has been said (above). Venerable Sir, what the Bhagavā has discoursed briefly on this dhamma, without explaining its meaning at length, I understand its meaning at length thus.

122. Sāriputta, well done! well done! (sādhu, sādhu). Sāriputta, what I have discoursed briefly on this dhamma without explaining its meaning at length, you understand its meaning at length, well done (sādhu). “Sāriputta, I teach two kinds of robe...one that should be resorted to and the other that should not be”. Thus have I taught with these words. With reference to what have I spoken these words in teaching? Sāriputta, for the person who resorts to such and such a robe, demeritorious dhammas increase and meritorious dhammas decrease. Such a robe should not be resorted to. Sāriputta for the person who resorts to such and such a robe, demeritorious dhammas decrease and meritorious dhammas increase. Such a robe should be resorted to. “Sāriputta, I teach two kinds of robe...one that should be resorted to and the other that should not be.” Thus have I taught with these words which have reference to what

has been said (above). (It should be understood at length as in the first instance). Such alms-food. Such monastic dwelling. Such village. Such market-town. Such town. Such countryside.

“Sāriputta, I teach two kinds of person...one that should be associated with and the other that should not be associated with”. Thus have I taught with these words, with reference to what has the Bhagavā spoken these words? Sāriputta, for the person who associated with such and such a person, demeritorious dhammas increase and meritorious dhammas decrease. Such a person should not be associated with. Sāriputta, for the person who resorts to such and such a person, demeritorious dhammas decrease and meritorious dhammas increase. Such a person should be associated with. “Sāriputta, I teach two kinds of person...one that should be associated with and the other that should not be associated with”. Thus have I taught with these words with reference to what has been said (above). Sāriputta, what I have taught briefly on this dhamma without explaining its meaning at length, should be understood at length in its meaning thus.

123. Sāriputta, if all the rulers were to understand at length the meaning of the dhamma which has been taught in brief, they would come to enjoy prosperity and happiness for long. Sāriputta, if all the brāhmins ...p... Sāriputta, if all the traders ...p... if all the poor people were to understand at length the meaning of the dhamma which I have taught in brief, all the poor people would also come to enjoy prosperity and happiness for long. Sāriputta, if this world (both within and without the Buddha's teaching) with its devas, with its Māra, with its brāhmās, if all beings including recluses and brahmins, rulers and (ordinary) people were to understand at length the meaning of which I have taught in brief, they would come to enjoy prosperity and happiness for long. (Said the Bhagavā).

The Bhagavā delivered this discourse. Venerable Sāriputta was delighted and rejoiced with what the Bhagavā had said.

End of Sevitabbāsevitabba Sutta,

The Fourth in this vagga.

5. BAHUDHĀTUKA SUTTA

Discourse on Various Elements

124. Thus said I heard:

Once the Bhagavā was residing at the Jetavana monastery of Anāthapiṇḍika in Sāvattī. On that occasion the Bhagavā addressed the bhikkhus, saying: “Bhikkhus!” The bhikkhus replied to the Bhagavā: “Venerable Sir!” The Bhagavā spoke thus:

Bhikkhus, all fears arise on account of the foolish, not on account of the wise. All dangers arise on account of the foolish, not on account of the wise. All troubles arise on account of the foolish nor on account of the wise. Just as a fire spreads from a thatch-roofed both within and without, that are not exposed to the wind, that have secure doors, and closed windows and burns them down, similarly, all fears arise on account of the foolish, not on account of the wise; all danger arise on account of the foolish, not on account of the wise; all troubles arise on account of the foolish, not on account of the wise; all troubles arise on account of the foolish, not on account of the wise. Bhikkhus, in this way, fear is caused by the foolish, not by the wise; danger is caused by the foolish, not by the wise; trouble is caused by the foolish, not by the wise. Bhikkhus, there is no fear on account of the wise; there is no danger on account of the wise; there is no trouble on account of the wise. Bhikkhus, let us therefore be wise ones who are given to reflection. Bhikkhus, you should conduct yourselves accordingly.

When this was said, the Venerable Ānanda asked the Bhagavā thus: “Venerable Sir, for what reason may one be called ‘a wise and reflective bhikkhu!’” “Ānanda, a bhikkhu is skilled in understanding the Elements, is skilled in understanding the sense-bases, is skilled in understanding the Theory of Cause

and Effect, is skilled in understanding the possibility and impossibility of things. Ānanda, for this reason, that bhikkhu may be called 'a wise and reflective bhikkhu!'

125. "Venerable Sir, for what reason may one be called 'a bhikkhu skilled in understanding the Elements!'" "Ānanda, the Elements are these eighteen: the element of eye, the element of visible object and the element of eye-consciousness; the element of ear, the element of sound and the element of ear-consciousness; the element of nose, the element of odour and the element of nose-consciousness; the element of tongue, the element of taste and the element of tongue-consciousness; the element of body, the element of tangible object and the element of body-consciousness; the element of mind, the element of cognizable object and the element of mind-consciousness. Ānanda, a bhikkhu knows and sees with Insight these eighteen elements. Ānanda, for this reason, that bhikkhu may be called 'a bhikkhu skilled in understanding the Elements'." (1)

"Venerable Sir, is there any other reason by which one may be called 'a bhikkhu skilled in understanding the Elements'?" "Yes, Ānada. There are these six elements: the element of solidity, the element of fluidity and cohesion, the element of heat,¹ the element of motion, the element of space, the element of consciousness. Ānanda, a bhikkhu knows and sees with Insight these six element. Ānada, for this reason that bhikkhu may be called a bhikkhu skilled in understanding the Elements'." (2)

"Venerable Sir, is there any other reason by which one may be called 'a bhikkhu skilled in understanding the Elements'?" "Yes, Ānanda. There are these six elements: the element of pleasure, the element of pain, the element of gladness,

1. the element of heat (*tejo dhātu*), sometimes rendered 'thermal element', has the dual aspect of heat and cold, just as the word 'temperature' has.

the element of sadness, the element of equanimity and the element of ignorance. Ānanda, a bhikkhu knows and sees with Insight these six elements. Ānanda, for this reason, that bhikkhu may be called 'a bhikkhu skilled in understanding the Elements'."(3)

"Venerable Sir, is there any other reason by which one may be called 'a bhikkhu skilled in understanding the Elements?'" "Yes, Ānanda. There are these six elements: the element of sense-pleasure, the element of liberation(from sense-pleasures), the element of ill will, the element of goodwill, the element of harmfulness, and the element of compassion. Ānanda, a bhikkhu knows and sees with Insight these six elements. Ānanda, for this reason, that bhikkhu may be called 'a bhikkhu skilled in understanding the Elements'."(4)

"Venerable Sir, is there any other reason by which one may be called 'a bhikkhu skilled in understanding the Elements?'" "Yes, Ānanda. There are these six elements: the element of sense-pleasure, the element of fine-materiality, the element of non-materiality.² Ānanda, a bhikkhu knows and sees with Insight these six elements. Ānanda, for this reason that bhikkhu may be called 'a bhikkhu skilled in understanding the Elements'."(5)

"Venerable Sir, is there any other reason by which one may be called 'a bhikkhu skilled in understanding the Elements?'" "Yes, Ānanda. There are these two elements: the element of the conditioned (i.e.produced by a cause or a combination of causes) and the element of the unconditioned (i.e.not produced by any cause). Ānanda, a bhikkhu knows and sees with Insight these two elements. Ānanda, for this reason, that bhikkhu may be called 'a bhikkhu skilled in understanding the Elements'."(6)

126. "Venerable Sir, for what reason may one be called 'a bhikkhu skilled in understanding the Sense-bases?'" "Ānanda, there are these six (pairs of) Sense-bases, internal and external and internal and internal. They are: eye and visible object; ear and sound; nose and odour; tongue and taste; body

2. Five khandhas in the sensuous sphere, five khandhas in the fifteen fine-material spheres and the four mental khandhas in the non-material sphere, respectively.

and tangible; mind and cognizable object. Ānanda, a bhikkhu knows and sees with Insight these six (pairs of) Sense-bases, internal and external. Ānanda, for this reason, that bhikkhu may be called ‘a bhikkhu skilled in understanding the Sense-bases’.”

“Venerable Sir, for what reason may one be called ‘a bhikkhu skilled in understanding the Theory of Cause and Effect’?” In this matter, a bhikkhu knows thus: ‘when this (cause) exists, that (effect) comes to be. Because of the occurrence of this (cause), that (effect) appears. When this (cause) does not exist, that (effect) does not come to be. When this (cause) ceases, that (effect) does not arise. So it is that dependent on ignorance, volitional activities arise; dependent on volitional activities, consciousness arises; dependent on consciousness, mind-and-body (nāmarūpa) arises; dependent on nāmarūpa, the six sense-bases arise; dependent on the six sense-bases, Contact arises; dependent on Contact, Sensation arises; dependent on Sensation, Craving arises; dependent on Craving, Clinging arises; dependent on Clinging, bhava (kamma-actions causing further existence) arises; dependent on bhava, rebirth arises; dependent on rebirth, there arise ageing, death, grief, lamentation, pain, distress and despair. In this way occurs the arising of this entire mass of pure dukkha.

‘Only with the total cessation of ignorance through arahatta magga, volitional activities cease; with the cessation of volitional activities, consciousness ceases; with the cessation of consciousness, mind-and-body (nāmarūpa) ceases; with the cessation of nāmarūpa, the six sense-bases cease; with the cessation of the six sense-bases, Contact ceases; with the cessation of Contact, Sensation ceases; with cessation of Sensation, Craving ceases; with the cessation of Craving, Clinging ceases; with the cessation of Clinging, bhava (kamma-actions causing further existence) ceases; with the cessation of rebirth, ageing, death, grief, lamentation, pain, distress and despair cease. In this way occurs the cessation of this entire mass of pure dukkha’. Ānanda, for this reason, that bhikkhu may be called ‘a bhikkhu skilled in understanding the Theory of Cause and Effect’.”

127. “Venerable Sir, for what reason may one be called ‘a bhikkhu skilled in understanding the possibility and impossibility of things’?” “Ānanda, in this matter, for a person who has attained sotāpatti magga³ there is no reason or possibility that he would take any conditioned phenomenon as being permanent; the bhikkhu knows that there is no such possibility. But, for a common worldling, there is the possibility that he might take a conditioned phenomenon as being permanent; that bhikkhu also knows that there is such a possibility. For a person who has attained sotapatti pati magga, there is no reason or possibility that he would take any conditioned phenomenon as being pleasant; that bhikkhu knows that there is no such possibility. But, for a common worldling, there is the possibility that he might take a conditioned phenomenon as being pleasant; that bhikkhu also knows that there is such a possibility. For a person who has attained sotāpatti magga, there is no reason or possibility that he would take any conditioned phenomenon as Self, atta; that bhikkhu knows that there is no such possibility. But, for a common worldling, there is the possibility that he might take a conditioned phenomenon as Self, atta; that bhikkhu also knows that there is such a possibility.

128. For a person who has attained sotāpatti magga, there is no reason or possibility that he would kill his mother; that bhikkhu knows that there is no such possibility. But, for a common worldling, there is the possibility that he might kill his mother; that bhikkhu also knows that there is such a possibility. For a person who has attained sotāpatti magga, there is no reason or possibility that he would kill his father; that bhikkhu knows that there is no such possibility. But, for a common worldling, there is the possibility that he might kill his father; that bhikkhu also knows that there is such a possibility. For a

3. a person who has attained sotāpatti magga: in the Pāli text, diṭṭhi sampanno puggalo lit., a person who is endowed with right view. This is interpreted as a person who has entered the Stream, i.e., one who has attained sotāpatti magga.

person who has attained sotāpatti magga, there is no reason or possibility that he would kill an arahat; that bhikkhu knows that there is no such possibility. But, for a common worldling, there is the possibility that he might kill an arahat; that bhikkhu also knows that there is such a possibility. For a person who has attained sotāpatti magga, there is no reason or possibility that he would, with intent to kill, wound⁴ the Tathāgata; that bhikkhu knows that there is no such possibility. But, for a common worldling, there is the possibility that he might, with intent to kill, wound the Tathāgata; that bhikkhu also knows that there is such a possibility. For a person who has attained sotāpatti magga, there is no reason or possibility that he would cause a schism amongst the Order; that bhikkhu knows that there is no such possibility. But, for a common worldling, there is the possibility that he might cause a schism amongst the Order; that bhikkhu also knows that there is such a possibility. For a person who has attained sotāpatti magga, there is no reason or possibility that he would indicate anyone else (but the Buddha) as the Teacher; that bhikkhu knows that there is no such possibility. But, for a common worldling, there is the possibility that he might indicate else (other than the Buddha) as the Teacher; that bhikkhu also knows that there is such a possibility.

129. There is no reason or possibility that two Buddhas, worthy of special veneration and perfectly self-enlightened, would appear contemporaneously in a single world-system; that bhikkhu knows that there is no such possibility. But, there is the possibility that a single Buddha, worthy of special veneration and perfectly self-enlightened, might appear in a single world-system; that bhikkhu also knows that there is such a possibility. There is no reason or possibility that two universal monarchs

4. **Wound:** Lohita uppāda, lit., causing the blood to appear. Nobody's effort could rupture the skin of the Buddha and cause blood to flow. Only a bruise could result. When Devadatta tried to kill the Buddha by letting a rock fall from a cliff, there resulted only a bruise on the Buddha's toe. Nevertheless Devadatta was guilty of the lohittuppādaka kamma, action causing the blood to appear, i.e., shedding the blood of the Buddha.

would appear contemporaneously in a single world-system; that bhikkhu knows that there is no such possibility. But, there is the possibility that a single universal monarch might appear in a single world-system; that bhikkhu also knows that there is such a possibility.

130. There is no reason or possibility that a woman would become a Buddha worthy of special veneration and perfectly self-enlightened; that bhikkhu knows that there is no such possibility. But, there is the possibility that a man might become a Buddha, worthy of special veneration and perfectly self-enlightened; that bhikkhu also knows that there is such a possibility. There is no reason or possibility that a woman would become a universal monarch; that bhikkhu knows that there is no such possibility. But, there is the possibility that a man might become a universal monarch; that bhikkhu also knows that there is such a possibility. There is no reason or possibility that a woman would become a Sakka (king of devas), would become a Māra (the Evil One), or would become a Mahābrahma (Great Brahmā); that bhikkhu knows that there is no such possibility that a man might become a Sakka (king of devas), or might become a Mahābrahmā (Great Brahmā); that bhikkhu also knows that there is such a possibility.

131. There is no reason or possibility that an evil bodily act would give rise to a result that is desirable delightful, pleasing; that bhikkhu knows that there is no such possibility. But, there is the possibility that an evil bodily act might give rise to a result that is undesirable, undelightful, unpleasing; that bhikkhu also knows that there is such a possibility. There is no reason or possibility that an evil mental act would give rise to a result that is desirable, delightful, pleasing; that bhikkhu knows that there is no such possibility. But, there is the possibility that an evil mental act might give rise to a result that is undesirable, undelightful, unpleasing; that bhikkhu also knows that there is such a possibility. There is no reason or possibility that a good bodily act would give rise to a result that is undesirable, undelightful, unpleasing; that bhikkhu knows that there is no such possibility. But, there is the possibility that an evil mental

act might give rise to a result that is undersirable, undelightful, unpleasing; that bhikkhu also knows that there is such a possibility. There is no reason or possibility that a good bodily act would give rise to a result that is undersirable, undelightful, unpleasing; that bhikkhu knows that bhikkhu knows that there is no such possibility. But, there is the possibility that a good bodily act might give rise to a result that is desirable, delightful, pleasing; that bhikkhu also knows that there is such a possibility. There is no reason or possibility that a good verbal act ...p...There is no reason or possibility that a good mental act would give rise to a result that is undersirable, undelightful, unpleasing; that bhikkhu knows that there is no such possibility. But, there is the possibility that a good mental act might give rise to a result that is desirable, delightful, pleasing; that bhikkhu also knows that there is such a possibility.

There is no reason or possibility that a person who has committed an evil bodily act would, as a result or consequence of that act, be reborn in a good destination, a fortunate celestial (deva) realm after the death and dissolution of the body; that bhikkhu knows that there is no such possibility. But, there is the possibility that a person who has committed an evil bodily act might, as a result or consequence of that act, be reborn in miserable existences (apāya), wretched destinations (duggatim), states of ruin (vinipāta), realms of continuous suffering (niraya) after the death and dissolution of the body; that bhikkhu also knows that there is such a possibility. There is no reason or possibility that a person who has committed an evil verbal act ...p...There is no reason or possibility that a person who has committed an evil mental act would, as a result or consequence of that act, be reborn in a good destination, a fortunate celestial (deva) realm after the death and dissolution of the body; that bhikkhu knows that there is no such possibility. But, there is the possibility that a person who has committed an evil mental act might, as a result or consequence of that act, be reborn in miserable existences, wretched destinations, states of ruin, realms of continuous suffering after the death and dissolution of the body; that bhikkhu also knows that there is such a possibility.

There is no reason or possibility that a person who has done a good bodily act would as a result or consequence of that act, be reborn in miserable existences wretched destinations, states of ruin, realms of continuous suffering after the death and dissolution of the body; that bhikkhu knows that there is no such possibility. But, there is the possibility that a person who has done a good bodily act might, as a result or consequence of that act, be reborn in a good destination, a fortunate celestial (deva) realm after the death and dissolution of the body; that bhikkhu also knows that there is such a possibility. There is no reason or possibility that a person who has done a good verbal act ...p...There is no reason or possibility that a person who has done a good mental act would as a result or consequence of that act, be reborn in miserable existences, wretched destinations, states of ruin, realms of continuous suffering after the death and dissolution of the body; that bhikkhu knows that there is no such possibility. But, there is the possibility that a person who has done a good mental act might, as a result or consequence of that act, be reborn in a good destination, a fortunate celestial (deva) realm after the death and dissolution of the body; that bhikkhu also knows that there is such a possibility. Ānanda, for this reason, that the possibility and impossibility of things’.

132. When this had been said, the Venerable Ānanda addressed the Bhagavā thus: “Marvellous indeed, Venerable Sir! Extraordinary indeed. Venerable Sir! What, Venerable Sir, is the name of this exposition of the dhamma?” “Ānanda!” said the Bhagavā, “Bear in mind that this exposition of the dhamma is called, for these reasons,⁵ Bahudhātuka (Various Elements), as well as Catuparivatta (Four Aspects), as well as Dhammadāsa (Mirror of Wisdom), as well as Amatadundubhi (A Big Drum Proclaiming the Dhamma on the Deathless), as well as Anuttarasāṅgāmaṇijaya (Incomparable Victory in Battle).

Thus spoke the Bhagavā. Delighted, the Venerable Ananda rejoiced in what the Bhagavā had said.

End of the Bahudhātuka Sutta,

The Fifth in this vagga.

5. for these reasons: Because this discourse deals with various elements, it is called Bahudhātuka; because this discourse deals with Elements, Sense-bases, Cause and Effect, and possibility and impossibility of things, it is called Catuparivatta.

6. ISIGILI SUTTA

Discourse Delivered at Isigili Hill in Rājagaha

133. Thus have I heard:

Once the Bhagavā was staying on Isigili Hill in Rājagaha City. On that occasion the Bhagavā addressed the bhikkhus, saying “Bhikkhus”. The bhikkhus replied “Venerable Sir”

The Bhagavā then said thus:-

Bhikkhus, do you see that Vebhāra Hill? (asked the Bhagavā). Yes, we do, Venerable Sir. (Answered the bhikkhus). Bhikkhus, that Vebhāra Hill once had a name other than Vebhāra. Bhikkhus, do you see that Paṇḍava Hill? (asked the Bhagavā). Yes, we do Venerable Sir. (Answered the bhikkhus). Bhikkhus, that Paṇḍava Hill also once had a name other than Paṇḍava.

Bhikkhus, do you see that Vepulla Hill? (Asked the Bhagavā). Yes, we do, Venerable Sir. (Answered the bhikkhus). Bhikkhus, that Vepulla Hill once had a name other than Vepulla.

Bhikkhus, do you see that Gijjhakuṭa Hill? (Asked the Bhagavā). Yes, we do, Venerable Sir. (Answered the bhikkhus). That Gijjhakuṭa Hill once had a name other than Gijjhakuṭa.

Bhikkhus, do you see this Isigili Hill? (Asked the Bhagavā). Yes, we do Venerable Sir (Answered the bhikkhus). Bhikkhus, Isigili is the only name of this Isigili Hill.

Bhikkhus, in olden times five hundred lesser Buddhas (Pacceka Buddhas) resided on this Isigili Hill for a long time. The Pacceka Buddhas were seen entering this hill but they were not seen leaving there; after they had entered it. People seeing these Pacceka Buddhas said: “This hill swallows Isis (Pacceka Buddhas)” From this, this hill came to be known as “Isigili, Isigili”, the hill of the Isis. Bhikkhus, I shall tell and declare the

names of these Pacceka Buddhas. Listen, bear in mind well. I shall speak. (Thus said the Bhagavā). Very well, Venerable Sir” the bhikkhus replied to the Bhagavā. The Bhagavā then said thus:

134. Bhikkhus, Pacceka Buddha named Ariṭṭha once lived on this Isigiri Hill for a long time ... Upariṭṭha, Tagarasikhī, Yasassī, Sudassana, Piyadassī, Gandhāra, Piṇḍola, Upāsaba, Nita, Tatha, Sutavā, Bhavitatta.

135. Those Pacceka Buddhas who are like the cream of all beings, realized Arahatta-Magga, that is free from suffering and from desire, are free from the thorn of craving and are nobler than mortals. Listen to the names of those Pacceka Buddhas which I am going to mention.

Arittha Pacceka-buddha, Upariṭṭha Pacceka-buddha, Tagarasikhī Pacceka-buddha, Sudassana Pacceka-buddha. Yasassi Pacceka-buddha, Piyadassi pacceka-buddha, Susambuddha Pacceka-buddha, Gandhara Pacceka-buddha, Piṇḍola Pacceka-buddha, Upāsabha Pacceka-buddha, Nīta Pacceka-buddha, Tatha Pacceka-buddha, Sutara Pacceka-buddha, Bhavitatta Pacceka-buddha, Sumbha pacceka-buddha, Subha Pacceka-buddha, Matula Pacceka-buddha, Aṭṭhama pacceka-buddha, Anigha Pacceka-buddha, Sudāṭha Pacceka-buddha, Hiṅgu Pacceka-buddha who is of great glory. Those Pacceka-buddhas have extinguished craving conducive to rebirth. Hiṅgū Pacceka-buddha, Hinga Pacceka-buddha, have great power.

Two Pacceka-buddhas by the name of Cūḷajāli and Mahājāli, Athaka Pacceka-buddha, also Kosalla Pacceka-buddha, Buddha Pacceka-buddha and also Subāhu Pacceka-buddha, Upanemisa Pacceka-buddha, Nemisa Pacceka-buddha, Santacitta Pacceka-buddha, Sacca Pacceka-buddha, Tatha Pacceka-buddha, Viraja Pacceka-buddha, and Paṇḍita Pacceka-buddha.

Kāḷa Pacceka-buddha, Upakāḷa Pacceka-buddha, Vijita Pacceka-buddha, Zita Pacceka-buddha, Aṅga Pacceka-buddha, Paṅga Pacceka-buddha, Guttijita Pacceka-buddha and Passi Pacceka-buddha have given up craving that is the cause of suffering. The Pacceka-buddha named Apaṛajita vanquished the hordes of Māra.

Sattha Pacceka-buddha, Parattha Pacceka-buddha, Sarabhaṅga Pacceka-buddha, Lomahamisa Pacceka-buddha, Uccamigamāya Pacceka-buddha, Asita Pacceka-buddha, Anāsava Pacceka-buddha, Manomaya Pacceka-buddha, Bandhu Pacceka-buddha, who can cut out (the bonds) of pride, Tadādhimutta Pacceka-buddha, Vimala Pacceka-buddha, Ketuma Pacceka-buddha.

Ketumbharāga Pacceka-buddha, Mātanga Pacceka-buddha, Ariya Pacceka-buddha, also Accuta Pacceka-buddha, Accutagāma Pacceka-buddha, Vyāmaka Pacceka-buddha, Sumaṅgala Pacceka-buddha, Dabbila Pacceka-buddha, Supatiṭhita Pacceka-buddha, Asayha Pacceka-buddha, Khemabhirata Pacceka-buddha, Sorata Pacceka-buddha.

Durannaya Pacceka-buddha, Saṁgha Pacceka-buddha, also Ujjaya Pacceka-buddha, also Mani Pacceka-buddha, Sayha Pacceka-buddha who is endowed with unrelenting effort, four Ānanda Pacceka-buddha, four Nanda Pacceka-buddha, four Upānanda Pacceka-buddha, altogether twelve Pacceka-buddhas, Bharadvaja Pacceka-buddha whose was the last existence.

Bodhi Pacceka-buddha, Mahanāma Pacceka-buddha, also Uttara Pacceka-buddha, Kesi Pacceka-buddha, Sikhi Pacceka-buddha, Sundara Pacceka-buddha, Dvārabhāja Pacceka-buddha, Tissa Pacceka-buddha, who had cut the bondage of rebirth, Upatissa Pacceka-buddha, Upasikhi Pacceka-buddha, Sikhari Pacceka-buddha who had cut off bonds of craving.

Buddha Pacceka-buddha, Ahumaṅgala Pacceka-buddha who had been freed from attachment, Usabha Pacceka-buddha who had cut the bond of craving, which is the cause of suffering, Upanīta Pacceka-buddha who had passed into tranquil Nibbāna, Uposatha Pacceka-buddha, Sundara Pacceka-buddha, Sacca Pacceka-buddha.

Jeta Pacceka-buddha, Jayanta Pacceka-buddha, Paduma Pacceka-buddha, Uppala Pacceka-buddha, Padumattara Pacceka-buddha, Rakkhita Pacceka-buddha, Pabbata Pacceka-buddha, Mānatthada Pacceka-buddha, Sobhita Pacceka-buddha, Vitarāga Pacceka-buddha, Kaṇha Pacceka-buddha who was possessed of mind well freed from the defilements, Buddha Pacceka-buddha.

Let all of you venerate the Pacceka-buddhas who possess glory and who had exhausted craving that are conducive to rebirth, other Pacceka-buddhas as well, the Pacceka-buddhas who had appeared and all the remaining Pacceka-buddhas who had cultivated noble morality and the innumerable Pacceka-buddhas who had passed away and entered Nibbāna. (Thus said the Bhagavā).

End of Isigili Sutta,
The Sixth in this Vagga.

7. MAHĀ CATTĀRĪSAKA SUTTA

Discourse on the Forty Factors

136. Thus have I heard:

Once the Bhagavā was staying at the Jetavana monastery of Anāthapiṇḍika in Sāvattī. On that occasion the Bhagavā addressed the bhikkhus saying: “Bhikkhus!” The bhikkhus replied to the Bhagavā: “Venerable Sir!” The Bhagavā spoke thus:

“Bhikkhus, I shall expound to you on the faultness Right Concentration¹ with its cause and its accompaniments. Listen and pay good attention. I shall speak.” “Very well, Venerable Sir,” replied the bhikkhus to the Bhagavā who then delivered this discourse.

Bhikkhus, what is the faultless Right Concentration with its cause and its accompaniments? What are its cause and its accompaniments? They are: Right View, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort and Right Mindfulness, Bhikkhus, this state of one-pointness of mind accompanied by these seven factors is called the faultness Right concentration with its cause and its accompaniments. Bhikkhus, among these factors, Right View leads the way. Bhikkhus, how does Right View lead the way? One knows the Wrong View as wrong View; one knows the Right View as Right View. Knowing thus is the Right View of that person.

Bhikkhus, what is Wrong View? ‘There is no (consequence to) alms-giving, sacrificial offerings or pious donation. A good or bad action produces no direct or indirect results. This

1. faultless Right Concentration: *ariya samādhī*: Ariya is explained by the Commentary as *niddosa*, faultless, *lokuttara*, transcendental. Here Right Concentration means *magga: samādhī* or concentration pertaining to the Path.

world does not exist. nor do other worlds. There is no, no father (that is good or evil done to them produce no result). There is no rebirth of beings after death. In the world there are no samaṇas or brahmaṇas, established in the Ariya path and accomplished in good practice, who, through Magga Insight (*abhiññā*) realized by themselves, can expound on world and other world.' Bhikkhus, this is Wrong View.

Bhikkhus, what is Right View? Bhikkhus, I teach that there are two kinds of Right View. Bhikkhus, there is the Right View which is associated with āsavas (defilements that befuddle the mind), is connected with meritorious factors and which results in the coming into (repeated) existences of the aggregates, *khandhā*. Bhikkhus, there is the (other) Right View which is faultless, which is free of āsavas, and which, transcending the mundane, is part of the Ariya Path. Bhikkhus, what is the Right View which is associated with āsavas, is connected with meritorious factors and which results in the coming into (repeated) existence aggregates? 'There is (consequence to) alms-giving, sacrificial offering and pious donation. A good or bad action produces direct or indirect results. This world exists and so also do others worlds. There is mother and father (that is, all good or evil done to them produce results). There is rebirth of being after death. In the world, there are samaṇa or brahmaṇa, established in the Ariya Path and accomplished in good practice, who through Magga Insight (*abhiññā*) realize by themselves, can expound on this world or other worlds.' Bhikkhus, this is the Right View which is associated with āsavas, is connected with meritorious factors and which results in the coming into (repeated) existence of the aggregates.

Bhikkhus, what is the (other) Right View which is faultless, which is free of āsavas, and which transcending the mundane, is part of the Ariya Path? Bhikkhus, there is the insight which is the faculty of wisdom, which is the power of wisdom, which is the enlightenment factor of investigative knowledge, which is the Right View and which is a constituent of the Ariya Path possessed by one whose mind faultless, is free of

āsavas, who has attained the Ariya Path and who cultivates Magga Insight. Bhikkhus, this is called the Right View which is faultless, which is free of āsavas, and which, transcending the mundane, is part of the Ariya Path. That bhikkhu strives to get rid of Wrong View and strives for Right View to arise. Such striving is the Right Effort of that bhikkhu. That bhikkhu, established in mindfulness, avoids Wrong View. Established in mindfulness, he abides endowed with Right View. Such mindfulness is the Right Mindfulness of that bhikkhu. Right View,² Right Effort and Right Mindfulness, these three factors always lead to and accompany Right View.

137. Bhikkhus, among the factors (of the Ariya Path), Right View leads the way. Bhikkhus, how does Right View lead the way? One knows Wrong Thinking as Wrong Thinking and Right Thinking as Right Thinking. Knowing thus is the Right View of that person. Bhikkhus, what is wrong Thinking? Bhikkhus, thinking associated with sense-pleasures, with ill will and with harmfulness is Wrong Thinking.

Bhikkhus, what is Right Thinking? Bhikkhus, I teach that there are two kinds of Right Thinking. Bhikkhus, there is the Right Thinking which is associated with āsavas, is connected with meritorious factors, and which results in the coming into (repeated) existence of the aggregates. Bhikkhus, there is the (other) Right Thinking which is faultless which is free of āsavas, and which transcending the mundane, is part of the Ariya Path. Bhikkhu, what is the Right Thinking which is associated with āsavas, is connected with meritorious factors, and which results in the coming into (repeated) existence of the aggregates? Bhikkhus, thinking associated with liberation (from sense-pleasures), with nondestructiveness and with compassion is Right Thinking which is associated with āsavas, is connected with meritorious factors, and which results in the coming into (repeated) existence of the aggregates.

2. **Right View:** The Right View mentioned here is the right view gained through vipassanā Insight, i.e., the first kind of Right View expounded by the Buddha in this Sutta. This vipassanā Right View inevitably leads to and is a forerunner of the Right View gained through Magga Insight which is the second kind of Right View. Right Effort and Right Mindfulness simultaneously accompany Magga Right View.

Bhikkhus, what is the (other) Right Thinking which is faultless, which is free āsavas, and which, transcending the mundane, is part of the Ariya Path?

Bhikkhus, there is thinking which is initial application of the mind, which is effective thinking, which is application of the mind to the object of thinking, which is effectively applying the mind to the object of thinking, which is focussing the mind on the object of thinking, which is focussing the mind on the object of thinking and which initiates the act of speech, by one whose mind is faultless, is free of āsavas, who has attained the Ariya Path and who cultivates Magga Insight. Bhikkhus, this is Right Thinking which is faultless, which is free of āsavas, and which transcending the mundane, is part of the Ariya Path. That bhikkhu strives to get rid of Wrong Thinking and strives for Right Thinking to arise. Such striving is the Right Effort of that bhikkhu. That Bhikkhu, established in mindfulness, avoids Wrong Thinking Established in mindfulness, he abides endowed with Right Thinking. Such mindfulness is the Right Mindfulness of that bhikkhu. Right View, Right Effort and Right Mindfulness, these three factors always lead to and accompany Right Thinking.

138. Bhikkhus, among the factors (of the Ariya Path), Right View leads the way. Bhikkhus, how does Right View lead the way? One knows Wrong Speech as Wrong Speech and Right Speech as Right Speech. Knowing thus is the Right View of that person. Bhikkhus, what is Wrong Speech? Bhikkhus, false speech malicious speech, harsh speech, or frivolous speech is Wrong Speech. Bhikkhus, what is Right Speech? Bhikkhus, I teach that there are two kinds of Right Speech. There is the Right Speech which is associated with āsavas, is connected with meritorious factors, and which results in the coming into (repeated) existence of the aggregates. Bhikkhus, there is the (other) Right Speech which is faultless, which is free of āsavas, and which transcending the mundane, is part of the Ariya Path. Bhikkhus, what is the Right Speech which is associated with āsavas, is connected with meritorious factors, and which results in the coming into (repeated) existence of the aggregates? Bhikkhus, abstaining from false speech, malicious speech, harsh speech, or

frivolous speech is the Right Speech which is accosciated with āsavas, is sonnected with meritorious factors, and which results in the coming into (repeated) existence of the aggregates.

Bhikkhus, what is the (other) Right Speech which is faultless, which is free of āsavas, and which, transcending the mundane, is part of the Ariya Path? Bhikkhus, there is the total and absolute abstention from the four kinds of Wrong Speech and eradication of the same by one whose mind is faultless, is free of āsavas, who has attained the Ariya Path, and who cultivates Magga Insight. Bhikkhus, such abstention is the Right Speech which is faultless, which is free of āsavas, and which, transcending the mundane, is part of the Ariya Path. That bhikkhu strives to get rid of Wrong Speech and strives for Right Speech to arise. Such striving is the Right Effort of that bhikkhu. That bhikkhu, established in mindfulness, avoids Wrong Speech. Established in mindfulness, he abides endowed with Right Speech. Such mindfulness is the Right Mindfulness of that bhikkhu. Right view, Right Effort and Right Mindfulness these three factors always lead to and accompany Right Speech.

139. Bhikkhus, among the factors (of the Ariya Path), Right View leads the way. Bhikkhus, how does Right View lead the way? One knows Wrong Action as Wrong Action and Right Action as Right Action. Knowing thus is the Right View of that person. Bhikkhus, what is Wrong Action? Bhikkhus, destroying life, taking what is not given, or indulging in wrong sensual pleasures is Wrong Action. Bhikkhus, what is Right Action? Bhikkhus, I teach that there are two kinds of Right Action. There is the Right Action which is accosciated with āsavas, is connected with meritorious factors, and which results in the coming into (repeated) existence of the aggregates. Bhikkhus, there is the (other) Right Action which is faultless, which is free of āsavas, and which transcending the mundane, is part of the Ariya Path. Bhikkhus, what is the Right Action which is accociated with āsavas, is connected with meritorious factors and which results in the coming into (repeated) existence of the aggregates? Bhikkhus, abstaining from destroying life, from taking what is not given, or from indulging in wrong sensual pleasures is the

Right Action which is associated with āsavas, is connected with meritorious factors, and which results in the coming into (repeated) existence of the aggregates.

Bhikkhus, what is the (other) Right Action which is faultless, which is free of āsavas, and which, transcending the mundane, is part of the Ariya Path? Bhikkhus, there is the total and absolute abstention from the three kinds of bodily misdeeds and abstention from the three kinds of bodily misdeeds and eradication of the same by one whose mind is faultless, is free of āsavas, who has attained the Ariya Path, and who cultivates Magga Insight. Bhikkhus, such abstention is the Right Action which is faultless, which is free of āsavas, and which, transcending the mundane, is part of the Ariya Path. That bhikkhu strives to get rid of Wrong Action and strives for Right Action to arise. Such striving is the Right Effort of that bhikkhu. That bhikkhu, established in mindfulness, avoids Wrong Action. Established in mindfulness, he abides endowed with Right Action. Such mindfulness is the Right Mindfulness of that bhikkhu. Right view, Right Effort and Right Mindfulness these three factors always lead to and accompany Right Action.

140. Bhikkhus, among the factors (of the Ariya Path), Right View leads the way. Bhikkhus, how does Right View lead the way? One knows Wrong Livelihood as Wrong Livelihood and Right Livelihood as Right Livelihood. Knowing thus is the Right View of that person.

Bhikkhus, what is Wrong Livelihood? Bhikkhus, deceitful pretension (to attainments), flattery (for gain), subtle insinuation by signs and indications (for gain), using pressure (to get offerings), or the seeking of more gain by cunning offer of gifts is wrong Livelihood.

Bhikkhus, what is Right Livelihood? Bhikkhus, I teach that there are two kinds of Right Livelihood. There is the Right Livelihood which is associated with āsavas, is connected with meritorious factors, and which results in the coming into (repeated) existence of the aggregates. Bhikkhus, there is the (other) Right Livelihood which is faultless, which is free of āsavas and which transcending the mundane, is part of the Ariya Path.

Bhikkhus, what is the Right Livelihood which is associated with āsavas, is connected with meritorious factors, and which

results in the coming into (repeated) existence of the aggregates? Bhikkhus, in this matter, the ariya disciple avoids Wrong Livelihood and adopts Right Livelihood. Bhikkhus, this is the Right Livelihood which is associated with āsavas, is connected with meritorious factors, and which results in the coming into (repeated) existence of the aggregates.

Bhikkhus, what is the (other) Right Livelihood which is faultless, which is free of āsavas and which transcending the mundane, is part of the Ariya Path. Bhikkhus, there is the total and absolute absention from Wrong Livelihood and eradication of the same by one whose mind is faultless, is free of āsavas, who has attained the Ariya Path, and who cultivates Magga Insight. Bhikkhus, such abstention is the Right Livelihood the mundane, is part of the Ariya Path. That bhikkhu strives to get rid of Wrong Livelihood and strives for Right Livelihood to arise. Such striving is the Right Effort of that bhikkhu. That bhikkhu, established in mindfulness, avoids Wrong Livelihood. Established in mindfulness, he abides endowed with Right Livelihood. Such mindfulness is the Right Mindfulness of that bhikkhu. Right View, Right Effort and Right Mindfulness, these three factors always lead to and accompany Right Livelihood.

141. Bhikkhus, among the factors (of the Ariya Path), Right View leads the way. Bhikkhus, how does Right View lead the way? Bhikkhus, in one who has Right View, there can arise Right Thinking. In one who has Right Thinking, there can arise Right Speech. In one who has Right Speech, there can arise Right Action. In one who has Right Action, there can arise Right Livelihood. In one who has Right Livelihood, there can arise Right Effort. In one who has Right Effort, there can arise Right Mindfulness. In one who has Right Mindfulness, there can arise Right Concentration. In one who has Right Concentration, there can arise Right Knowledge. In one who has Right Knowledge, there can arise Right Livelihood (which means attainment of Arahattaphala). Bhikkhus, thus one who is still in training (sekkha) for perfection is endowed with eight factors; and the Arahāt is endowed with ten factors.³ (Among these factors it is

3. The person still in training (sekkha) who is established in the eight constituents of the Path, by attaining the two additional factors of *sammā-ñāṇa* (*paccavekkhaṇa-ñāṇa*) and the fruition that liberates one from defilements (*sammā-vimutti*) becomes an arahāt who is endowed

Right Knowledge which brings about the freedom from various evil and demeritorious factors and the attainment of the perfect mental development.)*

142. Bhikkhus, among the factors (of the Ariya Path) Right View leads the way. Bhikkhus, how does Right View lead the way? Bhikkhus, in one who has Right View, Wrong View is destroyed. In such a person various evil demeritorious factors arising from Wrong View are also destroyed. Owing to Right View, various meritorious factors come to perfection in mental development (through meditation). Bhikkhus, in one who has Right Thinking, Wrong Thinking is destroyed ...p...Bhikkhus, in one who has Right Speech Wrong Speech is destroyed Bhikkhus, in one who has Right Action, Wrong Action is destroyedBhikkhus, in one who has Right Livelihood Wrong Livelihood is destroyed Bhikkhus, in one who has Right Effort, Wrong Effort is destroyed Bhikkhus, in one who has Right Mindfulness, Wrong Mindfulness is destroyed Bhikkhus, in one who has Right Concentration ,Wrong Concentration is destroyedBhikkhus, in one who has Right knowledge, Wrong Knowledge is destroyedBhikkhus,in one who has attained Right Livelihood (which means attainment of Arahattaphala), Wrong (concept of) Liberation is destroyed. In such a person, various evil and demeritorious factors arising from Wrong (concept of) Liberation are destroyed too. Also, owing to Right Liberation, various meritorious factors come perfection in mental development (through meditation).

Bhikkhus, I have discoursed on the forty factors⁴ comprising twenty meritorious and twenty demeritorious factors. Neither samaṇa nor brāhmaṇas nor deva nor māra nor Brahmā nor any one else in the world can takes exception to this.

143. Bhikkhus, if any samaṇa or brāhmaṇa were to think it fit to criticize and disavow this discourse called Mahācattārīsaka, he would, in this very life, be subject to censure or justified condemnation on ten grounds. If the revered

4. the forty factors: In the Pāli text , *mahācattārīsaka*. The forty factors are the expansion of the eight factors of the Path. Therefore the epithet mahā is used, meaning here 'many' or 'various'.

* Parenthesis as indicated in Pāli Text.

one were to disparage Right View, it would be tantamount to venerating and praising those samaṇas and brāhmaṇas who believe in Wrong View. If the revered one were to disparage Right Thinking, it would be tantamount to venerating and praising those samaṇas and brāhmaṇas and who believe in Wrong Thinking. If the revered one were to disparage Right Speech ...p... If the revered one were to disparage Right Action If the revered one were to disparage Right Effort If the revered one were to disparage Right Mindfulness..... If the revered one were to disparage Right Concentration If the revered one were to disparage Right Knowledge If the revered one were to disparage Right Liberation (which means attainment of Arahattaphala), it would be tantamount to venerating and praising those samaṇas and brāhmaṇas who believe in the Wrong (concept of) Liberation.

Bhikkhus, if any samaṇas and brāhmaṇas were to think it fit to criticize and disavow this discourse called Mahacattarisaka, he would, in this very life, be subject to censure or justified condemnation on ten grounds. Bhikkhus, even Vassa and Bhañña, the two residents of Ukkala village who believe in the Doctrine of Ahetuka (no past cause), the Doctrine of Akiriya (mere action without any effect), and the Doctrine of Natthika (no resultant in future existence) think that the discourse called Mahacattarisaka should not be criticized and disavowed. Why is it so? Because they are afraid of being blamed, of being assailed and of being reproved by others.

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

End of the Mahācattarisaka Sutta,

The Seventh in this vagga.

8. ĀNĀPĀNASSATI SUTTA

Discourse on Mindfulness of In-coming and Out-going Breath

144. Thus said I heard:

Once the Bhagavā was residing with many of the most eminent senior disciples at Pubbarāma, the pinnacled monastery built by Migāramātā (Visakhā) in Savatthī. In residence with him were the Venerable Sāriputta, the Venerable Mahā Moggallāna, the Venerable Mahā Kassapa, the Venerable mahā Kaccāyana, the Venerable Mahā Kotthika, the Venerable Mahā Kappina, the Venerable Mahā Cunda, the Venerable Anuruddha, the Venerable Revata, the Venerable Ānanda and many other most eminent senior disciples.

On that occasion, the senior bhikkhus were giving advice and instruction to the junior bhikkhus. Some senior bhikkhus gave advice and instruction to ten bhikkhus, some senior bhikkhus gave advice and instruction to twenty bhikkhus; some senior bhikkhus gave advice and instruction to thirty bhikkhus; some senior bhikkhus gave advice and instruction to forty bhikkhus. On being thus advised and instructed by the senior bhikkhus, the junior bhikkhus came to acquire further knowledge which was superior to what they had learnt before.¹

145. At that time, on the night of the fifteenth day of the month, the full moon day, an uposatha day which (also) happened to be the Pavaraṇa Day,² the Bhagavā was sitting in the open air surrounded by a company of Bhikkhus. Then glancing round at the silent and quiet gathering of bhikkhus, the

1. This means that the junior bhikkhus came to acquire further knowledge such as that of the preparation for meditation, the knowledge which is superior to the observation of moral discipline, etc., already known to them.

2. Pavāranā Day: A ceremony at the end of the rains retreat period (vassa) at which the bhikkhus in a certain community gather together and invite each other to give admonition for any transgression of the rules of disciples which, one sees or hears or has reason to believe, has been committed.

Bhagavā addressed them, saying: “Bhikkhus, I approve of this practice (of yours). And bhikkhus, there is approval in my mind for this practice (of yours). Therefore, bhikkhus, strive your utmost to attain that which has not yet been attained, to obtain that which has not yet been obtained, and to realize that which has not yet been realized³. I shall tarry here in this city of Sāvatthī (postponing the Pavāraṇā ceremony) to the next full moon day at the end of the four-month rainy season when the white lotus blooms.”

The bhikkhus living in the countryside heard: ‘The Bhagavā would be tarrying in Sāvatthī till the end of the four-month rainy season when the white lotus blooms.’ And the bhikkhus living in the countryside went to Sāvatthī to pay homage to the Bhagavā. The senior bhikkhus strove their utmost to give advice and instruction to the junior bhikkhus. Some senior bhikkhus gave advice and instruction to ten bhikkhus; some senior bhikkhus gave advice and instruction to twenty bhikkhus; some senior bhikkhus gave advice and instruction to thirty bhikkhus; and some senior bhikkhus gave advice and instruction to forty bhikkhus; On being thus advised and instructed by the senior bhikkhus, the junior bhikkhus came to acquire further knowledge which was superior to what they had learnt before.

146. At that time, on the night of the fifteenth day of the month, an uposatha day and the full moon day at the end of the four-month rainy season when the white lotus blooms, the Bhagavā was sitting in the open air surrounded by a company of bhikkhus. Then, glancing round at the silent and quiet company of bhikkhus, the Bhagavā addressed them, saying: “Bhikkhus, there is no worthlessness or inferiority in this gathering; bhikkhus, this gathering is pure and is full on essence.

“Bhikkhus, a gathering of such nature is worthy of offerings brought even from afar, is worthy of offerings specially set aside for guests, is worthy of offerings donated for well-being in the future existences; it is worthy of receiving obeisance; it is the incomparable fertile field for all to sow the seeds of merit. Bhikkhus, this company of bhikkhus is of such a character.

3. By what has not yet been attained, obtained and realized: is meant Arahattaphala.

“Bhikkhus, a small amount of offering given to a gathering of such nature brings much merit; a large amount of offering brings much more merit. Bhikkhus, this company of bhikkhus is of such a character.

“Bhikkhus, it is a rare opportunity for people to see a fathering of such nature. Bhikkhus, this company of bhikkhus is of such a character.

“Bhikkhus, to pay homage to a gathering of such nature, it is worthwhile travelling for many yojanas⁴ carrying provisions. Bhikkhus, this company of bhikkhus is of such a character.”

147. Bhikkhus, in this company of bhikkhus, there are bhikkhus who are devoid of kilesas (defilements), who are rid of āsavas (defilements that befuddle the mind), who have fulfilled magga practice, have completed their task, have laid down the burden (of the five khandhas), have achieved the benefit (of Arahattphala), have done away with the fetters binding them to existence, have full knowledge, and have a mind liberated from kilesas. Bhikkhus, in this company of bhikkhus, there are such bhikkhus.

Bhikkhus, in this company of bhikkhus, there are bhikkhus who, through the total destruction of the five fetters⁵ that lead to (rebirth in) the lower planes (of sensual existence), will have a spontaneous rebirth (in the abode of brahmas) and, not being liable to return from that realm, will realize parinibbāna there. Bhikkhus, in this company of bhikkhus, there are such bhikkhus.

Bhikkhus, in this company of bhikkhus, there are bhikkhus who are Once-Returners (sakadāgamīs), who through the total destruction of the three fetters⁶ and through lessening of attachment, anger and bewilderment, will return only once to this

4. yojana: A unit of distance variously estimated as a distance between seven miles and twelve miles.

5. the five fetters: (1) *sakkayadiṭṭhi*, the view of individuality which wrongly takes any or all of the five aggregates of mind and matter as atta (Self), jīva (Soul), and satta (being). (ii) *vicikicchā*, doubts in the Buddha, the Dhamma and The Saṃgha. (iii) *Sīlabbataparamusa*, belief in efficacy of practices and path other than the Ariya Path of Eight Constituents. (iv) *Kamaraga*, craving for kāmabhava, sensual existence. (v) *Byapada*, ill will.

6. the three fetters; the first three fetters mentioned in footnote No.5.

world and make an end of the cycle of dukkha. Bhikkhus, in this company of bhikkhus, there are such bhikkhus.

Bhikkhus, in this company of bhikkhus, there are bhikkhus who are Stream-Winners (sotapannas) who, through the total destruction of three fetters, are not liable to fall into realms of misery and suffering, are definitely assured of a good destination and of attaining the three higher levels of Insight (magga). Bhikkhus, in this company of bhikkhus, there are such bhikkhus.

Bhikkhus, in this company of bhikkhus, there are bhikkhus who abide in the cultivation of the Four Methods of Steadfast Mindfulness (Satipaṭṭhāna). Bhikkhus, in this company of bhikkhus, there are such bhikkhus.

Bhikkhus, in this company of bhikkhus, there are bhikkhus who abide in the cultivation of the Four Supreme Efforts (Sammappadhāna)...p.... the Four Bases of Psychic Potency (Iddhipāda) ...p... the Five Faculties (Indriya) ...p...the Five Powers (Bala) ...p... the Seven Factors of Enlightenment (Bojjhaṅga)...p... who abide in the cultivation of the Ariya Path of Eight Constituents (Atthaṅgika Magga). Bhikkhus, in this company of bhikkhus, there are such bhikkhus.

Bhikkhus, in this company of bhikkhus, there are bhikkhus who abide in the cultivation of goodwill (metta), who abide in the cultivation of compassion (karuṇa), who abide in the cultivation of sympathetic joy (mudita), who abide in the cultivation of equanimity (upekkha), who abide in the cultivation of meditation on foulness (asubha), who abide in the cultivation of meditation on the concept of impermanence. Bhikkhus, in this company of bhikkhus, there are such bhikkhus.

Bhikkhus, in this company of bhikkhus, there are bhikkhus who abide in the cultivation of mindfulness of in-coming breath and out-going breath. Bhikkhus, if one cultivates and repeatedly practices mindfulness of the in-coming breath and out-going breath, it would prove immensely fruitful and highly beneficial. Bhikkhus, by cultivating and repeatedly practising mindfulness of the in-coming breath and out-going breath, the practice of the

Four Methods of Steadfast Mindfulness is accomplished. By cultivating and repeatedly practising the Four Methods of Steadfast Mindfulness, the Seven Factors of Enlightenment are fulfilled. By cultivating and repeatedly practising the Seven Factors of Enlightenment, Emancipation by arahatta magga and arahatta phala is attained.

148. Bhikkhus, how should mindfulness of the in-coming breath and out-going breath be cultivated and how should it be repeatedly practised to be immensely fruitful and highly beneficial? In this Teaching, bhikkhus the bhikkhu goes to the forest, or to the foot of a tree or to a secluded place, sits cross-legged, keeps his body erect and establishes mindfulness, orientating it (towards the object of concentration). Then that bhikkhu breathes in with entire mindfulness, and breathes out with entire mindfulness. When he makes a long inhalation, he knows: "I make a long inhalation." When he makes a long exhalation, he knows: "I make a long exhalation." When he makes a short inhalation, he knows: "I make a short inhalation." When he makes a short exhalation, he knows: "I make a exhalation." He trains himself to be clearly conscious of the whole stretch of the in-coming breath (at its beginning, at its middle and at its end.) He trains himself to be clearly conscious of the whole stretch of the out-going breath (at its beginning, at its middle and at its end). He trains himself to calm down the strong inhalation as he breaths in. He trains himself to calm down the strong exhalation as he breaths out.

He trains himself to be clearly conscious of pīti (joyful satisfaction) as he inhales. He trains himself to be clearly conscious of pīti (joyful satisfaction) as he exhales. He trains himself to be clearly conscious of sukha (bliss) as he inhales. He trains himself to be clearly conscious of sukha (bliss) as he exhales. He trains himself to be clearly conscious of volitional activities (of sensation and perception) as he inhales. He trains himself to be clearly conscious of volitional activities as he exhales. He trains himself to calm down volitional activities as he inhales. He trains himself to calm down volitional activities as he exhales.

He trains himself to be clearly conscious of the mind as he inhales. He trains himself to be clearly conscious of the mind as he exhales. He trains himself to exhale with gladdened mind.

He trains himself to inhale with settled mind⁷. He trains himself to exhale with settled mind. He trains himself to exhale with mind liberated (from defilements). He trains himself to exhale with mind liberated (from defilements).

He trains himself to inhale with repeated contemplation of impermanence. He trains himself to exhale with repeated contemplation of impermanence. He trains himself to inhale with repeated contemplation of destruction of attachment. He trains himself to exhale with repeated contemplation of destruction of attachment.⁸ He trains himself to inhale with repeated contemplation of cessation (of conditioned and compounded factors). He trains himself to exhale with repeated contemplation of cessation (of conditioned and compounded factors). He trains himself to inhale with repeated contemplation of the discarding of defilements. He trains himself to exhale with repeated contemplation of the discarding of defilements.

Bhikkhus! Mindfulness of inhalation and exhalation, when thus cultivated and thus repeatedly practised, is immensely fruitful and beneficial.

149. Bhikkhus, in what manner is the Practice of the Four Methods of Steadfast Mindfulness accomplished by cultivating and repeatedly practising mindfulness of the in-coming breath and out-going breath? Bhikkhus, when the bhikkhu makes a long inhalation, he knows: "I make a long inhalation." When he makes a long exhalation, he knows: "I makes a long inhalation." When he makes a long exhalation, he knows: "I make a long exhalation." When he makes a short inhalation, he knows: "I make a short inhalation." When he makes a short exhalation, he knows: "I make a short exhalation."

He trains himself to be clearly conscious of the whole stretch of the in-coming breath (at its beginning at its middle and

7. settled mind: *samādaha citta*, equivalent to *samāhita citta*, mind settled on an object of concentration.

8. Attachment (*rāga*) is almost synonymous with craving (*taṇhā*). Destruction of attachment (*rāga*) and cessation of conditioned and compounded factors are of the same nature and imply the realization of Nibbāna. Discarding of defilements also implies realization of magga and Nibbāna.

at its end).He trains himself to be clearly conscious of the whole stretch of the out-going breath (at its begining, at its middle and at its end). He trains himself to calm down the strong inhalation as he breathes in .He trains himself to calm down the strong exhalation as he breathes out.

At that time, bhikkhu keeps his mind steadfastly on the body (kāya), with diligence, comprehension and mindfulness, (and perceives its impermanent, insecure, soulless and unpleasant nature), thus keeping away covetousness and distress pertaining to the five khandha aggregates which are the objects of Clinging.⁹ Bhikkhus, I teach the in-coming breath and the out-going breath as being one of the kāyas.¹⁰ For that person, bhikkhus, the bhikkhu keeps his mind steadfastly on the body (kāya), with diligence, comprehension and mindfulness (and perceives its impermanent insecure, soulless and unpleasant nature), thus keeping away covetousness and distress pertaining to the five khandha aggregates which are the objects of Clinging.(1)

Bhikkhus, the bhikkhu trains himself to be clearly conscious of pīti (joyful satisfaction) as he inhales. He trains himself to be clearly conscious of pīti (joyful satisfaction) as he exhales. He trains himself to be clearly conscious of sukha (bliss) as he inhales. He trains himself to be clearly conscious of sukha (bliss) as he exhales. He trains himself to be clearly conscious of volitional activities (of sensation and perception) as he inhales. He trains himself to be clearly conscious of volitional activities as he exhales. He trains himself to calm down volitional activities as he inhales. He trains himself to calm down volitional activities as he exhales.

At that time, bhikkhus, that bhikkhu keeps his mind steadfastly on sensation (vedana), with diligence, comprehension and mindfulness, (and perceives its impermanent insecure, soulless and unpleasant nature), thus keeping away covetousness and

9. the five khandha...of Clinging: In the Pāli text *loka*; interpreted by the Commentary in the Mahāsatipathāna Sutta as rendered here.

10. *kāya* in the sense of material body can be reduced to the four great primary elements, literally translated as 'earth, water, fire and air', ... *pathavi, apo, tejo and vāyo*'. By identifying *kāya* with those four elements, *kāya* is classified into four kinds.

distress pertaining to the five khandha aggregates which are the objects of Clinging. Bhikkhus, I teach proper reflection on the in-coming breath and the out-going breath as being one of the Sensations (vedana).¹¹ For that reason, bhikkhus, the bhikkhu keeps his mind steadfastly on Sensation (vedana), with diligence, comprehension and mindfulness (and perceives its impermanent, insecure, soulless and unpleasant nature), thus keeping away covetousness and distress pertaining to the five khandha aggregates which are the objects of Clinging.(2)

Bhikkhus, the bhikkhu trains himself to be clearly conscious of the mind as he inhales. He trains himself to be clearly conscious of the mind as he exhales. He trains himself to inhale with gladdened mind. He trains himself to exhale with gladdened mind. He trains himself to inhale with settled mind. He trains himself to exhale with settled mind. He trains himself to inhale with mind liberated (from defilements). He trains himself to exhale with mind liberated (from defilements).

At that time, bhikkhus, that bhikkhu concentrates steadfastly on the mind (citta), with diligence, comprehension and mindfulness, (and perceives its impermanent, insecure, soulless and unpleasant nature), thus keeping away covetousness and distress pertaining to the five khandha aggregates which are the objects of Clinging. Bhikkhus, I do not teach mindfulness of the in-coming breath and out-going breath to one who is given to forgetfulness and is lacking in clear comprehension., or that reason, bhikkhus, that bhikkhu concentrates steadfastly on the mind (citta) with diligence, comprehension and mindfulness, (and perceives its impermanent, insecure, soulless and unpleasant nature), thus keeping away covetousness and distress pertaining to the five khandha aggregates which are the objects of Clinging.(3)

Bhikkhus, the bhikkhu trains himself to inhale with repeated contemplation of impermanence. He trains himself to exhale with repeated contemplation of impermanence. He trains

11. one of the sensations (vedanas): Sensation is classified into three, namely, pleasant sensation (sukha vedana), unpleasant sensation (dukkha vedana) and neither pleasant nor unpleasant sensation (upekkha vedana. Here pleasant sensation is meant.

himself to inhale with repeated contemplation of destruction of attachment. He trains himself to exhale with repeated contemplation of destruction of attachment. He trains himself to inhale with repeated contemplation of cessation (of conditioned and compounded factors). He trains himself to exhale with repeated contemplation of cessation (of conditioned and compounded factors). He trains himself to inhale with repeated contemplation of the discarding of defilements. He trains himself to exhale with repeated contemplation of the discarding of defilements.

At that time, bhikkhus, that bhikkhu keeps his mind steadfastly on the dhammā¹² with diligence, comprehension and mindfulness, (and perceives their impermanent, insecure, soulless and unpleasant nature), thus keeping away covetousness and distress pertaining to the five khandha aggregates which are the objects of Clinging. That bhikkhu abandons covetousness and distress; and seeing that abandonment with insight, there is complete equanimity in him. For that reason bhikkhus, the bhikkhu keeps his mind steadfastly on the dhammā, with diligence, comprehension and mindfulness (and perceives their impermanent, insecure, soulless and unpleasant nature), thus keeping away covetousness and distress pertaining to the five khandha aggregates which are the objects of Clinging.(4)

Bhikkhus by thus cultivating and by thus repeatedly practising mindfulness of the in-coming breath and out-going breath, the practice of the Four Methods of Steadfast Mindfulness is accomplished.

150. Bhikkhus, in what manner are the Seven Factors of Enlightenment fulfilled by cultivating and repeatedly practising the Four Methods of Steadfast Mindfulness? Bhikkhus, the bhikkhu keeps his mind steadfastly on the body (kāya), with diligence, comprehension and mindfulness (and perceives its impermanent, insecure, soulless and unpleasant nature), thus keeping away covetousness and distress pertaining to the five khandha aggregates which are the objects of Clinging. At that time, the

12. keeps his mind...on the dhamma: Being completely aware of the absence in him of covetousness and distress, i.e., sense-desire and ill-will which are two of the five hindrances (nīvaraṇas).

mindfulness of that bhikkhu is established without remission. Bhikkhus, when the mindfulness of that bhikkhu is established without remission, the enlightenment-factor of mindfulness of that bhikkhu is developed; the bhikkhu repeatedly cultivates the enlightenment-factor of mindfulness; and cultivation of the enlightenment-factor of mindfulness of that bhikkhu is completed.(1)

That Bhikkhu, who is thus established in mindfulness, reflects on, examines and investigates that dhamma (i.e., the phenomenon of inhaling and exhaling) with vipassanā insight. Bhikkhus, when the bhikkhu, who is thus established in mindfulness, reflects on, examines and investigates that dhamma with vipassanā insight, the enlightenment-factor of investigative knowledge of phenomena of that bhikkhu is developed; the bhikkhu repeatedly cultivates the enlightenment-factor of investigative knowledge of phenomena; and the cultivation of the enlightenment-factor of investigative knowledge of phenomena of that bhikkhu is completed.(2)

In that bhikkhu, who has thus reflected on examined and investigated that dhamma with vipassanā insight, unrelenting effort is developed. Bhikkhus, when the unrelenting effort of the bhikkhu, who has thus reflected on, examined and investigated that dhamma with vipassanā insight, is developed, the enlightenment-factor of effort of that bhikkhu is developed; the bhikkhu repeatedly cultivates the enlightenment-factor of effort; and the cultivation of the enlightenment-factor of effort of that bhikkhu is completed. (3)

To the bhikkhu who is endowed with unrelenting effort there arises pīti (joyful satisfaction) that is free from defilements. Bhikkhus, when pīti that is free from defilements arises in that bhikkhu who is endowed with unrelenting effort, the enlightenment-factor of delightful satisfaction of that bhikkhu is developed; the bhikkhu repeatedly cultivates the enlightenment-factor of delightful satisfaction; and the cultivation of the enlightenment-factor of delightful satisfaction of that bhikkhu is completed.(4)

The bhikkhu who has a mind filled with pīti (delightful satisfaction) is calm in body* and mind. Bhikkhus, when the

* Body: By this is meant here the body of mental concomitants, specifically, sensation, perception and volitional activities. The same applies to 'body' in the next paragraph.

bhikkhu who has a mind filled with pīti is calm in body and mind, the enlightenment-factor of serenity of that bhikkhu is developed; the bhikkhu repeatedly cultivates the enlightenment-factor of serenity; and the cultivation of the enlightenment-factor of serenity of that bhikkhu is completed.(5)

The mind of the bhikkhu, who is calm in body and is happy, is established in concentration. Bhikkhus, when the mind of that bhikkhu, who is calm in body and is happy, is established in concentration, the enlightenment-factor of concentration of that bhikkhu is developed; the bhikkhu repeatedly cultivates the enlightenment-factor of concentration; and the cultivation of the enlightenment-factor of concentration of that bhikkhu is completed. (6)

The bhikkhu views with perfect equanimity the mind thus established in concentration. Bhikkhus, when that bhikkhu views with perfect equanimity the mind thus established in concentration, the enlightenment-factor of equanimity of that bhikkhu is developed; the bhikkhu repeatedly cultivates the enlightenment-factor the bhikkhu repeatedly cultivates the enlightenment-factor of equanimity; and the cultivation of the enlightenment-factor of equanimity of that bhikkhu is completed. (7)

151. Bhikkhus, the bhikkhu keeps his mind steadfastly on Sensation ...p...Bhikkhus, the bhikkhu concentrates steadfastly on the mind ...p...Bhikkhus, the bhikkhu keeps his mind steadfastly on the dhamma, with diligence, comprehension and mindfulness, (and perceives their impermanent, insecure, soulless and unpleasant nature), thus keeping away covetousness and distress pertaining to the five khandha aggregates which are the objects of Clinging. At that time, the mindfulness of that bhikkhu is established without remission. Bhikkhus, when he mindfulness of the bhikkhu is established without remission the enlightenment-factor of mindfulness of that bhikkhu is developed; the bhikkhu repeatedly cultivates the enlightenment-factor of mindfulness and the cultivation of the enlightenment-factor of mindfulness of that bhikkhu is the completed.(1)

That bhikkhu, who is thus established in mindfulness, reflects on, examines and investigates that dhamma (i.e., the phenomenon of inhaling and exhaling with vipassana insight. Bhikkhus, when the bhikkhu, who is thus established in mindfulness,

reflects on, examines and investigates that dhamma with vipassanā insight, the enlightenment-factor of the investigates knowledge of phenomena of that bhikkhu is developed; the bhikkhu repeatedly cultivates the enlightenment-factor of investigative knowledge of phenomena; and the cultivation of the enlightenment factor of investigative knowledge of phenomena of that bhikkhu is completed. (2)

In that bhikkhu, who has thus reflected on examined and investigated that dhamma with vipassanā insight, unrelenting effort is developed. Bhikkhus, when the unrelenting effort of the bhikkhu, who has thus reflected on, examined and investigated that dhamma with vipassanā insight, is developed, the enlightenment-factor of effort of that bhikkhu is developed; the bhikkhu repeatedly cultivates the enlightenment-factor of effort; and the cultivation of the enlightenment factor of effort of that bhikkhu is completed. (3)

To the bhikkhu who is endowed with inrelenting effort there arises pīti (joyful satisfaction) that is free from defilements. Bhikkhus, when pīti that is free from defilements arises in that bhikkhu who is endowed with unrelenting effort, the enlightenment-factor of delightful satisfaction of that bhikkhu is developed; the bhikkhu repeatedly cultivates the enlightenment-factor of delightful satisfaction; and the cultivation of the enlightenment-factor of delightful satisfaction of that bhikkhu is completed. (4)

The bhikkhu who has a mind filled with delightful satisfaction is calm in body and mind. Bhikkhus, when the bhikkhu, who has a mind filled with delightful satisfaction, is calm in body and mind, the enlightenment-factor of serenity of that bhikkhu is developed; the bhikkhu repeatedly cultivates the enlightenment-factor of serenity; and the cultivation of the enlightenment-factor of serenity of that bhikkhu is completed.(5)

The mind of the bhikkhu, who is calm in body and is happy, is established in concentration. Bhikkhus, when the mind of that bhikkhu, who is calm in body and is happy, is established in concentration, the enlightenment-factor of concentration of that bhikkhu is developed; the bhikkhu repeatedly cultivates the enlightenment-factor of concentration; and the cultivation of the enlightenment-factor of concentration of that bhikkhu is completed. (6)

That bhikkhu views with perfect equanimity the mind thus established in concentration. Bhikkhus, when that bhikkhu views with perfect equanimity the mind thus established in concentration, the enlightenment-factor of equanimity of that bhikkhu is developed; the bhikkhu repeatedly cultivates the enlightenment-factor of equanimity; and the cultivation of the enlightenment-factor of equanimity of that bhikkhu is completed. Bhikkhus, by thus cultivating and by thus repeatedly practising meditation on the Four Methods of Steadfast Mindfulness, the Seven Factors of Enlightenment are fulfilled.(7)

152. Bhikkhus, in what manner is the Emancipation through insight-wisdom attained by cultivating and by repeatedly practising the Seven Factors of Enlightenment? Bhikkhus, in this Teaching, the bhikkhu cultivates the enlightenment-factors of mindfulness that is directed to detachment (*viveka*) from defilements, freedom from attachment (*virāga*), cessation (*nirodha*) of defilements, and that promotes and develops the uprooting of defilements and speedy attainment of Nibbāna (*vossagga*). He cultivates the enlightenment-factor of investigatives knowledge of phenomena ...p... He cultivates the enlightenment-factor of effort ...p... He cultivates the enlightenment-factor of delightful satisfaction ...p... He cultivates the enlightenment-factor of serenity...p... He cultivates the enlightenment-factor of concentration...p... He cultivates the enlightenment-factor of equanimity this is directed to detachment from defilements, freedom from attachment, cessation of defilements, and that promotes and develops the uprooting of defilements and speedy attainment of Nibbāna. Bhikkhus, the Emancipation through Insight-wisdom is attained by thus cultivating and by thus repeatedly practising the Seven Factors of Enlightenment.

Thus spoke the Bhagavā, Delighted with what the Bhagavā had said, the bhikkhus received it with gladness.

End of the *Ānāpānassati Sutta*,

The Eight in this *vagga*.

9. KĀYAGATĀSATI SUTTA

Discourse on Mindfulness of the Body

153. Thus have I heard:

Once the Bhagavā was staying at the Jetavana monastery of Anāthapaindika in Sāvattthī. On that occasion, the following unfinished conversation arose among many bhikkhus who had their alms-food, had left the place (of the meal) and gathered in the assembly-hall: 'Friends! How wonderful! And, indeed, how marvellous, friends, that has never happened before has now happened! The Bhagavā who knows all and sees all, who is worthy of special veneration and who is perfectly self-enlightened, has taught that mindfulness of the body, if cultivated and if repeatedly practised, is immensely fruitful and highly beneficial. Then in the evening before the conversation of those bhikkhus had finished, the Bhagavā rose from his solitary retreat, approached the assembly-hall and took the seat prepared for him. After taking the seat, the Bhagavā asked the bhikkhus:

"Bhikkhus, what were you talking about as you are assembled here? What was the subject of your unfinished conversation before I came?" "Venerable Sir, the conversation which we were having in this assembly-hall where we have gathered after having had our alms-food and left the place (of the meal) is this: 'Friends! How wonderful! And, indeed, how marvellous, friends, that what has never happened before has now happened! The Bhagavā who knows all and sees all, and who is worthy of special veneration and who is perfectly self-enlightened, has taught that mindfulness of the body, if cultivated and if repeatedly practised, is immensely fruitful and highly beneficial.' Venerable Sir, this was the unfinished conversation before the Bhagavā came in."

154. Bhikkhus, how should mindfulness of the body be cultivated and how should it be repeatedly practised to be immensely fruitful and highly beneficial? In this Teaching, bhikkhus, the bhikkhu goes to the forest or the foot of a tree or to a secluded place, sits cross-legged, keeps his body erect and establishes mindfulness, orientating it (towards the object of concentration). Then, that bhikkhu breathes in with entire mindfulness, and breathes out with entire mindfulness. When he makes a long inhalation, he knows: "I make a long inhalation." When he makes a long exhalation, he knows: "I make a long exhalation." When he makes a short inhalation, he knows: "I make a short inhalation." When he makes a short exhalation, he knows: "I make a short exhalation." He trains himself to be clearly conscious of the whole stretch of the in-coming breath (at its beginning, at its middle and at its end). He trains himself to be clearly conscious of the whole stretch of the out-going breath (at its beginning, at its middle and at its end). He trains himself to calm down the strong inhalation as he breaths in. He trains himself to calm down the strong exhalation as he breathes out. While the bhikkhu is thus abiding in mindfulness and diligence, directing his mind (to Nibbāna), thoughts based on and directed to sensual pleasures disappear. Because of the disappearance of such thoughts, his mind is well established on and is well absorbed only in the object of meditation, is fixed one-pointedly and is set up well only on it. Bhikkhus thus does not the bhikkhu cultivate mindfulness of the body.(1)

And again, bhikkhus, the bhikkhu, when walking, is conscious of walking; or when standing, he is conscious of standing; or when sitting, he is conscious of sitting; or when lying down, he is conscious of lying down; or in whatever movement or posture his body is, he is conscious of it. While the bhikkhu is thus abiding in mindfulness and diligence, directing his mind (to Nibbāna), thoughts based on and directed to sensual pleasures disappear. Because of the disappearance of such thoughts, his mind is well established on and is well-absorbed only in the object of meditation, is fixed one-pointedly

and is set up well only on it. Bhikkhus, thus does the bhikkhu cultivate mindfulness of the body.(2)

And again, bhikkhus, the bhikkhu in moving forward and in moving back, does so with clear comprehension; in looking straight ahead and sideways, he does so with clear comprehension; in bending and in stretching his limbs, he does so with clear comprehension; in carrying or wearing the great robe, alms-bowl and the other two robes, he does so with clear comprehension; in eating, drinking, chewing and savouring, he does so with clear comprehension; in defecating and urinating, he does so with clear comprehension; in walking, standing, sitting asleep, waking, speaking or in keeping silent, he does so with clear comprehension. While the bhikkhu is thus abiding in mindfulness and diligence, directing his mind (to Nibbāna), thoughts based on and directed to sensual pleasures disappear. Because of the disappearance of such thoughts his mind is well established on and is well absorbed only in the object of meditation, is fixed one-pointedly and is set up well only on it. Bhikkhus, thus does the bhikkhu cultivate mindfulness of the body.(3)

And again, bhikkhus, the bhikkhu examines and reflects closely upon this very body, from the soles of the feet up and from the tips of the hair down, enclosed by the skin and full of manifold impurities,(thinking thus:) “There are in this body: hair of the head, hairs of the body, nails, teeth, flesh, sinews, bones, marrow, kidneys, heart, liver, membranes (including the pleura, diaphragm and other forms of membranes in the body), spleen, lungs, large intestine, small intestine, contents of the stomach, faeces, (brain),¹ bile, phlegm, pus, blood, sweat, solid fat, tears, liquid fat, saliva, nasal mucus, synovial fluid (i.e., lubricating oil of the joints) and urine.”

Just as if, bhikkhus, there were a bag with an opening at each end, full of various kinds of grain such as hill-paddy, green gram, cow-pea, sesame and husked rice; and as if a man with

1. “the brain” is not included in the Pāli Text of this sutta, but is included in the Patisambhida Magga.

vision, having opened it, should examine and reflect (on the contents) thus: “This is hill-paddy, this is paddy, this is green gram, this is cow-pea, this is sesame, this is husked rice,” even so, bhikkhus, the bhikkhu examines and reflects on this very body, from the soles of the feet up and from the tips of the hair down, enclosed by the skin and full of manifold impurities, (thinking thus:) “There are in this body: hair of the head, hairs of the body, nails, teeth, skin, flesh, sinews, bones, marrow, kindeys, heart, liver, membranes (including the pleura diaphragm and other forms of membranes in the body), spleen, lungs, large intestine, small intestine, contents of the stomach, faeces, (brain), bile, phlegm, pus, blood, sweat, solid fat, tears, liquid fat, saliva, nasal mucus, synovic fluid. (i.e., lubricating oil of the joints) and urine.” While the bhikkhu is thus abiding in mindfulness and diligence, directing his mind (to Nibbāna), thoughts based on and directed to sensual pleasures disappear. Because of the disappearance of such thoughts, his mind is well established on and is well absorbed only in the object of meditation, is fixed one-pointedly and is set up well only on it. Bhikkhus, thus does the bhikkhu cultivate mindfulness of the body.(4)

And again, bhikkhus, the bhikkhu examines and reflects on this very body, in whatever position it remains or is placed, as composed of the primary elements:² “There are in this body (only) the earth element, the water element, the fire element, and the air element.”

2. the primary elements: *dhātu*, elements, is a force of Nature which behaves in accordance with the laws of Nature. The four primary elements, literally translated above for the sake of brevity as ‘earth, water, fire, and air’, are:

- (1) *pathavī-dhātu*: a force of Nature that has the attribute of causing hardness. (it is sometimes translated as the element of solidity or of extension);
- (2) *Āpo-dhātu*: a force of Nature that has the attributes of cohesion and causing fluidity. (it is sometimes translated as the element of cohesion);
- (3) *Tejo-dhātu* a force of Nature that has the attributes of causing heat or cold, i.e., thermal energy. (It is sometimes translated as the element of heat);
- (4) *Vayo-dhātu*: a force of Nature that has the attribute of causing motion or inpetus. (It is sometimes translated as the element of motion).

Just as if, bhikkhus, a skilful butcher or a butcher's apprentice, having slaughtered a cow and cut it up into portions, should be sitting at the junction of four main roads, (so that only pieces of meat are seen and not the cow as such), even so, the bhikkhu examines and reflects on this very body in whatever position it remains or is placed, as composed of the primary elements: "There are in this body (only) the earth element, the water element, the fire element, and the air element." While the bhikkhu is thus abiding in mindfulness and diligence, directing his mind (to Nibbāna), thoughts based on and directed to sensual pleasures disappear. Because of the disappearance of such thoughts, his mind is well established on and is well absorbed only in the object of meditation, is fixed one-pointedly and is set up well only on it. Bhikkhus, thus does the bhikkhu cultivate mindfulness of the body.(5)

And again, bhikkhus, as if the bhikkhu is seeing a body, one day dead, or two days dead, or three days dead, swollen, turning black and blue, and festering, abandoned in the charnel-ground, he applies (this perception) to his own body thus: "Indeed, this body of mine, too, is of the same nature; it will become like that; it cannot escape such a fate." While the bhikkhu is thus abiding in mindfulness and diligence, directing his mind (to Nibbāna), thoughts based on and directed to sensual pleasures disappear. Because of the disappearance of such thoughts, his mind is well established on and is well absorbed only in the object of meditation, is fixed one-pointedly and is set up well only on it. Bhikkhus, thus does the bhikkhu cultivate mindfulness of the body.(6)

And again, bhikkhus, as if the bhikkhu is seeing a body abandoned in the charnel-ground, being devoured by crows, being devoured by hawks, being devoured by vultures, being devoured by herons, being devoured by dogs, being devoured by tigers, being devoured by leopards, being devoured by jackals, or being devoured by various kinds of worms, he applies (this perception) to his own body thus: "Indeed, this body of mine, too, is of the same nature; it will become like that; it cannot escape such a fate." While the bhikkhu is thus abiding in mindfulness...p...Bhikkhus, thus does the bhikkhu cultivate mindfulness of the body.(7)

And again, bhikkhus, as if the bhikkhu is seeing a body abandoned in the charnel-ground - (reduced to) a skeleton held together by the tendons, with some flesh and blood still adhering to it..., (reduced to) a skeleton held together by the tendons, blood-besmeared, fleshless..., (reduced to) a skeleton still held together by the tendons, without flesh and blood..., (reduced to) loose bones scattered in all directions, at one place bones of a hand, at another place bones of a foot, at another place ankle-bones, at another place skin-bones, at another place thigh-bones, at another place hip-bones, at another rib-bones, at another place spinal-bones, at another place shoulder-bones, at another place neck-bones, at another place jawbone, at another place the teeth, at another place the skull, he applies (this perception) to his own body thus: "Indeed, this body of mine, too, is of the same nature; it will become like that; it cannot escape such a fate." While the bhikkhu is thus abiding in mindfulness...p... Bhikkhus, thus does the bhikkhu cultivate mindfulness of the body. (8-11)

And again, bhikkhus, as if the bhikkhu is seeing a body abandoned in the channel-ground.

(reduced to) bleached bones of conch-like colour...,

(reduced to) bones more than a year old, lying in a heap...,

(reduced to) rotted bones crumbling to dust, he applies (this perception) to his own body thus: "Indeed, this body of mine, too, is of the same nature; it will become like that; it cannot escape such a fate." While the bhikkhu is thus abiding in mindfulness...p... Bhikkhus, thus does the bhikkhu cultivate mindfulness of the body (12-14)

155. And again, bhikkhus, the bhikkhu being detached from sensual pleasures and demeritorious factors achieves and remains in the first jhana...p...* He soaks, drenches, permeates, and suffuses his body with pīti (delightful satisfaction) and sukha (bliss), born of detachment from the hindrances. There is no place in his body not suffused with pīti and sukha, born of detachment from the hindrances.

* Repeat as in paras 51 and 84 of *Mulapaṇṇāsa*, on the jhānas.

Bhikkhus, take the example of a skilful bath-attendant or his assistant, who strews bath-powder in a brass dish, sprinkles water on it and makes it into a mass. That mass of bath-powder is permeated, is soaked and is suffused inside and out with viscous water; there is no oozing of water.

Bhikkhus, in the same way, the bhikkhu soaks, drenches, permeates and suffuses his body with pīti and sukha, born of detachment from the hindrances. There is no in his body not suffused with pīti and sukha, born of detachment from the hindrances. While the bhikkhu is thus abiding in mindfulness...p...Bhikkhus, thus does the bhikkhu cultivate mindfulness of the body.(15)

And again, bhikkhus, the bhikkhu, having got rid of vitakka (initial application of the mind) and vicāra (sustained application of the mind), achieves and remains in the second jhāna...p... He soaks, drenches, permeates and suffuses his body with pīti and sukha, born of concentration. There is no place in this body not suffused with pīti and sukha, born of concentration.

Bhikkhus, take the example of a deep lake with water welling up from a spring below. There is no inlet from either east or north or south. It does not rain heavily or regularly there. And yet cool water which wells up from that spring soaks, drenches permeates and suffuses the lake and there is no place in that lake not suffused with it. Bhikkhus, in the same way, that bhikkhu soaks, drenches, permeates and suffuses his body with pīti and sukha, born of concentration. There is no place in his body not suffused with them. While the bhikkhu is thus abiding in mindfulness ...p...Bhikkhus, thus does the bhikkhu cultivate mindfulness of the body. (16)

And again, bhikkhus, having been detached from pīti, that bhikkhu dwells in equanimity with mindfulness and clear comprehension and experiences sukha in mind and body. He achieves and remains in the third jhāna, that which causes a person who attains it to be praised by the Ariyas as one who

has equanimity and mindfulness, one who abides in sukha. He soaks, drenches, permeates and suffuses his body with sukha detaches, permeates and suffuses his body with sukha detached from pīti. There is no place in his body not suffused with sukha detached from pīti.

Bhikkhus, take the example of uppala, paduma and puṇḍarika lotus in a pond where they grow in the water and thrive in it. Even when they are submerged, they under water, soaked, drenched, permeated and suffused from root to apex with cool water. There is no spot in the whole plant of an uppala, paduma or puṇḍarika lotuses not suffused with it. Bhikkhus, in the same way, the bhikkhu soaks, drenches, permeates and suffuses his body with sukha detached from pīti; and there is no place in this body which is not suffused with sukha detached from pīti. While the bhikkhu is thus abiding in mindfulness...p... Bhikkhus, thus does the bhikkhu cultivate mindfulness of the body.(17)

And again, bhikkhus, by dispelling both pleasure and pain, (and by the previous disappearance of gladness and sadness)* that bhikkhu achieves and remains in the fourth jhāna, (without pleasure and pain, a state of equanimity and absolute purity of mindfulness).* That bhikkhu dwells suffusing his body with a mind which is pure and stainless. There is no place in this body which is not suffused with it. Bhikkhus, take the example of a man sitting wrapped up head to foot in a white cloth leaving no place on his whole on his whole body uncovered by it.³ Bhikkhus, in the same way that bhikkhu dwells suffusing his body with a mind which is pure and stainless. There is no place in his body which is not suffused with it. While the bhikkhu was thus abiding in mindfulness and dili-

* In the Pāli text, the words within the two brackets are indicated only by one *peyyāla*.

3. In this comparison, body warmth, generated by the body which is covered from head to foot, is meant. (The Commentary or Sīlakkhandā Vagga Pāli).

gence, directing his mind (to Nibbāna), thoughts based on and directed to sensual pleasures disappear. Because of the disappearance of such thoughts, his mind is well established on and is well absorbed only in the object of meditation, is fixed one-pointedly and is set up well only on it. Bhikkhus, thus does the bhikkhu cultivate mindfulness of the body.(18)

156. Bhikkhus, when a certain person cultivates and repeatedly practises mindfulness of the body, all meritorious factors that are conducive to true knowledge (vijja) are included in the meditation practice of that person. For example, bhikkhus, when a certain person thinks of the great ocean, all small rivers flowing into the ocean are included in his thought. Similarly, bhikkhus, when a certain person cultivates and repeatedly practises mindfulness of the body, all meritorious factors that are conducive to true knowledge are included in the meditation practice of that person.

Bhikkhus, if a certain person does not cultivate and does not repeatedly practise mindfulness of the body, defilements⁴ get a chance and an opportunity to arise in him. Suppose, bhikkhus, a man were to drop a heavy stone on a moist heap of earth. Bhikkhus, what do you think of this? Would that heavy stone get a chance to enter into the moist heap of earth? “Yes, Venerable Sir” Similarly, bhikkhus, if a certain person does not cultivate and does not repeatedly practise mindfulness of the body, defilements get a chance and an opportunity to arise in him.

Suppose, bhikkhus, there were a dry, sapless piece of firewood. Then, there might come a man bringing a fire-making stick, thinking: I will make a fire. I will produce heat.’ Bhikkhus, what do you think of this? Could that man make a fire and produce heat by rubbing the fire-making stick against this dry sapless piece of firewood? “Yes, Venerable Sir.” Bhikkhus Similarly, if a certain person does not cultivate and does not

4. defilements: In the Pāli text, māra. Here it means *kilesā māra*, simply rendered defilements.

repeatedly practise mindfulness of the body, defilements get a chance and an opportunity to arise in him.

Suppose, bhikkhus, there were an empty waterpot placed on a circular rest. Then, there might come a man carrying water. Bhikkhus, what do you think of this? Would that man find a place to pour the water into? “Yes, Venerable Sir, Similarly, bhikkhus, if a certain person does not cultivate and does not repeatedly practise mindfulness of the body, defilements get a chance and an opportunity to arise in him.

157. Bhikkhus, when a certain person cultivates and repeatedly practises mindfulness of the body, defilements will get no chance or opportunity to arise in him.

Suppose, bhikkhus, a man were to throw a light ball of thread at a door-panel all of heartwood. Bhikkhus, what do you think of this? Would that man make the light ball of thread find an entry into that door-panel all of heartwood? “No, Venerable Sir,” Similarly, bhikkhus, when a certain person cultivates and repeatedly practises mindfulness of the body, defilements will get no chance or opportunity to arise in him.

Suppose, bhikkhus, there were a wet, sappy piece of firewood. Then, there might come a man bringing a fire-making stick, thinking: ‘I will make a fire. I will produce heat.’ Bhikkhus, what do you think of this? Could that man make a fire and produce heat by rubbing the fire-making stick against this wet sappy piece of firewood? “No, Venerable Sir.” Similarly, bhikkhus, when a certain person cultivates and repeatedly practises mindfulness of the body, defilements will get no chance or opportunity to arise in him.

Suppose, bhikkhus, there were a waterpot, filled with water full to the brim so that a crow can drink out of it, placed on a circular rest. Then, there might come a man carrying a water. Bhikkhus, what do you think of this? Could that man find a place to pour the water into? “No, Venerable Sir.” Similarly, Bhikkhus, when a certain person cultivates and repeatedly practise mindfulness of the body, defilements will get no chance or opportunity to arise in him.

158. Bhikkhus, when a certain person cultivates and repeatedly practises mindfulness of the body, should that person wish to realize by means abhina (Magga Insight) such dhammas that are to be realized by means of abhiñña, he will personally experience the fulfilment of the wish whenever there is the (proper) basis (for its fulfilment).

Suppose, bhikkhus, there were a waterpot, filled with water full to the brim so that a crow can drink out of it, placed on a circular rest. Then, a strong man might move that waterpot to anywhere he desires. Will the water be carried along(with the waterpot)? “Yes, Venerable Sir.” Similarly, Bhikkhus, when a certain person cultivates and repeatedly practises mindfulness of the body, should that person wish to realize by means of abhiñña (Magga Insight) such dhammas that to be realized by means of abhiñña, he will personally experience the fulfilment of the wish whenever there is the (proper) basis (for its fulfilment).

Suppose, bhikkhus, there were a pond with a bund on a level piece of ground, filled with water full to the birm so that a crow can drink out of it. Then, a strong man might break the bund of that pond from any side as he desires. Would the water from the pond flow out? “Yes, Venerable Sir.” Similarly, Bhikkhus, when a certain person cultivates and repeatedly practise mindfulness of the body, should that person wish to realize by means of abhiñña such dhammas that are to be realized by means of abhiñña, he will personally experience the fulfilment of the wish whenever there is the (proper) basis (for its fulfilment).

Suppose, bhikkhus, there were a chariot on evenground at the crossing of four road, harnessed with throughbred steeds, with the whip lying ready. A skilled charioteer might get on to the chariot, holding the reins with the left hand and the whip the right, and might drive it as he wishes, forwards and backwards, by any road he likes.

Similarly, bhikkhus, when a certain person cultivates and repeatedly practises mindfulness of the body, should that person wish to realize by means abhiñña such dhammas that are to be reaized by means of abhiñña, he will personally experience the

fulfilment of the wish whenever there is the (proper) basis (for its fulfilment).

159. Bhikkhus, if mindfulness of the body is frequently undertaken, cultivated and repeatedly practised, mastered, made the basis, made a habit, practised for a long time and well undertaken ten advantages would certainly accrue.

A person (practising thus) can withstand displeasure (in meritoriousness) or pleasure (in enjoyment of sense-objects), and he cannot be overcome by displeasures, having conquered any displeasure that arises.(1)

He can withstand fear and dismay, and he cannot be overcome by fear and dismay, having conquered fear and dismay.(2)

He can endure cold, heat, hunger, thirst, gadflies, mosquitoes, wind, heat of the sun, snakes scorpions and lice. He can endure ill-spoken and unwholesome words. He has the nature of being able to endure severe, cruel, excruciatingly sharp, disagreeable, unpleasant, deadly and painful sensations which arise in the body. (3)

He can attain at will, without difficulty and without trouble, the four jhanas (of rūpāvacara, appertaining to rupa or Corporeal Sphere), which are the products of the purest mind, and by which one lives blissfully in this very life.(4)

He enjoys possession of the various forms of psychic power ⁵; having been one, he can become many; from being many he can become one, he can be visible ...p...* He can gain mastery over his body to reach even up to the world of the brahmans. (5)

He can hear both the sounds of devas and men, hearing-power of men, and which is extremely clear like the divine hearing-power.(6)

He knows discriminatively with his own mind the minds

5. psychic power: *iddhividha*: *iddhi* means 'completion', 'accomplishment'. It is the power to create marvels.

* See para 82 of Gopaka Moggallāna Sutta, also for the following subparagraphs.

of other beings or individuals; he knows the mind with attachment, *rāga*, as mind with attachment ...p..., mind without attachment ..., the mind with anger..., the mind without anger..., the mind with bewilderment..., the mind without bewilderment..., the lethargic mind..., the distracted mind..., the exalted mind..., the unexalted mind..., the inferior mind ..., the superior mind..., the concentrated mind..., and he knows the unliberated mind as unliberated mind.(7)

He can recollect many and varied existences of the past. And what is that? It is the recollection of one past existence, or two past existences...p...He can recollect his many and varied past existences, together with their circumstances and related facts. (8)

He can, with the psychic power of divine sight, which is extremely clear, surpassing the sight of men, see beings in the process of passing away and arising, inferior or superior, beautiful or ugly beings, and beings with good or bad destinations and he knows how beings arise according to their own kamma-actions. (9)

He can, by means of *abhiñña*, special apprehension, personally and in this very life, realize, attain to and remain in, the emancipation of mind (*cetovimutti*) and in the emancipation by insight (*paññāvimutti*), free of *āsavas* (defilements that befuddle the mind) through their destruction.(10)

Bhikkhus, if mindfulness of the body is frequently undertaken, cultivated and repeatedly practised mastered, made the basis, made a habit, practised for a long time and well undertaken, these ten advantages would certainly accrue.

Thus the Bhagavā said, Delighted, the bhikkhus rejoiced at the words of the Bhagavā.

End of the *Kāyagatāsati Sutta*,

The Ninth in this *vagga*.

10. SAṄKHĀRUPAPATTI SUTTA

Discourse on Uparising of Volitional Activities

160. Thus have I heard:

Once the Bhagavā was residing at the Jetavana monastery of Anāthapindika in Savatthī. On that occasion the Bhagavā addressed the bhikkhus, saying “Bhikkhus” and the bhikkhus responded “Venerable Sir”. The Bhagavā said thus: “Bhikkhus, I am going to discourse to you on the arising of volitional activities (saṅkhāras). Listen and pay attention. I shall speak. The bhikkhus replied “Very well, venerable Sir”.

The Bhagavā said thus:

161. Bhikkhus, in this Teaching, the bhikkhu is endowed with conviction, endowed with morality, endowed with much learning, endowed with generosity, and endowed with wisdom. This bhikkhu reflects: It would be well if, on the dissolution of my body at death, I were to be reborn in a ruling family possessed of great wealth. That bhikkhu maintains such a thought, cherishes it and develops it. For the bhikkhu who develops and practises thus, the dhammas, fashioning and conducting to the particular existence (desired by the bhikkhu) will arise at that particular place. Bhikkhus, this course and this practise will bring about rebirth at that place.

162. Again, bhikkhus, the bhikkhu is endowed with conviction, endowed with morality, endowed with much learning, endowed with generosity and endowed with wisdom. This bhikkhu reflects thus: “It would be well if on the dissolution of my body at death, I were to be reborn in a Brahmin family of great wealth ...p... in a householder family of great wealth.” That bhikkhu maintains such a thought, cherishes it and develops it. For the bhikkhu who develops and practises thus, the dhammas

fashioning and conducing to the particular existence (desired by the bhikkhu) will arise. Bhikkhus, this course and this practice will bring about rebirth at that place.

163. Again bhikkhus, the bhikkhu is endowed with conviction, endowed with morality, endowed with much learning, endowed with generosity, and endowed with wisdom. He has learnt that “the devas in the Cātumahārājika deva realm live long, are beautiful in looks and are full of happiness”. He reflects thus: “It would be well if, on the dissolution of my body at death, I were reborn as a Cātumahārājika deva”. That bhikkhu maintains this thought, cherishes it, and develops it. For the bhikkhu who develops and practises thus, the dhammas fashioning and conducing to the particular existence (desired by the bhikkhu) will arise at that particular realm. This course and this practice will bring about rebirth at that particular realm.

164. Again, bhikkhus, the bhikkhu is endowed with conviction, endowed with morality, endowed with much learning, endowed with generosity and endowed with wisdom. That bhikkhu has learnt “the Tāvātimsā devas ...p... Yāmā devas, Tusitā devas, Nimmānarati devas and Paranimmita devas live long, are beautiful in looks and are full of happiness”. That bhikkhu reflects thus: “It would be well if, on the dissolution of my body at death, I were reborn as a Paranimmita deva”. That bhikkhu maintains this thought, cherishes it and develops it. On developing and practising thus, the dhammas fashioning and conducing to the particular existence (desired by the bhikkhu) will arise at that particular realm. This course and this practice will bring about rebirth at that realm.

165. Again, bhikkhus, the bhikkhu is endowed with conviction, endowed with morality, endowed with much learning, endowed with generosity and endowed with wisdom. That bhikkhu has learnt that the Sahassa brāhma lives long, is beautiful in looks and is full of happiness”. Bhikkhus, the Sahassa brāhma abides, contemplating and pervading one thousand world systems and all those beings who have arisen in the one thousand world systems of the Sahassa brāhmas. Bhikkhus, just

as, for example, a man with eyes puts a shisha fruit (a kind of berry) on his palm and contemplates it, the Sahassa brahmā abides contemplating and pervading the one thousand world systems and all those beings who have arisen in the one thousand world systems of the Sahassa brahmās. That bhikkhu reflects thus: “It would be well if, on the dissolution of my body at death, I were reborn as a Sahassa brahmā”. That bhikkhu keeps that thought, cherishes it and develops it. On his practising and developing thus, the dhammas fashioning and conducing to the particular existence (desired by the bhikkhu) will arise at that realm. Bhikkhus, this course and this practice will bring about rebirth at that realm.

166. Again bhikkhus, the bhikkhu is endowed with conviction, endowed with morality, endowed with much learning, endowed with generosity and endowed with wisdom. That bhikkhu has learnt that the Dvisahassa Brahmā ...p... Tisahassa Brahmā ...p... Catusahassa Brahmā ...p... Pañcasahassa Brahmā lives long, is beautiful in looks and is full of happiness. Bhikkhus, Pañcasahassa Brahmā abides, contemplating and pervading the five thousand world systems, and those beings who have arisen in the five thousand world systems of Pañcasahassa Brahmās. For example, bhikkhus, a man with eyes puts five shisha fruits on his palm and contemplates them. Similarly, Pañcasahassa Brahmā abides, contemplating and pervading the five thousand world systems, contemplating and pervading those beings who have arisen in the five thousand world systems of Pañcasahassa Brahmās. That bhikkhu reflects thus: “It would be well if, on the dissolution of my body at death, I were reborn as a Pañcasahassa Brahmā”. That bhikkhu keeps that thought, cherishes it and develops it. On his developing and practising thus, the dhammas conditioning and leading to the particular existence (desired by the bhikkhu) will arise at that realm. This course and practice will bring about rebirth at that realm.

167. Again, bhikkhus, the bhikkhu is endowed with conviction, endowed with morality, endowed with much learning, endowed with generosity, and endowed with wisdom. That

bhikkhu has learnt that Dasasahassa Brahmā lives long, is beautiful in looks and is full of happiness. Bhikkhus, Dasasahassa Brahmā abides, contemplating and pervading the ten thousand world systems, contemplating and pervading all those beings in the ten thousand world systems of Dasasahassa Brahmās. For example, bhikkhus, a bright, precious stone of good quality, eight faceted, well crafted, placed on a red woollen cloth shines brightly, shines radiantly and is elegant. Similarly, Dasasahassa Brahmā abides, contemplating and pervading the ten thousand world systems, contemplating and pervading all those beings who have arisen in the one thousand world systems of Dasasahassa Brahmās. That bhikkhu reflects thus: "It would be well if on the dissolution of my body at death, I were reborn as a Dasasahassa Brahmā". That bhikkhu keeps that thought, cherishes it and develops it. On his developing and practising thus, the dhammas conditioning and leading to the particular existence (desired by the bhikkhu) will arise at that realm. Bhikkhus, this course and this practice will bring about rebirth at that realm.

168. Again, bhikkhus, the bhikkhu is endowed with conviction, morality, endowed with much learning, endowed with generosity, endowed with wisdom. That bhikkhu has learnt that Satasahassa Brahmā lives long, is beautiful in looks and is full of happiness. bhikkhus, Satasahassa Brahmā abides, contemplating and pervading the hundred thousand world systems, contemplating and pervading all those beings who have arisen in the hundred thousand world systems of Satasahassa Brahmās.

For example, bhikkhus, the skilled and clever son of a goldsmith places, at the mouth of the bellows, a ten tola piece (nikkha) of the most precious kind of gold (jambunada gold), cleaning and polishing it well. When put on a brilliantly red woollen cloth, this gold shines, bright and elegant. Similarly, Satasahassa Brahmā abides contemplating and pervading a hundred thousand world systems, contemplating and pervading all those beings who have arisen in the hundred thousand world systems of Satasahassa Brāhmās. That bhikkhu reflects thus: "It would be well if on the dissolution of my body at death, I were

reborn as a Satasahassa Brahmā”. That bhikkhu keeps that thought, cherishes it and develops it. On the bhikkhu developing and practising thus, the dhammas fashioning and conducing to the particular existence (desired by the bhikkhu) will arise at that realm. Bhikkhus, this course and this practice will bring about rebirth at that realm.

169. Again, bhikkhus, the bhikkhu is endowed with conviction, morality, endowed with much learning, endowed with generosity, endowed with wisdom. That bhikkhu has learnt “Ābāssarā Brahmās, ...p... Parittābā Brahmā, Appamānābā Brahmā and Ābassarā Brahmās live long, are beautiful in looks and are full of happiness”. That bhikkhu reflects thus: “It would be well if on the dissolution of my body at death, I were reborn as Ābassarā Brahmā”. That bhikkhu keeps that thought, cherishes it and develops it. On the bhikkhu developing and practising thus, the dhammas fashioning and conducing to that particular existence (desired by the bhikkhu) will arise at that realm. Bhikkhus, this course and this practice will bring about rebirth at that realm.

170. Again, bhikkhus, the bhikkhu is endowed with conviction, endowed with morality, endowed with much learning, generosity, and endowed with wisdom. That bhikkhu has learnt that “Paribbasubhā Brahmās ...p... Appamānasubhā Brahmās ...p... Subhākinhā Brahmās live long, are beautiful in looks and are full of happiness”. That bhikkhu reflects thus: “It would be well if on the dissolution of my body at death I were reborn as Subhākinhā Brahmā”. That bhikkhu keeps that thought, cherishes it and develops it. On the bhikkhu developing and practising thus, the dhammas fashioning and conducing to that particular existence (desired by the bhikkhu) will arise at that realm. Bhikkhus, this course and this practice will bring about rebirth in that realm.

171. Again, bhikkhus, the bhikkhu is endowed with conviction, endowed with morality, endowed with much learning, endowed with generosity and endowed with wisdom. That bhikkhu has learnt that “the Vehappho Brahmās ...p... Aviḥā Brahmās ...p... Atappā Brahmās, Sudassī Brahmās Akaṇiṭṭha

Brahmās live long, are beautiful in looks and are full of happiness”. That bhikkhu reflects thus: “It would be well if on the dissolution of my body at death, I were reborn as Akaniṭṭha Brahmā”. That bhikkhu keeps that thought, cherishes it and develops it. On that bhikkhu developing and practising thus, the dhammas fashioning and conducing to that particular existence (desired by the bhikkhu) will arise at that realm. Bhikkhus, this course and this practice will bring about rebirth at that realm.

172. Again bhikkhus, the bhikkhu is endowed with conviction, endowed with morality, endowed with much learning, endowed with generosity and endowed with wisdom. That bhikkhu has heard “the Brahmās in the realm of the Sphere of the Infinity of Space (Ākāśānañcāyatana) live long, endure for long and are full of happiness. That bhikkhu reflects thus: “It would be well if on the dissolution of my body at death, I were reborn as Brahmās in the realm of the Sphere of the Infinity of Space. That bhikkhu keeps that thought, cherishes it and develops it. On that bhikkhu developing and practising thus, the dhammas fashioning and conducing to that particular existence (desired by that bhikkhu), will arise at that realm. Bhikkhus, this course and this practice will bring about rebirth at that realm.

173. Again, bhikkhus, the bhikkhu is endowed with conviction, endowed with morality, endowed with much learning, generosity and endowed with wisdom. That bhikkhu has heard “the Brahmās in the realm of the Sphere of the Infinity of Consciousness (Viññānañcāyatana) live long, endure for long and are full of happiness.” That bhikkhu reflects thus: “It would be well if on the dissolution of my body at death, I were reborn as a Brahmā in the realm of the Sphere of Infinity of Consciousness. That bhikkhu keeps that thought, cherishes it and develops it. On that bhikkhu developing and practising thus, the dhamma fashioning and conducing to that particular existence (desired by the bhikkhu) will arise at that realm. Bhikkhus, this course and this practice will bring about rebirth at that realm.

174. Again bhikkhus, the bhikkhu is endowed with conviction, morality, much learning, generosity and endowed

with wisdom. That bhikkhu has learnt “the Brahmās in the realm of the Sphere of Nothingness (*Ākiñcaññāyatana*) ...p... the Brahmās in the Realm of the sphere of Neither Perception nor Non-perception (*Nevasaññānasaññāyatana*), live long, are beautiful in looks and are full of happiness.” That bhikkhu reflects thus: “It would be well if on the dissolution of my body at death, I were reborn as a Brahmā in the realm of the Sphere of neither Perception nor Non-perception. That bhikkhu keeps that thought, cherishes it and develops it. On the bhikkhu developing and practising thus, the dhamma fahsioning and conducing to that particular existence(desired by the bhikkhu) will arise at that realm. Bhikkhus, this course and this practice will bring about rebirth at that realm.

175. Again, bhikkhus, the bhikkhu is endowed with conviction, endowed with morality, endowed with much learning, endowed with generosity and endowed with wisdom. That bhikkhu reflects thus: “It would be well if I could, because of extinction of āsavas,remain realizing by myself, through Magga insight, attaining to, in this very life, the emancipation of mind (*cetovimutti*) and the emancipation by insight (*Arahatta Phala Paññā*) which are free from asavas”. That bhikkhu, because of extinction of āsavas, remains by himself, through Magga Insight, attaining to, in this very life, the emancipation of mind (*cetovimutti*) and the emancipation by insight (*Arahatta Phala Paññā*) which are free from asavas. Bhikkhus, that bhikkhu will not be reborn in any of the realms. (Thus said the Bhagavā).

The Bhagavā delivered this discourse. The bhikkhus rejoiced at what the Bhagavā had said.

End of Saṅkhārupapatti Sutta,

The Tenth in this Vagga.

End of Anupada Vagga, the Second.

Namo tassa bhagavato arahato sammāsbuddhassa

(iii) SUÑÑATA VAGGA

- 1. Cūḷa Suññata Sutta**
- 2. Mahā Suññata Sutta**
- 3. Acchariya-abbhuta Sutta**
- 4. Bākula Sutta**
- 5. Dantabhūmi Sutta**
- 6. Bhūmija Sutta**
- 7. Anuruddha Sutta**
- 8. Upakkilesa Sutta**
- 9. Bālapaṇḍita Sutta**
- 10. Devadūta Sutta**

1. CŪḶA SUÑÑATA SUTTA

Shorter Discourse on the Concept of Emptiness

176. Thus have I heard:

Once the Bhagavā was residing at the pinnacled Pubbārāma monastery of Visākhā in Sāvatthī. Then one evening, the Venerable Ānanda rose from where he was resting, approached the Bhagavā, made respectful obeisance to the Bhagavā and seated himself at a suitable place. Thus seated, Venerable Ānanda spoke thus to the Bhagavā: “Venerable Sir, once the Venerable One resided in a market-town of the Sakyan rulers called Nagaraka near Sakka city. On that occasion, I heard and received the following words from the Venerable One himself (literally in the presence of): “Ānanda, at this time I abide often in Emptiness (Suññata)”. Venerable Sir, are such hearing, such receiving, such bearing in mind and such reflection all for the good?” (asked Venerable Ānanda).

Ānanda, in reality, such hearing, such receiving, such bearing in mind and such reflection by you are all for the good. Ānanda, both formerly and now, I have abided often in Suññata. For example, Ānanda, this pinnacled monastery of Visākhā who is known as Migaramātā (mother of Migāra) is empty of elephants, cows, horses, asses, of gold, silver, of the meeting of men and women. The only thing of which it is not empty is the assembly of bhikkhus. Similarly, Ānanda, the bhikkhu not being mindful of the concept of village or not being mindful of the concept of human beings, is mindful only of the concept based on the forest. That person’s mind plunges into the concept of the forest is clear, well established and is freely absorbed in the concept of the forest. That bhikkhu knows thus: “There is no worry based on the defilement arising from the concept of the village in this concept of the forest. There is no worry based on the defilements arising from the concept of human beings in this

concept of the forest. There is only the worry arising from the concept of the forest.

That bhikkhu knows: “This concept of the forest is empty of the concept of the village”. “This concept of the forest is empty of the concept of human beings”. He knows that there is only one thing of which it is not empty, namely, the concept of the forest. There is no cause for worry in this concept of the forest. For this reason he repeatedly contemplates on the absence of worry. There is a residuum of worry in this concept of the forest. He knows from the worry that is evident, that “There is this worry”. “Ānanda, there arises for this bhikkhu, this true, undistorted and undefiled emptiness”.

177. Again, Ānanda, this bhikkhu, not bearing in mind the concept of the human being or the concept of the forest, bears in mind only the concept of pathavī (element of solidity). The mind of that bhikkhu plunges into the concept of pathavī, is clear, well established and is freely absorbed (in the concept of pathavī). For example, Ānanda, the skin of a bullock that is firmly stretched by a hundred stakes, is free from crinkles and folds. Similarly, the bhikkhu is not mindful of the higher and lower levels of the ground, ground difficult for a river to flow, ground with tree stumps and thorns, uneven hilly ground, not mindful of all these grounds, is mindful only of the perception based on the concept of pathavī. The mind of that bhikkhu plunges into the concept of pathavī, is clear and well established and is freely absorbed. That bhikkhu knows thus: “There is no worry based on the defilement arising from the concept of human beings in this concept of pathavī (earth). There is no worry based on the defilement arising from the concept of the forest in the concept of pathavī. There is only the worry based on the concept of pathavī.”

That bhikkhu knows that “This concept of pathavī is free from the concept of human beings. He knows that “The concept of pathavī is free from the concept of the forest”. He knows that “There is only this that is not empty, namely what is based on the concept of pathavī. Thus in the concept of pathavī there is no worry for such and such a reason. He repeatedly contemplates on the absence of worry for such and such a reason.

There is a residuum of worry in this concept of pathavī. This being evident, he knows that “There is this worry”. Ānanda, there arises for this bhikkhu this true, undistorted and undefiled emptiness.

178. Again, Ānanda, the bhikkhu not being mindful of the concept of the forest or of the concept of pathavī, is mindful only of the concept of the sphere of the infinity of space. The mind of that bhikkhu is plunged into the concept of the sphere of the infinity of space, is clear, is well established and is freely absorbed. That bhikkhu knows thus: “In this concept of the sphere of the infinity of space, there is no worry based on the defilements arising from the concept of the forest nor worry based on the concept of pathavī. There is only the worry based on the concept of the sphere of the infinity of space.” That bhikkhu knows that “The concept of the sphere of the infinity of space is free from the concept of the forest or from the concept of pathavī.” He knows that there is only this that is not empty, based on the concept of the sphere of the infinity of space. Thus in the concept of the sphere of the infinity of space, there is no cause for worry for such and such a reason. He repeatedly contemplates on the absence of worry for such and such a reason. There is a residuum of worry in the concept of the sphere of infinity of space. This worry being evident he knows that “There is no worry”. Ānanda, there arises for the bhikkhu this true, undistorted and undefiled emptiness.

179. Again Ānanda, the bhikkhu unmindful of the concept of pathavī and of the sphere of infinity of space, bears in mind the concept of the sphere of infinity of consciousness. The mind of that bhikkhu is plunged into the concept of the sphere of the infinity of consciousness, is clear, is well established and is freely absorbed. That bhikkhu knows thus “There is no worry based on the defilement arising from the concept of pathavī in this concept of the sphere of the infinity of consciousness. There is no worry of the concept of the sphere of infinity of space. There is only this one worry based on the defilement arising

from the concept of the sphere of infinity of consciousness.” That bhikkhu knows, that this concept of the sphere of infinity of consciousness is free from the concept of pathavī and the sphere of the infinity of space. He knows that there is only this that is not empty, based on the concept of the sphere of infinity of consciousness. Thus in the concept of the sphere of infinity of consciousness, there is no cause for the arising of worry. The bhikkhu repeatedly contemplates the absence of worry for such and such a reason. There is a residuum of worry in the concept of the sphere of infinity of consciousness. This worry being evident, he knows that “there is only this worry”. Ānanda, there arises for this bhikkhu, this true, undistorted and undefiled emptiness.

180. Again, Ānanda, the bhikkhu, not mindful of the concept of the sphere of infinity of space and of the sphere of infinity of consciousness, bears in mind only the concept based on the concept of the sphere of nothingness. The mind of that bhikkhu is plunged in the concept of the sphere of nothingness, is clear, well established and freely absorbed. That bhikkhu knows thus: “In the concept of the sphere of nothingness, there is no worry based on the defilements arising from the concept of the sphere of infinity of space nor of the sphere of infinity of consciousness. There is only this worry based on the defilement arising from the concept of the sphere of nothingness.” That bhikkhu knows that this concept of the sphere of nothingness is free from the concept of the sphere of infinity of space and of the sphere of consciousness. He knows that there is only this that is not empty, based on the concept of the sphere of nothingness. Thus in the concept of the sphere of nothingness, there is no cause for the arising of worry. He repeatedly contemplates the absence of worry for such and such a reason. There is a residuum of worry in the concept of the sphere of nothingness. This worry being evident, he knows that “There is only this worry”. Ānanda, there arises for the bhikkhu, this true, undistorted and undefiled emptiness.

181. Again, Ānanda, the bhikkhu, not mindful of the concept of the sphere of consciousness and of the sphere of

nothingness, bears in mind only the concept based on the concept of the sphere of neither perception nor non-perception. The mind of that bhikkhu is plunged in the concept of the sphere of neither perception nor non-perception, is clear and well established, and is freely absorbed. That bhikkhu knows thus: “There is no worry based on the concept of the sphere of infinity of consciousness and of the sphere of nothingness in this concept of the sphere of neither perception nor non-perception. There is only the worry based on the concept of the sphere of neither perception nor non-perception.” That bhikkhu knows that the concept of the sphere of neither perception nor non-perception is free from the concept of the sphere of infinity of consciousness and of the sphere of nothingness. He knows that there is only this that is not emptiness and that is the absence of emptiness based on the concept of the sphere of neither perception nor non-perception. Thus in the concept of the sphere of neither perception nor non-perception, there is no cause for the arising of worry. He repeatedly contemplates the absence of worry owing to there being no cause for its arising. There is a residuum of worry in the concept of the sphere of neither perception nor non-perception. Of the worry that is thus evident, he knows that “There is only this worry”. Ānanda, there arises for the bhikkhu this true, undistorted and undefiled emptiness.

182. Again, Ānanda, the bhikkhu unmindful of the concept of the sphere of nothingness and of the sphere of neither perception nor non-perception, bears in mind only the concept based on concentration, associated with (*vipassanā*) consciousness that is signless. The mind of the bhikkhu is plunged into the concentration associated with (*vipassanā*) consciousness that is signless, is clear and well established and is freely absorbed. That bhikkhu knows thus: “In this concept of concentration of the signless, there is no worry based on the concept of the sphere of nothingness and of the sphere of neither perception nor non-perception. There is only the worry caused by the principle of life, associated with the six sense bases, based on the corporeal body”. That bhikkhu knows “This concept of the concentration of the signless is free from the concept of the

sphere of nothingness and of the sphere of neither perception nor non-perception". He knows that there is only this that is not emptiness and that is the absence of emptiness caused by the principle of life associated with the six sense-bases, based on the corporeal body. Thus in that concept of the concentration of the signless, there is no cause for the arising of worry. He repeatedly contemplates on the absence of worry for that reason. There is a residuum of worry in the concept of the concentration of the signless. Of the worry that is evident, he knows that "There is only this worry". Ānanda, there arises for the bhikkhu this true, undistorted and undefiled emptiness.

183. Again Ānanda, the bhikkhu, not mindful of the concept of the sphere of nothingness and of the sphere of neither perception nor non-perception, bears in mind only the concept based on concentration associated with vipassanā consciousness that is signless. The mind of that bhikkhu is plunged into the concentration associated with vipassanā consciousness that is signless, is clear and well established and is freely absorbed. That bhikkhu knows thus: "The concentration associated with vipassanā consciousness that is signless, is a dhamma that has to be conditioned and instigated. Every dhamma that has to be conditioned and instigated is impermanent and has the nature of cessation. The mind of the bhikkhu who knows and sees thus is freed from the intoxication in the five sense objects (kā mā sava), intoxication in better existences (bhavā sava) and intoxication in ignorance (avijjā sava) of the four Ariya truths. After being freed, he knows that he has been freed. He knows distinctly: "Rebirth is ended, the noble practice of purity has been fulfilled, what needs to be done (for the realization of Magga) has been done; there is nothing more to do for such realization.

That bhikkhu knows thus: "The worries based on kā mā sava, bhavā sava and avijjā sava are not in the concept of the Ariya Path and the Ariya Fruition. He knows that there is only the worry caused by the principle of life associated with the six sense bases, based on the corporeal body". That bhikkhu knows

that the Ariya Path and the Ariya Fruition are free from *kāmāsava*, *bhavāsava* and *avijjāsava*. There is only this that is not emptiness and that is the absence of emptiness caused by the principle of life associated with the six sense bases. Thus in the concept of the concentration of the signless, there is no cause for the arising of worry. He repeatedly contemplates on the absence of worry for that reason. There is a residuum of worry in the concentration of the signless. Of the worry that is evident, he knows that: “There is only this worry”. Ānanda, there arises for the bhikkhu this true, undistorted and undefiled emptiness.

184. Ānanda, in the past all *samaṇas* and *brāhmaṇas* who have accomplished the pure and noble attainment of the fruition of emptiness have so abided. Ānanda, in the future, all *samaṇas* and *brāhmaṇas* who will accomplish the pure and noble attainment of the fruition of emptiness will so abide. Ānanda, in the present day, all *samaṇas* and *brāhmaṇas* who accomplish the pure and noble attainment of the fruition of emptiness are so abiding. For that reason Ānanda, you should all practise with a view to abiding to accomplish the pure and noble attainment of the fruition of emptiness. (Thus spoke the Bhagavā).

The Bhagavā delivered this discourse. The Venerable Ānanda rejoiced at what the Bhagavā had said.

End of Cūḷa Suññata Sutta,

the first in this Vagga.

2. MAHĀ SUÑÑATA SUTTA

Greater Discourse on the Concept of Emptiness

185. Thus have I heard:

Once the Bhagavā was staying at Nigrōdhārāma monastery at Kapilavatthu in the country of the Sakyan. One morning at that time, the Bhagavā rerobed himself, took his robe and alms-bowl and entered Kapilavatthu on his alms round. After completing his alms round and partaking of his alms meal, he repaired to the monastery of Sakyan named Kālākhemaka for resting in the daytime. At that time many places had been arranged at the monastery of Sakyan named Kālākhemaka. On seeing these many places arranged, it occurred thus to the Bhagavā: “Many places have been arranged at this monastery of Sakyan named Kālākhemaka. Would there be many bhikkhus in residence at this monastery.

186. At that time, Venerable Ānanda, together with many bhikkhus, was stitching and dyeing robes at the monastery of the Sakyan named Ghaṭa. The Bhagavā then, rising from his evening rest and repairing to the monastery of the Sakyan named Ghaṭa, and sat at the prepared seat. Thus seated, the Bhagavā addressed venerable Ānanda thus: “Ānanda, there are many places arranged at the monastery of the Sakyan named Kālākhemaka. Are many bhikkhus in residence in this monastery?” Venerable Sir, many places have been arranged here in this monastery of Sakyan named Kalākhemaka. Because it is the season for stitching and dyeing of our robes, many bhikkhus are residing in this monastery. (answered Venerable Ānanda).

Ānanda, it is not fitting for a bhikkhu to delight in company, to enjoy company and to seek delight in company; to delight in community, to enjoy community and to take pleasure

in community. Ānanda, as a matter of fact, for the bhikkhu who delights in company, who enjoys company and who seeks delight in company; who delights in community, who enjoys community and who takes pleasure in community will have no reason for gaining, at will and without irksomeness and toilsomeness, such happinesses as liberation from sensual pleasure, cessation of the defilements, cessation of attachment (rāga), access to knowledge of the Ariya Path. Ānanda, that bhikkhu abides alone, in isolation from the community of bhikkhus. That bhikkhu should desire the following (beneficial) results. There is reason for him to gain at will and without irksomeness and toilsomeness, all such happinesses as liberation from sensual pleasure, cessation of the defilements, cessation of attachment (rāga), access to knowledge of the Ariya Path.

Ānanda, as a matter of fact, the bhikkhu who delights in company, who enjoys company and who seeks delight in company; who delights in community, who enjoys community and who takes pleasure in community, will have no reason for abiding in desirable but temporary emancipation of the mind from defilements (through rūpa and arūpa jhānas), or for abiding in supramundane (lokuttara) emancipation of the mind that is lasting and that no defilements can destroy. Ānanda, that bhikkhu abides alone and in isolation from the community of bhikkhus. That bhikkhu should desire the following (beneficial) results. There is no reason for him to abide in desirable but temporary emancipation of the mind from the defilements (through rūpa and arūpa jhānas), or to abide in supramundane (lokuttara) emancipation of the mind that is lasting and that no defilements can destroy.

Ānanda, there is no corporeal body liked by a person which is not subject to change, or to grief, lamentation, physical pain, mental distress and despair through various causes.

187. Ānanda, I have come to know through penetrative insight and by not bearing in mind all signs of conditioned phenomena like, abiding in perfection of attainment of the fruition of emptiness (suññata) that is visayajjhata. Ānanda, in case bhikkhus, bhikkunīs, male devotees, female devotees, rulers,

ministers of rulers, holders of wrong views and their disciples, were to approach the Bhagavā, who, like the Buddhas of old, abides in perfection of attainment of the fruition of emptiness (*suññata*), I teach them and exhort them to go with mind, directed, inclined and bent towards Nibbāna, and with freedom from the dhammas that are the cause of āsavas. For that reason, Ānanda, were the bhikkhu desirous of abiding in perfection of attainment of emptiness that is *visayajjhata*, he must keep his mind well established, well collected, bring about concentration, well observed in *jhāna* of the fine-material plane (*rūpāvacara jhāna*) that is *gocarajjhata*.

188. Ānanda, how shall the bhikkhu keep his mind well established in *rūpāvacara jhāna* that is termed *gocarajjhata*, keep it well collected in the said *jhāna*. How shall he bring about concentration of the mind and keep it well observed. Ānanda, in this Teaching the bhikkhu, freed from sensual pleasure, freed from demeritorious dhammas ...p... abides attaining to the first *jhāna* ...p... to the second *jhāna*, the third *jhāna* and the fourth *jhāna*. Ānanda thus does the bhikkhu keep his mind well established in *rūpāvacara jhāna* that is termed *gocarajjhata*, keep it well collected in the said *jhāna* and act to bring about concentration of the mind and keep it well observed.

That bhikkhu contemplates cessation of the five aggregates in his own person. The mind of the bhikkhu who contemplates cessation of the five aggregates in his own person is not plunged into the cessation of the five aggregates, is not clear, is not well established and is not freely absorbed. Ānanda, when this happens, the bhikkhu knows thus that his mind is not freely absorbed: "My mind that contemplates the cessation of the five aggregates in my own person is not plunged into the cessation of the five aggregates in my own person, is not clear, is not well established and is not freely absorbed". He perceives this well.

That bhikkhu contemplates the cessation of the five aggregates in another's ...p... That bhikkhu contemplates the cessation of the five aggregates in his own person and in another's ...p... That bhikkhu contemplates attainment of (*arūpāvacara jhāna*)

jhāna of the immaterial plane. The mind of the bhikkhu who contemplates attainment of the arūpāvacara jhāna is not plunged into attainment of this jhāna, is not clear, is not well established and is not freely absorbed. Ānanda, when this happens, the bhikkhu knows thus that his mind is not freely absorbed. “My mind that contemplates attainment of the arūpāvacara jhāna is not plunged into attainment of this jhāna, is not clear, is not well established and is not freely absorbed. He perceives well that his mind is not freely absorbed.

Ānanda, that bhikkhu must keep his mind well established, well collected, bring about concentration and well observed in the previous (basic) jhāna that is gocarajjhata which is the object of concentration. That bhikkhu contemplates cessation of the five aggregates in his own person. The mind of the bhikkhu who thus contemplates the five aggregates in his own person, knows that it is plunged into the cessation of the five aggregates in his own person, is clear, is well established and is freely absorbed. He perceives that his mind is freely absorbed.

That bhikkhu contemplates the cessation of the five aggregates of existence in another's body ...p... That bhikkhu contemplates the cessation of the five aggregates of existence in his own person and in another's. That bhikkhu contemplates attainment of arūpāvacara jhāna. The mind of the bhikkhu who contemplates attainment of the arūpāvacara jhāna is plunged into attainment of the said jhāna, is clear, is well established and is freely absorbed. Ānanda, when this happens, the bhikkhu knows thus that his mind is freely absorbed: “My mind that contemplates attainment of the arūpāvacara jhāna is plunged into attainment of the arūpāvacara jhāna, is clear, is well established and is freely absorbed”. Thus does the bhikkhu perceive well that his mind is freely absorbed.

189. Ānanda, suppose the mind of the bhikkhu who dwells in tranquillity meditation is inclined towards walking (caṅkama) meditation. After his mind is inclined thus, that bhikkhu does the walking meditation, reflecting: “For me who does the

walking meditation, let no demeritorious dhammas of covetousness and distress arise often (in me)". Thus does the bhikkhu, perceive while walking.

Ānanda, suppose the mind of the bhikkhu who dwells in the walking meditation posture, is inclined towards standing meditation. After his mind is inclined thus, he does the standing meditation, reflecting: "For me who does the standing meditation thus, let no demeritorious dhammas of covetousness and distress arise often (in me)". Thus does the bhikkhu, perceive while standing.

Ānanda, suppose the mind of the bhikkhu who dwells in the standing meditation posture, is inclined towards the sitting meditation. After his mind is inclined thus, he does the sitting meditation, reflecting: "For me who does the sitting meditation, let no demeritorious dhammas of covetousness and distress arise often (in me)". Thus does the bhikkhu, perceive while sitting.

Ānanda, suppose the mind of the bhikkhu who dwells in the sitting meditation posture is inclined towards lying down meditation. After his mind is thus inclined, he lies down reflecting: "For me who does the lying down meditation, let no demeritorious dhammas of covetousness and distress arise often (in me)". Thus does the bhikkhu, perceive while lying down.

Ānanda, suppose the mind of the bhikkhu who dwells in the lying down meditation posture is inclined towards speaking. After his mind is thus inclined, he reflects: "Such speech is vulgar, is the habit (belonging to) the village folk and the worldlings. It is not the habit (belonging to) the noble ones. It is not associated with welfare. It does not conduce to weariness of the round of suffering, to freedom from attachment, to cessation of round of suffering, to calmness through extinction of defilements, to attainment of special apperception (*abhiññā*), to realization of the four Ariya truths and to the realization of Nibbāna. What kinds of speech are these? Speech associated with kings, with thieves, with ministers, with armed forces, with calamities, with battles, with food, with drinks, with clothings, with beds, with flowers and unguents, with relatives, with vehicles, with villages, with market-towns and cities, with provinces, with women folk, with wine, with heroes, with streets,

with water fronts, with the dead and the departed, with trivialities, with the universe, with oceans, with prosperity and diversity. I shall not indulge in any such speech". Thus does the bhikkhu, perceive with regard to what not to speak of.

Ānanda, such kinds of speech is conducive to lessening of the defilements, is appropriate to freedom of the mind from the hindrances, is indeed conducive to weariness of the round of suffering, to freedom from attachment, to cessation of the round of suffering, to calmness through extinction of the defilements, to attainment of special apperception (*abhiññā*), to knowledge of the four Ariya truths and to the realization of Nibbāna. What kinds of speech are these? They are speech associated with wanting little, with contentment, with freedom from the hindrances, with dissociation, with effort, with morality, with concentration, with wisdom, with the Ariya Path and its fruition and with reflective knowledge. He reflects: "I shall make such speech". Thus does the bhikkhu perceives with regard to what to speak.

Ānanda, suppose the mind of the person who dwells in such speech-making is inclined towards vitakka (initial thought). After his mind is thus inclined, he reflects thus: "For the bhikkhu, such vitakka is vulgar. It is the habit (belonging to) of the village-folk and the worldlings. It is not the habit of the noble ones. It is not associated with welfare. It does not conduce to weariness of the round of suffering, to freedom from attachment, to cessation of the round of suffering, to calmness through extinction of the defilements, to attainment of special apperception (*abhiññā*), to knowledge of the four Ariya truths, to the realization of Nibbāna. What are these thoughts? Thoughts of sensual-pleasures, of ill will, of cruelty. I shall not harbour such thoughts". Thus does the bhikkhu perceive with regard to abstaining from such thoughts.

Ānanda, such thoughts are free from blemish and conducive to liberation from the round of suffering. To the person who thinks of such thoughts, suffering will be exhausted. What are these thoughts? Such thoughts are liberation from sensual pleasures, non-destructive thought, non-harmful thought. The bhikkhu

reflects: “I shall think of such thoughts”. Thus does the bhikkhu perceive with regard to such thoughts.

190. Ānanda, these are the five sensual pleasures: the visible object cognizable by the eye-consciousness that is associated with sensual attachment and enticing, has the qualities of being desirable, delightful, pleasing and alluring. Sound that is cognizable by the ear-consciousness, smell that is cognizable by the nose-consciousness, taste that is cognizable by the tongue-consciousness, physical contact that is cognizable by the body consciousness and that has the qualities of being desirable, delightful, pleasing and alluring that is associated with sensual attachment and is enticing. Ānanda, these are the five sensual pleasures.

With respect to these five sensual pleasures, the bhikkhu should constantly reflect in his mind thus: “Does there arise in my mind, repeated occasions, cause of defilement in any of these five sensual pleasures”. Ānanda, suppose the bhikkhu who reflects thus, knows, “There does arise in my mind on repeated occasions, the cause of defilement in any of these five sensual pleasures”. Ānanda, this bhikkhu knows that he has not yet given up this attachment of sensual desire, which is the cause of defilement in the five sensual pleasures. Thus does the bhikkhu perceive non-abandonment of attachment of sensual desire.

Again, Ānanda, suppose the bhikkhu who reflects knows thus: “There does not arise in my mind on repeated occasion, the cause of defilement in any of these five sensual pleasures”. Ānanda, this bhikkhu knows that he has given up this attachment of sensual desire which is the cause of defilement, in the five sensual pleasures. Thus does the bhikkhu perceive the abandonment of the attachment of sensual desire.

191. Ānanda, there are five aggregates which are the object of clinging. The bhikkhu should repeatedly contemplate the arising and passing away (of aggregates) thus: “This is the aggregate of corporeality, this is the arising of aggregate of corporeality, this is the passing away of aggregate of corporeality. This is the aggregate of sensation. This is the aggregate of

perception. This is the aggregate of volitional activities. This is the aggregate of consciousness, this is the arising of aggregate of consciousness, this is the passing away of aggregate of consciousness. The bhikkhu who repeatedly contemplates the arising and passing away of the five aggregates, which is the object of clinging, is freed from thinking of the five aggregates as his self. Ānanda, when this bhikkhu is so freed, he knows that "I have got rid of thinking of these aggregates, which is the object of clinging as my self". Thus does the bhikkhu perceive the abandonment of the five aggregates as his self.

Ānanda, this tranquility meditation and insight meditation already mentioned are indeed meritorious, are derived from meritorious deeds, are pure, are the noblest of the mundane dhammas and cannot be overwhelmed by Māra. Ānanda, what do you think of this? Expecting what advantage will cause a dismissed disciple, to constantly follow his teacher? (Asked the Bhagavā). Venerable Sir, for us the beginning of the Dhamma is with the Bhagavā, only the Bhagavā can be the leader, and we have only the Bhagavā to take refuge in. Venerable Sir, we beg of you. Let only the Bhagavā explain the meaning of the Dhamma. The bhikkhus shall listen to the Dhamma, from the Bhagavā, and shall bear it in mind. (said Ānanda).

192. Ānanda, for the sake of learning the discourse in prose (sutta), the discourse in verse (geyya) and the discourse in detail (veyyākaraṇa) the disciple should not constantly follow the teacher. Why so? Ānanda, because that bhikkhu has for long listened to those Dhammas, has to bear in mind, has studied verbally, has repeatedly contemplated, has penetratingly perceived it, with wisdom. Ānanda, such speech is conducive to lessening of the defilements, is appropriate to freeing the mind from the hindrances. It is indeed conducive to weariness of the round of suffering, to freedom from attachment, cessation of the round of suffering, to calmness through extinction of the defilements, attainment of special apperception, insight knowledge of the four Ariya truths, to the realization of Nibbāna. What kind of speech is this? It is speech associated with wanting little, with

contentment, with freedom from the hindrances, with dissociation, with effort, with morality, with concentration, with wisdom, with the Ariya Path and its fruition and with reflective knowledge. Ānanda, for the sake of such speech, the disciple should, though dismissed by the teacher, constantly follow him.

Ānanda, if it happens thus, it is a danger to the teacher. If it happens thus, it is a danger to the disciple. If it happens thus, it is a danger to the noble practice.

193. Ānanda, how is it dangerous to the teacher? Ānanda, in this world, some teacher, retreats to a quiet place, a forest, foot of a tree, a hill, a gully, a mountain cave, a cemetery, a thicket, an open plain or a heap of straw. The teacher who in this manner leaves companions and dwells (alone), is constantly approached by brāhmins and householders who live in either market-town or countryside. When these brāhmins and householders living in either a market-town or countryside constantly approach the teacher, he becomes delighted, becomes attached and becomes reverted to many possessions. Ānanda, the teacher is the danger. Due to the danger of that teacher, the teacher is exterminated by the demeritorious dhammas which are defilements that bring about distress and suffering, resulting in subsequent birth, old age and death. Ānanda, such is the danger of the teacher.

194. Ānanda, how does the danger of the disciple arise? Ānanda, indeed, that teacher's disciple imitates his teacher's example and retreats to a quiet place, a forest, foot of a tree, a hill, a gully, a mountain cave, a cemetery, a thicket, an open plain, or a heap of straw. The disciple who in this manner leaves companions and dwells (alone) is constantly approached by brāhmins and householders who live in either the market-town or the countryside. When these brāhmins or householders living either in a market-town or countryside constantly approach him, that teacher's disciple becomes delighted, becomes attached, and becomes reverted to many possessions. Ānanda, the teacher's disciple is the danger. Due to the danger of the teacher's disciple, the teacher's disciple is exterminated by the demeritorious

dhammas which are defilements that bring about distress and suffering, resulting in subsequent rebirth, old age and death. Ānanda, such is the danger of the teacher's disciple.

195. Ānanda, how does the danger of the Noble Practice arise? Ānanda, there arises in this world the Tathāgata who is worthy of special veneration (Arahant), who truly comprehends all dhammas by his own intellect and insight (Sammāsambuddha), who possesses supreme knowledge and perfect practice of morality (Vijjācaraṇasampanna), who speaks only what is beneficial and true (Sugata), who knows all the three lokas (Lokavidū), who is incomparable in taming those who deserve to be tamed (Anuttaropurisadammasārathi), who is the teacher of men and devas (Satthādevamanussānam), is the Enlightened One knowing and teaching the Four Noble Truths (Buddha) and who is the Most Exalted (Bhagavā). That Tathāgata resorts to a quiet place, a forest, foot of a tree, a hill, a gully, a mountain cave, a cemetery, a thicket, an open plain or a heap of straw, The Tathāgata who in this manner leaves companions and dwells (alone) is constantly approached by brāhmins and householders, who live in either market-town or countryside. When these brāhmins and householders who live in market-town or countryside approach him, the Tathāgata is not delighted, is not attached and is not reverted to many possessions.

Ānanda, the disciple of that Tathāgata imitates the Tathāgata and retreats to a quiet place, a forest, foot of a tree, a hill, a gully, a mountain cave, a cemetery, a thicket, an open plain, or a heap of straw. The disciple of the Tathāgata who in this manner leaves companions and dwells (alone) is constantly approached by brāhmins and householders, who live in market-towns or countryside. When these brāhmins and householders who live in market-towns or countryside constantly approach him, that disciple of the Tathāgata is delighted, is attached and is reverted by many possessions. Ānanda, this danger is said to be the danger of the Noble Practice. The reputation of that bhikkhu is exterminated by the demeritorious dhammas which are defilements that bring about distress and suffering resulting in subsequent rebirth, old age and death. Ānanda, such is the danger of the Noble Practice.

Ānanda, of these dangers the danger of the Noble Practice is attended by greater suffering, severe pain and complete ruin, than the dangers of the teacher and the disciple.

196. Ānanda, do practice (the Dhamma) with respect for me and without hostility. Practising thus, will lead to your welfare and happiness for a long time.

Ānanda, how do the disciples practise (the Dhamma) with hostility for the teacher and without respect? Ānanda, in this Teaching, the teacher ever kindly and solicitous of his disciples' welfare, exhorts them thus: "This practice will lead to your welfare, will lead to your happiness". That teacher's disciples (however) do not listen and obey well, do not exercise their minds to understand; they violate the Teaching. Ānanda, thus do the disciples practise with hostility and without respect.

Ānanda, how do the disciples practise with respect for the teacher and without hostility? Ānanda, the teacher, ever kindly and solicitous of his disciples' welfare, exhorts them thus: "This practice will lead to your welfare, will lead to your happiness". That teacher's disciples listen and obey well and exercise their minds to understand. They do not practise violating the teachings. Ānanda, thus do the disciples practise with respect for the teacher and without hostility.

Therefore Ānanda, practise with respect for me and without hostility. Practising without hostility will lead to your welfare and happiness for a long time. Ānanda, I am not concerned about you in the manner of the potter whose clay is well baked or not well baked. Ānanda, I will repeatedly reprove you and repeatedly point out your faults. By thus teaching you, the essence and the fruition of the Ariya Path will be firmly established in you. (Said the Bhagavā).

The Bhagavā delivered this discourse. Venerable Ānanda rejoiced at what the Bhagavā had said.

End of Mahā Suññata Sutta,
the Second in this Vagga.

3. ACCHARIYA-ABBHUTA SUTTA

Discourse on the Marvellous and the Extraordinary

197. Thus have I heard:

Once the Bhagavā was staying at the Jetavana monastery of Anāthapiṇḍika in Sāvatthī. On that occasion, the following conversation arose among many bhikkhus who had their alms-food, had left the place (of the meal) and gathered in the assembly-hall: “Friends! How marvellous! And, indeed, how extraordinary friends, is the power and greatness of the Tathāgata! Regarding even the Buddhas of the past who had realized Nibbāna, who had cut off the factors that prolong saṁsāra,¹ who had cut off the round of existences, who had put an end to the round of existences, who had overcome all dukkha, the Tathāgata could reflect and know thus: ‘Those Bhagavās belonged to such and such castes; those Bhagavā were known by such and such names; those Bhagavās were born into such and such clans; those Bhagavās were endowed with such and such morality; those Bhagavās were endowed with such and such concentration;² those Bhagavās were endowed with such and such wisdom (paññā); those Bhagavās used to dwell in such a way (remaining in the sustained attainment of cessation of consciousness); those Bhagavās were endowed with such and

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1. factors that prolong saṁsāra: *papañca*: According to the Commentary they are taṇhā (craving māna (conceit) and diṭṭhi (wrong view).
 2. concentration: In the Text the used is dhamma. But the Commentary explains it as both mundane and supramundane concentration.

such kinds of emancipation (vimutti)' ³ ” When this was said, the Venerable Ānanda said to those bhikkhus thus: “Friends the Tathāgata are marvellous and they are endowed with marvellous phenomena. Friends, the Tathāgatas are extraordinary and they are endowed with extraordinary phenomena.” This was the unfinished conversation of those bhikkhus.

198. Then, in the evening the Bhagavā rose from his solitary retreat, approached the assembly-hall and took the seat prepared for him. After taking the seat the Bhagavā asked the bhikkhus: “Bhikkhus, what are you talking about now as you are assembled here? What is the subject of your unfinished conversation?” Venerable Sir, the conversation which we were having in the assembly-hall where we have gathered after having had our alms-food and left the place (of the meal) is this: ‘Friends! How marvellous! And, indeed, how extraordinary, friends, is the power and greatness of the Tathāgata! Regarding even the Buddhas of the past who had realized Nibbāna, who had cut off the factors that prolong saṃsāra, who had cut off the round of existences, who had put an end to the round of existences, who had overcome all dukkha, the Tathāgata could reflect and know thus: ‘Those Bhagavās belonged to such and such castes; were known by such and such names; were born into such and such clans; were endowed with such and such

3. There are five kinds of vimutti (emancipation):

- (i) *Vikkhambhana vimutti*: freedom from the defilements for a long time due to the attainment of samāpatti (sustained mental absorption);
- (ii) *Tadaṅga vimutti*: momentary freedom from the view and belief that conditioned phenomena are permanent, pleasant, etc., this freedom is achieved while contemplating their impermanent, insecure and soulless nature;
- (iii) *Samuccheda vimutti*: freedom brought about by the uprooting of defilements on attainment of the four maggas.
- (iv) *Paṭipassaddhi vimutti*: freedom from defilements brought about by the four Fruitions following the attainment of maggas.
- (v) *Nissaraṇa vimutti*: freedom from defilements brought about by the realization of Nibbāna.

morality; were endowed with such and such window; used to dwell in such a way (remaining in the sustained attainment of cessation of consciousness); were endowed with such and such kinds of emancipation.' Venerable Sir, when this was said, the Venerable Ānanda said to us thus: 'Friends, the Tathāgatas are marvellous and they are endowed with marvellous phenomena. Friends, the Tathāgatas are extraordinary and they are endowed with extraordinary phenomena.' This, Venerable Sir, was our unfinished conversation before the Bhagavā came in."

199. Thereupon, the Bhagavā said to the Venerable Ānanda: "If that be so, Ānanda, let the marvellous and extraordinary phenomena of the Tathāgata be made evident to the fullest extent."

"Venerable Sir, I have heard and received this from the Bhagavā himself: 'Ānanda, the Bodhisatta was born in the Tusitā deva realm, mindful and fully aware.' In fact, Venerable Sir, the Bodhisatta was born in the Tusitā deva realm, mindful and fully aware. Venerable Sir, I bear this in mind as a marvellous and extraordinary phenomenon concerning the Bhagavā. (1)

"Venerable Sir, I have heard and received this from the Bhagavā himself: 'Ānanda, the Bodhisatta lived in the Tusitā deva realm, mindful and fully aware.' In fact, Venerable Sir, the Bodhisatta lived in the Tusitā deva realm, mindful and fully aware. Venerable Sir, I bear this in mind as a marvellous and extraordinary phenomenon concerning the Bhagavā." (2)

200. "Venerable Sir, I have heard and received this from the Bhagavā himself: 'Ānanda, the Bodhisatta lived his full lifespan in the Tusitā deva realm. In fact, Venerable Sir, the Bodhisatta lived his full lifespan in the Tusitā deva realm. Venerable Sir, I bear this in mind as a marvellous and extraordinary phenomenon concerning the Bhagavā. (3)

"Venerable Sir, I have heard and received this from the Bhagavā himself: 'Ānanda, the Bodhisatta passed away in the Tusitā deva realm and was conceived in his mother's womb, mindful and fully aware.' In fact, Venerable Sir, the Bodhisatta passed away in the Tusitā deva realm and was conceived in his mother's womb, mindful and fully aware. Venerable Sir, I bear

this in mind as a marvellous and extraordinary phenomenon concerning the Bhagavā. (4)

201. “Venerable Sir, I have heard and received this from the Bhagavā himself: ‘When the Bodhisatta was conceived in his mother’s womb after passing away in the Tusitā deva realm, there appeared an illimitable indiant light surpassing the radiance of the devas, in this world of devas, māras and brahmās, and in the human world comprising samaṇas, brāhmaṇas, rulers and men. This illimitable radiant light, which appeared in the world, and which surpassed the radiance of the devas also appeared in the lokantara nether regions which are great voids between worlds, abysses of space, pitch dark and totally lacking in visibility where even the powerful and majestic sun and moon cannot spread their light. And the beings in those lokantara nether regions saw one another by this light and came to know (thus): “O Friends! There are also other beings existing here!” Also the ten thousand universes trembled, quaked and shook violently as this illimitable radiant light surpassing the radiance of the devas, appeared in the world! In fact, Venerable Sir, ...p...Venerable Sir, I bear this in mind as a marvellous and extraordinary phenomenon concerning the Bhagavā.”(5)

202. Venerable Sir, I have heard and received this from the Bhagavā himself: ‘Ānanda, when the Bodhisatta was conceived in his mother’s womb, four devas⁴ came to guard the four quarters, in order that no one, whether human or non-human, shall harm the Bodhisatta or his mother.’ In fact, Venerable Sir, ...p...Venerable Sir, I bear this in mind as a marvellous and extraordinary phenomenon concerning the Bhagavā.” (6)

203. “Venerable Sir, I have heard and received this from the Bhagavā himself: ‘Ānanda, when the Bodhisatta was conceived in his mother’s womb, the Bodhisatta’s mother observed moral precepts on her own. She abstained from taking of life, abstained from taking what was not given, abstained from sexual misconduct, abstained from false speech and abstained from

4. four devas: The four chief devas of the lowest of the six deva realms (Catumahārājika devas). (The Commentary)

taking intoxicants.’ In fact, Venerable Sir, ...p...Venerable Sir, I bear this in mind as a marvellous and extraordinary phenomenon concerning the Bhagavā.” (7)

“Venerable Sir, I have heard and received this from the Bhagavā himself: ‘Ānanda, when the Bodhisatta was conceived in his mother’s womb, there did not arise in the Bodhisatta’s mother any thought associated with sensual desire for any man. Also, no man could approach the Bodhisatta’s mother with sensual desire.’ In fact, Venerable Sir, ...p...Venerable Sir, I bear this in mind as a marvellous and extraordinary phenomenon concerning the Bhagavā.” (8)

“Venerable Sir, I have heard and received this from the Bhagavā himself: ‘Ānanda, when the Bodhisatta was conceived in his mother’s womb, the Bodhisatta’s mother received the five kinds of sense-pleasures⁵ in abundance. Fully endowed with these five kinds of sense-pleasures, she lived in pleasant satisfaction’. In fact, Venerable Sir, ...p...Venerable Sir, I bear this in mind as a marvellous and extraordinary phenomenon concerning the Bhagavā.” (9)

204. “Venerable Sir, I have heard and received this from the Bhagavā himself: ‘Ānanda, when the Bodhisatta was conceived in his mother’s womb, no ailment arose in the Bodhisatta’s mother. The Bodhisatta’s mother was not subject to bodily fatigue and she was at ease. The Bodhisatta’s mother could see the Bodhisatta in her womb, complete with all the limbs, great and small, and perfect in all the sense-organs. Ānanda, take the example of a Veḷuriya gem, brilliant, genuine, eight-faceted, well-cut, which is threaded with a dark-blue, or yellow, or red, or white, or light-yellow string. A man with normal vision placing it on his palm, might reflect thus: “This gem is brilliant, genuine, eight-faceted and well-cut. It is threaded with a dark-blue, or yellow, red, or white, or light-yellow string.” Ānanda, in the same way, when the Bodhisatta was conceived in his

5. the five kinds of sense-pleasure: This refers to the pleasure derived from the many valuable presents and gifts received from neighbouring rulers while Queen Māyā was pregnant with the Bodhisatta.

mother's womb, no ailment arose in the Bodhisatta's mother. The Bodhisatta's mother was not subject to bodily fatigue and she was at ease. The Bodhisatta's mother could see the Bodhisatta in her womb, complete with all the limbs, great and small, and perfect in all the sense-organs.' In fact, Venerable Sir, ...p...Venerable Sir, I bear this in mind as a marvellous and extraordinary phenomenon concerning the Bhagavā." (10)

205. "Venerable Sir, I have heard and received this from the Bhagavā himself: 'Ānanda, seven days after the the Bodhisatta was born, the Bodhisatta's mother died and was reborn in the Tusita deva realm.' In fact, Venerable Sir, ...p...Venerable Sir, I bear this in mind as a marvellous and extraordinary phenomenon concerning the Bhagavā." (11)

"Venerable Sir, I have heard and received this from the Bhagavā himself: 'Ānanda, other women might give birth after carrying the foetus for nine or ten months. The Bodhisatta's mother did not give birth to the Bodhisatta in this way. She gave birth to the Bodhisatta only after carrying a full ten months.' In fact, Venerable Sir, ...p...Venerable Sir, I bear this in mind as a marvellous and extraordinary phenomenon concerning the Bhagavā." (12)

Venerable Sir, I have heard and received this from the Bhagavā himself: 'Ānanda, the Bodhisatta's mother did not give birth to the Bodhisatta while sitting or lying as in the case of other women. She gave birth to the Bodhisatta while standing.' In fact, Venerable Sir, ...p...Venerable Sir, I bear this in mind as a marvellous and extraordinary phenomenon concerning the Bhagavā." (13)

"Venerable Sir, I have heard and received this from the Bhagavā himself: 'When the Bodhisatta was delivered from his mother's womb, the devas⁶ received him first. Human beings received him later.' In fact, Venerable Sir, ...p...Venerable Sir, I bear this in mind as a marvellous and extraordinary phenomenon concerning the Bhagavā." (14)

6. According to the Commentary, the devas here are those brahmās of the Suddhāvāsa Brahmā realm who are arahats (*khinasavāsuddhavasabrahmās*)

206. “Venerable Sir, I have heard and received this from the Bhagavā himself: ‘Ānanda, when the Bodhisatta was delivered from his mother’s womb, he did not touch the ground. Four devas⁷ received him and put him before the mother, saying: O Queen, rejoice! A mighty and majestic son has been born to you!’ In fact, Venerable Sir, ...p...Venerable Sir, I bear this in mind as a marvellous and extraordinary phenomenon concerning the Bhagavā.” (15)

“Venerable Sir, I have heard and received this from the Bhagavā himself: ‘Ānanda, when the Bodhisatta was delivered from his mother’s womb, he came forth perfectly clean. He was delivered without being smeared with any watery matter, nor with mucus, nor with blood, nor with any impurities. He was perfectly clean. Ānanda, take the example of a precious gem placed on cloth made in Kāsi. The gem is not soiled by the Kāsi cloth, nor is the Kāsi cloth soiled by the gem. Why is it so? It is because both are clean. Ānanda, in the same way, when the Bodhisatta was delivered from his mother’s womb, he came forth perfectly clean. He was delivered without being smeared with any watery matter, nor with mucus, nor with blood, nor with any impurities. He was perfectly clean’. In fact, Venerable Sir, ...p...Venerable Sir, I bear this in mind as a marvellous and extraordinary phenomenon concerning the Bhagavā.” (16)

“Venerable Sir, I have heard and received this from the Bhagavā himself: ‘Ānanda, when the Bodhisatta was delivered from the mother’s womb, two streams of water appeared in the sky. One was cold and the other was warm. Both the Bodhisatta and his mother were washed with these streams of water.’ In fact, Venerable Sir, ...p...Venerable Sir, I bear this in mind as a marvellous and extraordinary phenomenon concerning the Bhagavā.” (17)

207. “Venerable Sir, I have heard and received this from the Bhagavā himself: ‘Ānanda, soon after his birth, the Bodhisatta stood with even feet on the ground, faced northwards and walked seven steps. With a white umbrella over him, he looked

7. four devas: The four Catumaharajika devas. (The Commentary)

in all directions and bodily proclaimed thus: “I am the loftiest in the world! I am the greatest in the world! I am the noblest in the world! This is the last existence for me! There is no more rebirth for me.” In fact, Venerable Sir, ...p...Venerable Sir, I bear this in mind as a marvellous and extraordinary phenomenon concerning the Bhagavā.” (18)

“Venerable Sir, I have heard and received this from the Bhagavā himself: ‘Ānanda, when the Bodhisatta was delivered from the mother’s womb, there appeared an illimitable radiant light surpassing the radiance of the devas, in this world of devas, māras and brahmās and in the human world comprising samaṇas, brāmaṇas, rulers and men. This illimitable radiant light which appeared in the world and which surpassed the radiance of the devas, also appeared in the lokantara nether regions which are great voids between worlds, abysses of space, pitch dark and totally lacking in visibility where even the powerful and majestic sun and moon cannot spread their light. And the beings in those lokantara nether regions saw one another by this light and came to know (thus): “O friends! There are also other beings existing here!” Also the ten thousand universes trembled, quaked and shook violently as this illimitable radiant light, surpassing the radiance of the devas, appeared in the world.’ In fact, Venerable Sir, ...p...Venerable Sir, I bear this in mind as a marvellous and extraordinary phenomenon concerning the Bhagavā.” (19)

208. Ānanda, that being so, also bear in mind what I am going to say as a marvellous and extraordinary phenomenon concerning the Tathāgata. In this Teaching, Ānanda, the Tathāgata clearly knows the arising, ...p... of perceptions. The Tathāgata clearly knows the arising, the (momentary) manifestation, and the cessation of initial thoughts (vitakkas).⁸ Ānanda, also bear this in mind as a marvellous and extraordinary phenomenon concerning Tathāgata.

8. What is meant here that the Buddha is always mindful of the arising, the momentary manifestation and the cessation of all conditioned phenomena together with their characteristics, namely, impermanence (anicca), unsatisfactoriness (dukkha) and soullessness (anatta).

“In fact, Venerable Sir, the Bhagavā clearly knows the arising, the (momentary) manifestation, and the cessation of sensations. The Bhagavā clearly knows the arisingof perceptions. The Bhagavā clearly knows the arising, the (momentary) manifestation, and the cessation of initial thoughts. Venerable Sir, I bear this in mind as a marvellous and extraordinary phenomenon concerning the Bhagavā.” (20)

The Venerable Ānanda spoke these words. The Teacher was pleased. Delighted, those bhikkhus also rejoiced in what the Venerable Ānandā had said.

End of the *Acchariya-abbhuta Sutta*,
the third in this *Vagga*.

4. BĀKULA SUTTA

Discourse Concerning Bākula

209. Thus have I heard:

Once the Venerable Bākula was staying in Rājagaha at the monastery of the Bamboo Grove where black squirrels were fed. On that occasion, the naked ascetic Kassapa who had been a friend of the Venerable Bākula in the latter's lay life came to the Venerable Bākula and exchanged greetings with him. After bringing to an end the courteous and amiable greetings he sat in a suitable place and said to the Venerable Bākula thus:

“Friend Bākula, for how long you been a bhikkhu?”

Friend, I have been a bhikkhu for eighty years.

“friend Bākula, during these eighty years, how many times have you indulged in sexual union?”

Friend Kassapa, you should not have put the question to me thus: ‘Friend Bākula, during these eighty years, how many times have you indulged in sexual union?’ Friend Kassapa, you should have put the question to me only in this way, ‘Friend Bākula, during these eighty years, how many times has consciousness concerning sense-pleasures arisen in you?’

210. Friend, throughout the eighty years of bhikkhuhood, I was not aware that any consciousness concerning sense-pleasures (kama sañña) has arisen in me. “The fact that the Venerable Bākula was not aware of the arising of any consciousness concerning sense-pleasures through the eighty years of bhikkhuhood

is noted by us as a marvellous and extraordinary phenomenon relating to the Venerable Bākula¹” (1)

Friend, throughout the eighty years of bhikkhuhood, I was not aware that any consciousness concerning ill will (byāpāda saññā)...p...any consciousness concerning cruelty (vihimsa saññā) was arisen in me. “The fact that the Venerable Bākula was not aware of the arising of any perception of cruelty throughout the eighty years of bhikkhuhood is noted by us as a marvellous and extraordinary phenomenon relating to the Venerable Bākula.” (2-3)

Friend, throughout the eighty years of bhikkhuhood, I was not aware that any sensual thought (kamavitakka) has arisen in me. “The fact that the Venerable Bākula was not aware of the arising of any sensual thought throughout the eighty years of bhikkhuhood is noted by us as a marvellous and extraordinary phenomenon relating to the Venerable Bākula.”(4)

Friend, throughout the eighty years of bhikkhuhood, I was not aware that any destructive thought (byāpāda vitakka)...p... any harmful thought (vihimsa vittaka) has arisen in me. “The fact that the Venerable Bākula was not aware of the arising of any harmful thought throughout the eighty years of bhikkhuhood is noted by us as a marvellous and extraordinary phenomenon relating to the Venerable Bākula.”(5-6)

211. Friend, throughout the eighty years of bhikkhuhood, I was not aware of having attachment to any robe offered by a householder. “The fact that the Venerable Bākula was not aware of having attachment to any robe offered by a householder, throughout the eighty years of bhikkhuhood is noted by us as a marvellous and extraordinary phenomenon relating to the Venerable Bākula.”(7)

Friend, throughout the eighty years of bhikkhuhood, I was not aware of having cut robe-material with a knife² “The

The fact that ...relating to the Venerable Bākula: This remark concerning the marvellous and extraordinary phenomenon of the Venerable Bākula and the similar ones appearing in the following paragraphs were made by the bhikkhus participating in the synod.

The Venerable Bākula having a large following was well provided with ready-made robes. He did not have to personally cut or sew or dye robe-material as other bhikkhus had to in those days.

fact that the Venerable Bākula was not aware of having cut robe-material with a knife throughout the eighty years of bhikkhuhood is noted by us a marvellous and extraordinary phenomenon relating to the Venerable Bākula.”(8)

Friend, throughout the eighty years of bhikkhuhood, I was not aware of having sewn a robe with a needle ...p... I was not aware of having dyed a robe ...p...I was not aware of having sewn a kathina-robe ...p...I was aware of having involved in the making of robes of companion-bhikkhus ...p...I was not aware of having taken delight in an invitation ...p...I was not aware that the thought ‘It would be well if someone were to invite me’ ever arose in me...p...I was not aware of having sat in a house ...p...I was not aware of having partaken alms-food in a house ...p...I was not aware of having looked at a woman noticing her characteristics and behaviour ...p...I was not aware of having delivered a discourse to a woman, even a stanza of four lines ...p...I was not aware of having gone near a bhikkhunī’s retreat ...p... I was not aware of having delivered a discourse to a bhikkhunī...p...I was not aware of having delivered a discourse to a probationer-bhikkhunī...p...I was not aware of having delivered a discourse to a female novice...p...I was not aware of having initiated anyone into the Order as a novice ...p...I was not aware of having undertaken the full admission of anyone into the Order as a bhikkhu ...p...I was not aware of having given any instruction (to any member of the Order) ...p...I was not aware of having made a novice serve me ...p...I was not aware of having bathed in a bath-house...p... I was not aware of bathed with bath-powder...p... I was not having made companion-bhikkhus massage my body ...p...I was not aware of having been ill even for the duration taken to draw a drop of milk ...p...I was not aware of having had to take even a bit of herbal medicine ...p...I was not aware of having learned on a support...p...I was not aware of having made a bed. “The fact that the Venerable Bākula was not aware of having made a bed through the eighty years of bhikkhuhood is noted by us as a marvellous and extraordinary phenomenon relating to the Venerable Bākula.”(9-33)

Friend throughout the eighty years of bhikkhuhood. I was not aware of having taken up residence for rains-retreat near a village “The fact that the Venerable Bākula was not aware to having taken up residence for rains-retreat near a village is noted by us a marvellous and extraordinary phenomenon relating to the Venerable Bākula”.(34)

Friend, after partaking of alms-food from the people only for seven days as a person not yet free from defilements, knowledge of Arahatta Fruition arose in me on the eighth day. “The fact that after partaking of alms-food from the people only for seven days as a person not yet free from defilements, knowledge of Arahatta Fruition arose in the Venerable Bākula on the eighth day is noted by us a marvellous and extraordinary phenomenon relating to the Venerable Bākula.”(35)

212. “Friend Bākula, may I receive initiation and admission into the Order as a bhikkhu under this Teaching.” The naked ascetic Kassapa was initiated into the Order and subsequently admitted fully as a bhikkhu under this Teaching. Not long after he had become a bhikkhu, the Venerable kassapa, remaining alone and secluded, vigilant and zealous, inclining his mind (to Nibbāna), realized by himself through abhiññā, special apperception, here and now, the fruits of the noblest and the most supreme Arahattaphala, the goal of the Practice of Purity, for the sake of which men of good family rightly go forth household life into homelessness. He knew: ‘Rebirth is no more; the Noble Practice has been accomplished; what is to be done (for Magga-Insight) has been done; there is nothing more to do (to attain magga).’ And the Venerable Kassapa became one among the arahats.

Thereafter on a certain occasion, the Venerable Bākula holding his key went from one monastery to another and announced thus: “Revered Ones, come forth! Revered Ones, come forth! Today, I shall realize parinibbāna!” “The fact that the Venerable Bākula holding his key went from one monastery to another and announced thus: ‘Revered ones, come forth! Revered ones, come forth! Today, I shall realize parinibbāna!’ is

noted by us as a marvellous and extraordinary phenomenon relating to the Venerable Bākula.”(36)

The Venerable Bākula realized parinibbāna sitting in the midst of the gathering of bhikkhus.³ “The fact that the Venerable Bākula realized parinibbāna sitting in the midst of the gathering of bhikkhus is noted by us as a marvellous and extraordinary phenomenon relating to the Venerable Bākula.” (37)

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

3. The Venerable Bākula realized parinibbāna by meditating on the element of heat (tejodhātu) causing flames to arise from his body. The flames consumed his body leaving only the relics (dhātus).

5. DANTABHŪMI SUTTA

Discourse on State of Tameness

213. Thus have I heard:

Once the Bhagavā was staying in Veḷuvana monastery in Rājagaha, where black squirrels were fed and fostered. At that time a Sāmaṇera by the name of Aciravata was living in a monastery built for the purpose of meditation. At the same time Jayasena, son of King Bimbisāra, went strolling for exercise and got to where Sāmaṇera Aciravata was and exchanged glad greetings with him. After exchanging glad and memorable words of greeting, he spoke as follows to the Sāmaṇera Aciravata:

“Oh! Aggivessana, I have heard it said that in this Teaching, the bhikkhu who diligently dwells in mindfulness and with mind directed towards Nibbāna, acquires tranquillity of mind and attainment of jhāna”. Prince, it is so. Prince, it is so. In this Teaching, the bhikkhu who diligently dwells in mindfulness and with mind directed towards Nibbāna, acquires tranquillity of mind and attainment of jhāna. “Revered Aggivessana, I beg of you to teach the Dhamma as heard by you and learnt by you”. Prince, I am not able to teach you the Dhamma as heard by me and learnt by me. Even if I were able to teach you the Dhamma as heard by me and learnt by me, if you are not able to understand its meaning, I will only be fatigued physically and distressed mentally”. (Said the Sāmaṇera)

“Revered Aggivessana, please teach me the Dhamma as heard and learnt by you. I may be able to understand the meaning of the Dhamma taught by the Revered Aggivessana. “Prince, I will teach you the Dhamma as I have heard and learnt it. If you understand the meaning of the Dhamma taught by me, well and good. If you do not, leave it at that. Do not ask me again as to what you do not understand”. “Revered Aggivessana, please teach me the Dhamma as you have heard and learnt it. If

I understand the meaning of the Dhamma taught by the Revered Aggivessana, it will be well and good. If I do not understand the meaning of the Dhamma taught by the Revered Aggivessana, I will leave it at that and will not ask you.”

214. Thereupon, the Sāmaṇera Aciravata taught Prince Jayasena the Dhamma as heard and learnt by him. Thereupon, Prince Jayasena said to Sāmaṇera Aciravata thus: “Oh! Aggivessana the bhikkhu who diligently dwells in mindfulness and with mind directed towards Nibbāna, acquires tranquillity of mind and attains to jhāna. This is not possible and cannot be so”. After saying so to Sāmaṇera Aciravata, Prince Jayasena rose from his place and departed.

The Sāmaṇera Aciravata, soon after the departure of Prince Jayasena, approached to where the Bhagavā was, made his obeisance, seated himself in a suitable place, and reported to the Bhagavā, his dialogue with Prince Jayasena. Thereupon, the Bhagavā said thus to Sāmaṇera Aciravata: “Aggivessana, one who is liberated from sensual pleasures knows, sees, experiences and realizes the Dhamma of one pointedness of mind. Therefore how can a person like Prince Jayasena who living as he is in the midst of sensual pleasures, indulging as he is in sensual pleasures, assailed and bitten as he is by sensual thoughts, scorched as he is by the heat of sensual defilements, striving after and seeking as he is the sensual pleasures, how can he come to know, see, experience and realize the Dhamma of one pointedness of mind. There is no such possibility.

215. For example, Aggivessana, there are two elephants or two horses or two bulls that have been well disciplined and tamed. There are two elephants or two horses or two bulls that have not been so well disciplined and tamed. Aggivessana, what do you think of this? Will it not be that the two elephants, the two horses or the two bulls that have been well disciplined and tamed will be tame in their behaviour and will achieve a state of tameness. (Asked the Bhagavā). Yes, Venerable Sir, they will so achieve. (Replied the Sāmaṇera Aciravata).

Will the two elephants or the two horses or the two bulls that have not been well disciplined and tamed, remain undisciplined and untamed. Will they achieve a state of tame behaviour, remaining untamed, can they achieve tameness.(Asked the Bhagavā). Venerable Sir, it is not fitting that they will so achieve. (Replied the Sāmaṇera Aciravata).

Aggivessana, one who is liberated from sensual pleasures knows, sees, experiences, and realizes the Dhamma of one pointedness of mind. Therefore, how can a person like Prince ayasena, who living as he is in the midst of sensual pleasures, indulges as he is in sensual pleasures, assailed and bitten as he is by sensual thoughts, scorched as he is by the heat of sensual defilements, striving after and seeking as he is the sensual pleasures, how can he come to know, see experience and realize the Dhamma of one pointedness of mind.

216. For example, Aggivessana, there is a mountain not far from a village or a market-town. Two friends left that village or market-town and, linking hands, approached that mountain. One friend remained at the foot of the mountain while the other climbed to the top of the mountain. The friend remaining at the foot of the mountain asked the friend on top of the mountain: 'Friend, what do you see from the top of the mountain?' The friend on top of the mountain replied: "From the top of the mountain I see a delightful park, a delightful forest, a delightful stretch of land and a delightful lake".

The friend at the foot of the mountain said: "It is not so and it cannot be so, that from the top of the mountain, you see a delightful park, a delightful forest, a delightful stretch of land, and a delightful lake". The friend on the top of the mountain descended to the foot of the mountain, took the arm of this friend and took him up the mountain, rested him for a little while and asked: "Friend, what do you see from the top of the mountain?"

The friend who has reached the top of the mountain replied: "From the top of the mountain, I see a delightful park, a delightful forest, a delightful stretch of land and a delightful

lake". Thereupon the friend who had already been on the top of the mountain said: "Just now, I heard you to say: 'Friend, it is not so and cannot be so, that from the top of the mountain you see a delightful park, a delightful forest, a delightful stretch of land and a delightful lake', but now I heard you to say: 'From the top of the mountain I see a delightful park, a delightful forest, a delightful stretch of land and a delightful lake". The friend who had climbed to the top of the mountain said: "Friend, what you said is true. As a matter of fact, because the huge mountain had obstructed (my view), I did not see the park, the forest, the stretch of land and the lake that I (could) have seen.

Aggivessana, because of the mass of ignorance which is a vastly greater obstruction than the mountain, which is a hindrance, a veil, and a complete veil for Prince Jayasena who lives in the midst of sensual pleasures, who indulges in sensual pleasures, who is assailed and bitten by sensual thoughts, who is scorched by the heat of sensual defilements, striving after and seeking as he is the sensual pleasures, how can he come to know, see, experience and realize the Dhamma of one-pointedness of mind.

Aggivessana, if you can make these two examples plain to Prince Jayasena, he will come to respect you. Respecting you, he will come to show signs of respect for you, which will be no wonder. (Said the Bhagavā). Venerable Sir, how can these two examples which were an object of repeated and unheard of wonder to Prince Jayasena, shine in my mind as they have shone in the Bhagavā's mind. (spoke Aggivessana).

217. Aggivessana, for example, the ruler born in the ruling class, anointed on the head, said to the elephant catcher: "Come elephant trainer, mount the tamed royal elephant and go into the herd of elephants. When you see a wild elephant of the jungle, tie him to the neck of the royal elephant". Aggivessana, listening and attending to the words of the ruler and saying, "Be it so, Your Majesty", the elephant trainer mounted the tame royal elephant and went into the herd of elephants. Seeing a wild elephant of the jungle, he tied it to the neck of the royal

elephant. The tame royal elephant led the wild elephant of the jungle to the open plain. Aggivessana, in this manner did the wild elephant of the jungle get to the open plain. Aggivessana, the wild elephants of the jungle delights in the company of the herd. The elephant trainer then respectfully reported to the ruler: "Your Majesty, the wild elephant of the jungle has arrived at the open plain".

Aggivessana, the ruler then said to the elephant trainer. "Come, you elephant trainer, train the wild elephant of the jungle so as to suppress its jungle habits, so as to suppress its tormenting thoughts, so as to suppress its pain, fatigue and distress of the jungle, so as to take much delight in the village and to establish it in habits that are to the liking of the people".

Aggivessana, attending to the words of the ruler and saying: "Be it so, Your Majesty," the elephant trainer drove a big stake into the ground and tied the neck of the wild elephant of the jungle to the stake, so as to suppress its jungle habits, so as to suppress its tormenting thoughts, so as to suppress the pain, fatigue and distress of the jungle, so as to take much delight near the village and to establish it in habits that are to the liking of the people.

The elephant trainer spoke to the wild elephant of the jungle in words that are blameless, in words that are pleasing to the ear, in words that are pleasant, in words that are affectionate, in words that are polite, in words that are to the liking and regard of the many. Aggivessana, thereupon, the wild elephant of the jungle is inclined to listen, does listen and pays attention to the elephant trainer, who speaks in words that are blameless, in words that are pleasing to the ear, in words that are pleasant, in words that are affectionate, in words that are polite, in words that are to the liking and regard of the many. Going one step further, the elephant trainer constantly feeds the wild elephant of the jungle with fodder and gives it water to drink.

Aggivessana, the wild elephant of the jungle then takes the fodder and water. The elephant trainer then reflects thus: "Will the wild elephant of the jungle live now". The elephant

trainer then trains the wild elephant of the jungle one step more saying: “Oh, elephant take it. Oh elephant, drop it”. Aggivessana, the wild elephant of the jungle comes to obey the command of the elephant trainer to take and to drop. The elephant obeys every command and behaves accordingly. The elephant trainer then trains the wild elephant of the jungle one step more by commanding: “Oh, elephant move forward, Oh elephant move backwards”. Aggivessana, then the wild elephant of the jungle obeys the command of the elephant trainer to advance and to retreat. The elephant obeys every command and behaves accordingly. The elephant trainer then trains the wild elephant of the jungle one step more by commanding: “Oh, elephant stand, Oh elephant sit”.

Aggivessana, the wild elephant of the jungle obeys the command of the elephant trainer to stand and to sit. The elephant obeys every command and acts accordingly. The elephant trainer then trains the wild elephant of the jungle one step more to remain still. He ties a big plank to the trunk of the elephant. A man armed with a goad sits on the elephant’s neck and other men armed with lances standing around. The elephant trainer armed with a goad fitted with a long handle, then stands right in front of the elephant. When thus trained to remain still, the wild elephant of the jungle does not move its forelegs or its hindlegs, the forepart of its body or the hindpart of its body, its head or its ears, its tusks or its tail or its trunk. That wild elephant of the jungle can then tolerate being pierced with a spear or being struck with a sword, being hit by an arrow or a feathered arrow. It can tolerate the noise of a big drum, of a high sounding drum, of a flute, of a conch shell, of a smaller drum and of an echo. Having been divested of all the faults of deceit and craftiness and having discarded restrictions, the elephant is now worthy of a ruler and fit for a ruler’s service, and has achieved the status of a ruler’s equipage.

218. Aggivessana, similarly to this example, the Bhagavā has appeared in this world, the Bhagavā who is worthy of special veneration, who truly comprehends all the Dhammas by his own intellect and insight, who possesses supreme knowledge

and perfect practice of morality, speaks only what is beneficial and true, who knows all the three lokas, is incomparable in taming those who deserve to be tamed, who is the teacher of devas and men, who is the Enlightened One knowing and teaching the Four Ariya Truths and who he is the Most Exalted. Through perfect wisdom that Bhagavā realizes the nature of the universe with its devas, māras and brahmās and also the entire world of beings, together with its devas, brahmās, kings and men, and knowing it by himself through sabbaññutañāṇa he expounds on it. That Bhagavā proclaims the Dhamma that is excellent at the beginning, excellent at the middle and excellent at the end, with richness in meaning and words. He makes clear the completeness and purity of the Noble Practice. That Dhamma is listened to by householders, the sons of householders and by members of other castes. One who hears the Dhamma comes to have faith in the Tathāgata. The one who develops to have this faith considers thus: “Confined is the life of a householder, it is a path laden with dust(of defilement). A Samaṇa’s life is like an open plain. Difficult it is for a laymen to pursue the Noble Practice in all its fullness, in all its purity, like a polished conch. Now, it were better for me to shave off my hair and beard, don the bark-dyed robe, renounce hearth and home and become a recluse, leading the homeless life.”

Afterwards, he gives up his wealth, great or small, leaving his relatives, be they few or be they many, shaves off his hair and beard, dons the bark-dyed robe, renounces hearth and home, and becomes a recluse, leading the homeless life.

Aggivessana, devas and human beings are attached to the five sense pleasures. To such a person, the Bhagavā goes one step further and exhorts thus: “Come bhikkhu, let yourself be endowed with morality; dwell, observing the Pātimokkha-samvara-sīla; dwell, perfect in practice and resort to suitable places; dwell, contemplating danger even in the slightest faults; practise, observing the precepts well”.

Aggivessana, at a certain time, the noble disciple comes to be endowed with morality, observes the Pātimokkha-saṁvara-sīla, is perfect in practice and resorts to suitable places, contemplates the danger even in the slightest faults, practises observing the precepts well. For that person, the Bhagavā goes one step further and exhorts thus: “Come bhikkhu, guard the doors of sense faculties. Whenever you see a visible object with the eye, do not take in its characteristics (male or female) ...p... (expand similarly to the relevant text in Gaṇakamoggallāna Sutta).

219. That person dwells, contemplating repeatedly the aggregate of corporeality, dispelling the five hindrances that soil the mind and diminish wisdom, putting forth effort that burns the defilements, possessed of clear comprehension and mindfulness and eradicating covetousness and distress in the five khandas. He dwells repeatedly contemplating sensation (vedanā) ...p... consciousness (mind) ...p... He keeps his mind steadfastly on the dhamma, with diligence, comprehension and mindfulness and eradicating covetousness and distress in the five khandas.

Aggivessana, just like the elephant trainer driving a big stake into the ground and tying the neck of the wild elephant of the jungle close to the stake, so as to suppress its jungle habits, so as to suppress its tormenting thoughts, so as to suppress the pain, fatigue and distress of the jungle, so as to take much delight near the village, and to establish it in habits that are to the liking of the people. Aggivessana, similarly to this example, the Ariya disciple, in order to suppress the habits depending on the house of sensual pleasures, to suppress tormenting thoughts depending on the house of sensual pleasures, to suppress the pain, fatigue and distress depending on the house of sensual pleasures, to attain to the eightfold Ariya Path and to realize Nibbāna, he should tie his mind to the four foundations of mindfulness.

220. Going one step further, the Bhagavā exhorts that person thus: “Come bhikkhu, dwell repeatedly contemplating the aggregate of corporeality, have no thoughts associated with sensual pleasures ... dwell repeatedly contemplating the aggregate

of sensation ... the aggregate of consciousness ... and the dhamma. Have no thoughts associated with sensual pleasures". That person having got rid of vitakka and vicāra, achieves and remains in the second jhāna, with internal tranquillity, with enhancement of One Pointedness of Concentration, devoid of vitakka and vicāra, but with pīti and sukha born of concentration, attains to the second jhāna... third jhāna...fourth jhāna and abides therein.

When the concentrated mind has thus become purified, pellucid, unblemished, undefiled, malleable, pliable, firm and imperturbable, that bhikkhu directs and inclines his mind to knowledge of the past (Pubbenivāsānussati ñāṇa). He recollects many and varied existences of the past. What does he recollect? Either one existence or two existences ...p... in this way he recollects many and varied past existences together with their characteristics and related facts (names and clans).

221. When the concentrated mind has thus become purified, pellucid, unblemished, undefiled, malleable, pliable, firm and unperturbable, that bhikkhu directs and inclines his mind to knowledge of the passing away and arising of beings (cutupapāta ñāṇa). That bhikkhu with the divine power of sight, which is extremely clear, surpassing the sight of man, and like that of the devas (Dibbacakkhu ñāṇa) sees beings in the process of passing away and also of arising, inferior or superior beings, beautiful or ugly beings, with good or bad destinations ...p... he knows beings arising according to their own kamma actions.

When the concentrated mind has thus become purified, pellucid, unblemished, undefiled, malleable, pliable, firm and imperturbable, that bhikkhu directs and inclines his mind to the knowledge of the extinction of moral intoxicants (Āsavakkhaya ñāṇa). That bhikkhu truly understands dukkha as it really is, the cause of dukkha as it really is, the cessation of dukkha as it really is and the way leading to the cessation of dukkkha as it really is. He also truly understands the āsavas as they really are, the cause of āsavas as they really are, the cessation of āsavas as they really are and the way leading to the cessation of āsavas as

they really are. The mind of the bhikkhu who thus knows and thus sees is liberated from the moral intoxicants of sensual pleasures and sensual realms (kā mā sava), the moral intoxicant of hankering after better existence (bhavā sava) and the moral intoxicants of ignorance (of the Four Ariya Truths-Avijjā sava). When thus liberated, the knowledge of liberation arises. He knows that rebirth is no more, that he has lived the Life of Purity, that what he has to do has been done and that he has nothing more to do.

That bhikkhu can endure heat and cold, hunger and thirst, contact with gadflies, flies, mosquitoes, wind, sun-heat, snakes, scorpions and lice. He can also endure speech that is ill-spoken and that is demeritorious. He can also endure severe, cruel, excruciatingly sharp, disagreeable, unpleasant, deadly and painful sensations which arise in the body. He is free from all kinds of attachment, hatred and bewilderment and has renounced the evil of oppression. He is worthy of receiving offering brought even from afar, of receiving offering specially set aside for guests, of receiving offerings donated for well-being in the next existence, worthy of receiving obeisance with joined palms raised to the forehead. He is like an incomparable fertile field for all to sow the seeds of merit.

222. Aggivessana, suppose the ruler's big elephant dies without having been tamed and made obedient. If it dies thus, it must be said to have died untamed. Aggivessana, if the ruler's middle elephant ... Aggivessana, if the ruler's small elephant were to die without being tamed and made obedient, it must be said to have died untamed.

Aggivessana, similarly to this example, if the senior bhikkhu who is a mahā-thera were to die without having exhausted the āsavas, he must be said to have died untamed. Aggivessana, if the bhikkhu of middling status ... if the bhikkhu of junior status were to die without having exhausted the āsavas, he must be said to have died untamed.

Aggivessana, if the ruler's big elephant were to die after having been tamed and made obedient, it must be said to have died tamed. Aggivessana, if the ruler's middle elephant... Aggivessana, if the ruler's small elephant were to die after having been tamed and made obedient it must be said to have died tamed.

Aggivessana, similarly to this example, if the senior bhikkhu who is a mahā-thera were to die after having exhausted the asavas, he must be said to have died tamed. Aggivessana, if a bhikkhu of middling status ... if the bhikkhu of junior status were to die after having exhausted the āsavas, he must be said to have died tamed. (Thus said the Bhagavā).

The Bhagavā delivered this discourse. The Sāmaṇera called Aciravata rejoiced at what the Bhagavā had said.

End of Dantabhūmi Sutta,
the Fifth in this Vagga.

6. BHŪMIJA SUTTA

Discourse to Bhūmija

223. Thus have I heard:

Once the Bhagavā was staying at Veluvana monastery in Rājagaha, where the black squirrels were fed and fostered. At that time, one morning, Venerable Bhūmija re-robed himself, took his alms bowl and great robe, repaired to the mansion of Prince Jayasena and sat on the prepared place. Prince Jayasena then came to where Venerable Bhūmija was and exchanged amiable and memorable greetings with the latter. After exchanging greetings he sat in a suitable place. He then spoke to Venerable Bhūmija as follows: “Venerable Bhūmija, there is no benefit in aspiring to and undertaking the Noble Practice. There is no benefit in not aspiring to and undertaking the Noble Practice. There is no benefit in aspiring to and not aspiring to, but undertaking the Noble Practice. There is no benefit in either not aspiring or not, not aspiring to, but undertaking the Noble Practice... there are samaṇas and brāhmaṇas who are in the habit of saying so and who hold such views. In this matter, what is the view of the Bhagavā, who is the teacher of Bhūmija and what does the Bhagavā say?” (Asked Prince Jayasena).

Prince, I have not heard such speech from the Bhagavā himself, neither have I learnt it from the Bhagavā himself. If the Bhagavā had given a reply, it stands to reason that he would have replied thus: “There is no benefit in aspiring to, and undertaking the Noble Practice improperly. There is no effect in not aspiring to, but undertaking the Noble Practice improperly. Whether aspiring to or not aspiring to, there is no effect in undertaking the Noble Practice improperly. Neither aspiring to nor not, not aspiring to, there is no effect in undertaking the Noble Practice improperly. If there is aspiring to and proper

bearing in mind, there is effect if the Noble Practice is undertaken properly. If there is no aspiring to, there is effect if the Noble Practice is undertaken properly. Whether there is aspiring to or not aspiring to, there is effect if the Noble Practice is undertaken properly. If there is neither aspiring to nor not, not aspiring to, effect accrues by undertaking the Noble Practice properly.

Prince, I have not heard such speech from the Bhagavā himself or learnt it from the Bhagavā himself. If the Bhagavā had given a reply, it stands to reason that he would have replied thus: “If the Bhagavā who is the teacher of Venerable Bhūmija had such a view and had spoken thus, he, who is the teacher of Venerable Bhūmija, would be hitting the head of all samaṇas and brāhmaṇas.” (Said Venerable Bhūmija). Prince Jayasena then served Venerable Bhūmija with his own meal.

224. Venerable Bhūmija had his meal, left and repaired to where the Bhagavā was, made a respectful obeisance, sat at a suitable place and addressed the Bhagavā thus: “Venerable sir, this morning after rerobing myself and taking my alms bowl and great robe, I repaired to the mansion of Prince Jayasena and sat in a place that had been prepared. At that time, Prince Jayasena came to where I was and exchanged amiable and memorable greetings with me. After exchanging greetings with me, he sat at a suitable place and spoke to me as follows: “Venerable Bhūmija, there is no benefit in aspiring to and undertaking the Noble Practice ...p... There is no effect either, in neither aspiring to nor not, not aspiring to, but undertaking the Noble Practice. There are some samaṇas and brāhmaṇas who are in the habit of saying so and who hold such views. In this matter, what view does the Bhagavā who is the teacher of Venerable Bhūmija hold, and what does he say?” (Thus asked Prince Jayasena).

Venerable Sir, on being asked thus, I replied to Prince Jayasena as follows: “Prince, I have not heard such speech from the Bhagavā himself neither have I learnt it from the Bhagavā himself. If the Bhagavā had given a reply, it stands to reason that he would have replied thus: “There is no effect in aspiring

to and undertaking the Noble Practice improperly. Whether aspiring to or not aspiring to, there is no effect in undertaking the Noble Practice improperly. Neither aspiring to nor not aspiring to, there is no effect in undertaking the Noble Practice improperly. If there is aspiring to and proper bearing in mind, there is effect if the Noble Practice is undertaken properly ...p.... If there is neither aspiring to nor not, not aspiring to, effect accrues by undertaking the Noble Practice properly. Prince, I have not heard such speech from the Bhagavā himself or learnt it from the Bhagavā himself. If the Bhagavā had given a reply, it stands to reason that he would have replied thus". (said Bhūmija).

If the Bhagavā who is the teacher of Venerable Bhūmija had such a view and had spoken thus, he who is the teacher of Venerable Bhūmija would be hitting the head of all samaṇas and brāhmaṇas. Venerable Sir, have I who was questioned and who replied thus, spoken what the Bhagavā had taught? Have I misrepresented the Bhagavā by saying something that is false. Did I reply in conformity with the Dhamma? Would there be criticism by repeating what was said (anuvāda) and saying according to a certain Dhamma (vāda).

Bhūmija, indeed, you who were thus questioned and who replied thus, spoke the words that I taught. You did not misrepresented me with saying something false. You replied in conformity with the Dhamma. There would be no criticism by repeating what was said and saying according to a certain Dhamma. Bhūmija, no effect would accrue to all samaṇas and brāhmaṇas even if they aspired to and undertook the Noble practice, if they had wrong views, if they had wrong thoughts, if they spoke wrong speech, if they were engaged in wrong actions, if they were leading wrong livelihood, if they were making wrong effort, if they were engaged in wrong mindfulness, if they had wrong concentration. Neither would any effect accrue to them by undertaking the Noble practice without aspiring to it, or by undertaking the Noble Practice with or without aspiring to it, or by undertaking the Noble Practice neither by aspiring nor by not, not aspiring to it. What is the reason? Bhūmija, because by undertaking so, no effect could reasonably accrue by it.

225. For example, Bhūmija, a man who wants oil, who is in search of oil, who goes around searching for oil, pours sand into a mortar, goes on sprinkling water and grinding in the mortar. Though he aspires so, he should not get oil. Not aspiring he pours sand into a mortar and goes sprinkling water and pounding the sand in the mortar. Though he does so, he should not get oil. Either aspiring to or not aspiring he pours sand into a mortar and goes on sprinkling water and pounding the sand in the mortar. Though he does so, he should not get oil. Neither aspiring to nor not, not aspiring he pours sand into a mortar and goes on sprinkling water and pounding the sand in the mortar. Though he does so, he should not get oil. What is the reason? Bhūmija, by doing so, he cannot in reason obtain oil.

Bhūmija, similarly to this example, no result would accrue to all samaṇas and brāhmaṇas even if they aspired to and undertook the Noble Practice if they had wrong views, if they had wrong thoughts, if they spoke wrong speech, if they were engaged in wrong actions, if they were leading wrong livelihoods, if they were making wrong effort, if they were engaged in wrong mindfulness, if they had wrong concentration. Neither would any result accrue to them by undertaking the Noble Practice without aspiring to it, or by undertaking the Noble Practice with or without aspiring to it, or by undertaking the Noble Practice neither by aspiring to it nor by not, not aspiring to it. What is the reason? Bhūmija, because by doing so, they could not in reason acquire any result.

For example, Bhūmija, a man who wants milk, who is in search of milk, who goes around searching for milk, milks a cow with a calf, from the cow's horn. Aspiring to and milking a cow with a calf from the cow's horn, he should get no milk. Without aspiring to ...p... with or without aspiring to ...p... neither aspiring to nor not, not aspiring to, he should get no milk by milking a cow with a calf from the cow's horn. What is the reason? Bhūmija, because by doing so, he cannot in reason obtain any milk.

Bhūmija, similarly to this example, no effect would accrue to all samaṇas and brāhmaṇas even if they aspired to and

undertook the Noble practice, if they had wrong views. ...p... if they had wrong concentration. Without aspiring to ...p... with or without aspiring to ...p... neither by aspiring to nor by not, not aspiring to, no effect would accrue by undertaking the Noble Practice. What is the reason? Bhūmija, because by undertaking the Noble Practice, they cannot in reason obtain any effect.

226. For example, Bhūmija, a man who wants butter, who is in search of butter, who goes around searching for butter, pours water into a pot and stirs with a ladle. Aspiring to and pouring water into a pot and stirring with a ladle, he should get no butter. Without aspiring to ...p... with or without aspiring to ...p... neither aspiring to nor not, not aspiring to, he pours water into a pot and stirs with a ladle, but he should get no butter. What is the reason? Bhūmija, because by doing so, the man cannot in reason obtain any butter.

Bhūmija, similarly to this example, no result would accrue to all samaṇas and brāhmaṇas even if they aspired to and undertook the Noble Practice, if they had wrong views ...p... if they had wrong concentration, without aspiring to ...p... with or without aspiring to ...p... neither by aspiring to nor not, not aspiring to, no result would accrue to them even if they undertook the Noble Practice. What is the reason? Bhūmija, because by doing so they cannot in reason obtain any result.

For example, Bhūmija, a man who wants fire, who is in search of fire, who goes around searching for fire, takes a wet firewood with sap to a kindling block of wood and rubs it against the kindling block of wood. Aspiring to and rubbing the firewood against the kindling block, he should get no fire. Without aspiring to ...p... with or without aspiring to ...p... neither by aspiring to nor not, not aspiring to and by taking a wet firewood with sap to a kindling block of wood and rubbing the firewood against the kindling block of wood, he should get no fire. What is the reason? Bhūmija, because by doing so, the man cannot in reason obtain any fire.

Bhūmija, similarly to this example, no result would accrue to all samaṇas and brāhmaṇas, even if they aspired to and

undertook the Noble Practice, if they had wrong views ...p... if they had wrong concentration. Without aspiring to ...p... with or without aspiring to ...p... neither by aspiring to nor by not, not aspiring to, no result would accrue to them even if they undertook the Noble Practice. What is the reason? Bhūmija, because any doing so, they cannot obtain any result.

Bhūmija, for those samaṇas and brāhmaṇas who had right views, right thoughts, right speech, right action, right livelihood, right effort, right mindfulness and right concentration, result would accrue if they aspired to and undertook the Noble Practice. Result would accrue to them even if they did not aspire to, but undertook the Noble Practice. Whether they aspired to or not result would accrue to them if they undertook the Noble Practice. Neither by aspiring to nor by not, not aspiring to, result would accrue to them if they undertook the Noble Practice. What is the reason? Bhūmija, because by doing so, they cannot in reason obtain any result.

227. For example, Bhūmija, a man who wants oil, who is in search of oil, who goes around searching for oil, pours sesamum seeds into a mortar, goes on sprinkling water over the sesamum seeds and pounding the sesamum seeds in the mortar. Aspiring to, he pours sesamum seeds into a mortar and goes on pounding the sesamum seeds in the mortar . He should thereby get oil. Without aspiring to ...p... with or without aspiring to ...p... neither aspiring to nor not, not aspiring to, he pours sesamum seeds into a mortar and goes on sprinkling water over the sesamum seeds and pounding them in the mortar. He should thereby get oil. What is the reason? Bhūmija, because by doing so, the man can in reason obtain oil.

Bhūmija, similarly to this example, result would accrue to those samaṇas and brāhmaṇas who aspire to and undertake the Noble Practice, if they had right views...p...if they had right concentration. Whether aspiring to or not aspiring to ...p... neither aspiring to nor not, not aspiring to, the result would accrue if they undertook the Noble Practice. What is the reason? Bhūmija, because by doing so they can in reason obtain results.

For example Bhūmija, a man who wants milk, who is in search of milk, who goes around searching for milk, milks a cow with a calf, from the udder. Aspiring to, he milks the cow with a calf from the udder. He should thereby obtain milk. Without aspiring to ...p... with or without aspiring to, neither aspiring to nor not, not aspiring to, he milks the cow with a calf from the udder. He should thereby obtain milk. What is the reason? Bhūmija, because by doing so, the man can in reason obtain milk.

Bhūmija, similarly to this example result would accrue to those samaṇas and brāhmaṇas who aspires to and undertakes the Noble Practice if they had right views ...p... if they had right concentration. Without aspiring to ...p... whether aspiring to or not ...p... neither aspiring to nor not, not aspiring to, the result should accrue to them if they undertook the Noble Practice. What is the reason? Bhūmija, because by doing so they can in reason obtain results.

228. Bhūmija, for example a man who wants butter, who is in search of butter, who goes around searching for butter, pours curd into a pot and stirs it with a ladle. By aspiring to, pouring curd into a pot and stirring it with a ladle, he should obtain butter. Without aspiring to, with or without aspiring to, and neither aspiring to nor not, not aspiring to, he should obtain butter if he were to pour curd into a pot and stir it with a ladle. What is the reason? Bhūmija, because by doing so the man can in reason obtain butter.

Bhūmija, similarly to this example, result would accrue to those samaṇas and brāhmaṇas who aspires to and undertake the Noble Practice if they had right views ...p... they had right concentration. Without aspiring to ...p... with or without aspiring to ...p... neither aspiring to nor not, not aspiring to, the result should accrue to them if they undertook the Noble Practice. What is the reason? Bhūmija because by doing so, they can in reason obtain result.

Bhūmija, for example, a man who wants fire, who is in search of fire, who goes around searching for fire, takes a dry sapless firewood to the kindling block of wood and rubs it against the kindling block of wood. Aspiring to ...p... without aspiring to ...p... both aspiring to and not aspiring to, ...p... neither aspiring to nor not, not aspiring to, he takes a dry sapless firewood to a kindling block of wood and rubs it against the kindling block of wood. He should thereby obtain fire. What is the reason? Bhūmija, because by doing so, the man can in reason obtain fire.

Bhūmija, similarly to this example, the result should accrue to these samaṇas and brāhmaṇas by aspiring to and undertaking the Noble Practice, if they had right views ...p... if they had right concentration, the result should accrue to them if they undertook the Noble Practice. Not aspiring to, both aspiring to and not aspiring to, the result should accrue to them if they undertook the Noble Practice. Neither aspiring to nor not, not aspiring the result should accrue to them if they undertook the Noble Practice. What is the reason? Bhūmija, because by doing so they can obtain the result.

Bhūmija, if you can make these four examples evident to Prince Jayasena, he will come to respect you. Respecting you he will come to show signs of respect to you, which is no wonder. (Said the Bhagavā). Venerable Sir, how can these four examples which are an object of repeated and unheard of wonder, shine in my mind as they have shone in the Bhagavā's mind. (Spoke Bhūmija).

The Bhagavā delivered this discourse. Bhūmija rejoiced at what the Bhagavā had said.

End of Bhūmija Sutta,
the Sixth in this Vagga.

7. ANURUDDHA SUTTA

Discourse by Anuruddha

229. Thus have I heard:

Once the Bhagavā was staying at the Jetavana monastery of Anāthapindika in Sāvatthī. At that time the carpenter Pañcakaṅga spoke to a man thus: “Come here, man. Go to where Revered Anuruddha is pay obeisance to him with your head at his feet and say to him, ‘Revered Sir, the carpenter Pañcakaṅga makes his obeisance with his head at the feet of the Revered Anuruddha’. Invite four bhikkhus including Revered Anuruddha to accept alms meal offered by carpenter Pañcakaṅga. Also tell Revered Anuruddha to come early. The carpenter Pañcakaṅga is rather busy with his duties towards royalty, he is rather busy”. (Said Pañcakaṅga).

Replying to the carpenter “Very well, Sir, that man went to where Revered Anuruddha was, made his obeisance, sat at a suitable place and respectfully addressed Revered Anuruddha thus: “Revered Sir, the carpenter Pañcakaṅga makes his obeisance with his head at your feet and invites four bhikkhus including your Revered Self to an alms meal offered by carpenter Pañcakaṅga the next day. Revered Sir, it is desired that Your reverend Self come early as the carpenter Pañcakaṅga is rather busy with his duties towards royalty; he is rather busy”. (Said the man). Revered Anuruddha accepted the invitation by remaining silent.

230. When the night had passed and it was morning, Revered Anuruddha re-robed himself, took his alms bowl and great robe, repaired to the house of the carpenter Pañcakaṅga and took the seat prepared for him. The carpenter Pañcakaṅga then personally attended Revered Anuruddha with choice food and eatables of both hard and soft kinds till Revered Anuruddha

caused him to stop signifying he had had enough. After Revered Anuruddha had finished his meal and had removed his hand from the alms bowl, the carpenter Pañcakaṅga took a lower seat and sat down on one side. He then addressed Revered Anuruddha thus: “Revered Sir, at times senior bhikkhus who are mahātheras came to me and said: “Householder, you must develop unbounded liberation of mind (Appamāṇa Ceto-vimutti). Some other senior bhikkhus who are mahātheras said: “Householder, you must develop sublime liberation of mind (Mahaggata Ceto-vimutti). Revered Sir, are unbounded liberation of mind and sublime liberation of mind different in meaning as well as in words? Or are they the same in meaning but different in words?”. (Said Pañcakaṅga)

Householder, in this matter, try and clarify for yourself. The true answer will emerge from your thoughts. Revered Sir, I think that unbounded liberation of mind and sublime liberation of mind are the same in meaning but they differ only in words. (Said Pañcakaṅga). Householder, unbounded liberation of mind and sublime liberation of mind, these dhammas are different both in meaning and in words. Householder, that they are thus different in meaning and in words should be known in this way.

Householder, what is Appamana Ceto-vimutti? Householder, in this Teaching the bhikkhu abides radiating a certain locality with a mind associated with loving-kindness. Similarly, he abides radiating in two, three, four localities with a mind associated with loving-kindness. In this way, radiating all beings of the animate world, above and below, around and in all directions, like himself, he remains radiating the feeling of loving-kindness which is extensive and lofty, boundless, without enmity, and without anxiety. He radiates a certain locality with a mind associated with compassion, sympathy and equanimity, first in one direction, then in the second direction, in the third direction, in the fourth direction with a mind associated with equanimity. In this way, radiating all beings of the animate world, above and below, around and in all directions, he remains radiating the feeling of loving-kindness which is like himself,

boundless, without enmity and without anxiety. Householder, such abiding is called Appamāna Cetovimutti.

231. Householder, what is Mahaggata Cetovimutti? Householder, in this Teaching, the bhikkhu abides, radiating and bearing in mind a locality about the size of the foot of a tree as Mahaggata jhāna. Householder, such abiding is called Mahaggata cetovimutti.

Householder, in this Teaching, the bhikkhu abides, radiating and bearing in mind two or three localities about the size of the foot of a tree as Mahaggata jhāna. Householder, such abiding is called Mahaggata Cetovimutti.

Householder, in this Teaching, the bhikkhu abides radiating and bearing in mind a locality of a village as 'the Mahaggata jhāna'. Householder, such abiding is also called Mahaggata Cetovimutti.

Householder, in this Teaching, the bhikkhu abides, radiating and bearing in mind a whole country as 'the Mahaggata jhāna'. Householder, such abiding is also called Mahaggata Cetovimutti.

Householder, in this Teaching the bhikkhu abides, radiating and bearing in mind two or three whole countries as 'the Mahaggata jhāna' Such abiding is also called Mahaggata Cetovimutti.

Householder, in this Teaching the bhikkhu abides radiating and bearing in mind as much of the earth as is bounded by the great ocean as 'the Mahaggata jhana'. Householder, such abiding is also called Mahaggata Cetovimutti. Householder, that they are thus in meaning and in words should be known in this way.

232. Householder, existence (Bhava) arises in four ways. What are the four? Householder, in this Teaching, some abide radiating and bearing in mind "limited radiance". Such a person after death and dissolution of the body, is reborn in the company of Brahmās of limited radiance.

Householder, in this Teaching some abide, radiating and bearing in mind “unbounded radiance”. Such a person after death and dissolution of the body is reborn in the company of Brahmās of unbounded radiance.

Householder, in this Teaching some abide radiating and bearing in mind “soiled radiance”. Such a person after death and dissolution of the body is reborn in the company of Brahmas with soiled radiance.

Householder in this Teaching some abide radiating and bearing in mind “totally pure radiance”. Such a person after death and dissolution of the body is reborn in the company of Brahmās of totally pure radiance . Householder, these are the four ways in which existence arises.

Householder, on a certain occasion, certain devas assemble together in harmony. When thus assembled together in harmony, their appearances evidently vary but in their radiances. These occasions do occur.

Householder, for example, a man brings several oil-lamps into a house. On being brought into the house thus, these oil-lamps vary as to their flames but not as to their radiances, Householder, similarly to this example, on a certain occasion certain devas assemble together in harmony. When thus assembled together in harmony, these devas vary as to their appearances but not as to their radiances. These occasions do occur.

Householder on a certain occasion, certain devas depart from their assembly. On so departing, these devas vary both as to their appearances and as to their radiances. These occasions do occur.

Householder the man brings out of the house several oil-lamps, On being brought out of the house thus, these oil-lamps vary both as to their flames and as to their radiances. Householder, on a certain occasion, the devas depart from their assembly. On so departing, these devas vary both as to their appearances and as to their radiances. These occasions do occur.

Householder, it does not occur to the devas thus: “Our radiances are permanent, stable and eternal”. As a matter of fact, certain devas live only in certain places and they delight only in those places.

Householder, for example, it does not occur thus to the flies carried in a basket with a pole: “This place of ours is permanent, stable and eternal.” As a matter of fact, certain flies live only in certain places and they delight only in those places.

Householder, similarly to this example, it does not occur thus to the devas: “Our radiances are permanent, stable and eternal”. As a matter of fact, certain devas live in certain places and delight in those places. (said Anuruddha).

233. On this being said, Revered Sabhiya of the Kaccāna clan asked the following of Revered Anuruddha: “Revered Anuruddha, may I request this of you? I have this further question to ask in this matter. Revered Sir, certain devas have radiances. Do all devas have limited radiance or do certain devas in this assembly of devas have unbounded radiance?”. My Revered Kaccāna, because of their arising in that existence, among all these devas, there are certain devas with limited radiance and there are certain devas with unbounded radiance. (said Anuruddha).

Revered Anuruddha, for some reason there are certain devas with limited radiance and certain other devas of unbounded radiance. What is the cause and what is the reason? (asked Kaccāna).

Revered Kaccāna, if this is so, I shall in this matter put a counter question to you. You may answer as you like. My Revered Kaccāna, what do you think of this? A certain bhikkhu abides radiating and bearing in mind a locality about the size of a foot of a tree as ‘Mahaggata jhāna’ The bhikkhu abides radiating and bearing in mind two or three localities the size of a foot of a tree as ‘Mahaggata jhāna’. Of these two developments of the mind, which development of the mind is especially the Mahaggata jhāna. (Asked Anuruddha). Revered . sir, the bhikkhu abides radiating and bearing in mind two or three

localities the size of the foot of a tree as 'the Mahaggata jhāna'. Of these two developments of the mind, this is especially 'the Mahaggata jhāna' (Answered Kaccāna).

Revered Kaccāna, what do you think of this, that I am going to say? A certain bhikkhu abides, radiating and bearing in mind two or three localities the size of the foot of a tree as 'Mahaggata jhāna'. A certain bhikkhu abides radiating and bearing in mind a village as 'Mahaggata jhāna'. Of these two developments of the mind which development of the mind is specially Mahaggata jhāna, (Asked Anuruddha). Revered Sir, the bhikkhu abides radiating and bearing in mind a village as 'the Mahaggata jhāna'. Of these two developments of the mind, this especially is the Mahaggata jhāna (Answered Kaccāna).

Revered Kaccāna, what do you think of this, that I am going to say? A certain bhikkhu abides radiating and bearing in mind a village as 'the Mahaggata jhāna'. A certain bhikkhu abides, radiating and bearing in mind two or three villages as 'the Mahaggata jhāna'. Of these two developments of the mind, which development of the mind is especially the Mahaggata jhana? (Asked Anuruddha). Revered sir, the bhikkhu abides radiating and bearing in mind two or three villages as 'the Mahaggata jhāna'. Of these two developments of the mind, this especially is the Mahaggata jhāna (Answered Kaccāna).

Revered Kaccāna, what do you think of this, that I am going to say? A certain bhikkhu abides, radiating and bearing in mind 'the Mahaggata jhāna'. A certain bhikkhu abides radiating and bearing in mind, a countries as 'the Mahaggata jhāna'. Of these two developments of the mind, which development of the mind is especially 'the Mahaggata jhāna?' (Asked Anuruddha). Revered sir, a certain bhikkhu abides, radiating and bearing in mind, a country as 'the Mahaggata jhāna. Of these two developments of the mind is especially 'the Mahaggata jhāna.' (Answered kaccāna).

Revered Kaccāna, what do you think of this, that I am going to say? A certain bhikkhu abides, radiating and bearing in mind a country as 'the Mahaggata jhāna'. A certain bhikkhu

abides radiating and bearing in mind, two or three countries as 'the Mahaggata jhāna'. Of these two developments of the mind, which development of the mind is especially 'the Mahaggata jhāna?' (Asked Anuruddha). Revered sir, a certain bhikkhu abides, radiating and bearing in mind, two or three countries as 'the Mahaggata jhāna.' Of these two development of the mind this especially is 'the Mahaggata jhāna.' (Answered Kaccāna).

Revered Kaccāna, what do you think of this, that I am going to say? A certain bhikkhu abides radiating and bearing in mind two or three countries as 'the Mahaggata jhāna'. A certain bhikkhu abides radiating and bearing in mind, two or three countries as 'the Mahaggata jhāna'. Of these two developments of the mind, which development of the mind is especially 'the Mahaggata jhāna?' (Asked Anuruddha). Revered Sir, a certain bhikkhu abides, radiating and bearing in mind as much of the earth as is bounded by the great ocean as 'the Mahaggata jhāna'. Of these two developments of the mind this especially is 'the Mahaggata jhāna'. (Answered Kaccāna).

Revered Kaccāna, for a certain reason, in an assembly of devas, there are certain devas of limited radiance while there are certain devas of unbounded radiance. The reason that has been stated, is the reason. The cause that has been stated, is the cause.

234. Revered Anuruddha, I beg this of you? I have this further question to ask in this matter. 'Revered Sir, certain devas have radiance. Do all these devas have radiance that is soiled or are there certain devas with radiance that is totally pure? (Asked Kaccāna).

Revered Kaccāna, due to the reason for their uprising in this existence, some devas have radiance that is soiled while other devas have radiance that is totally pure. (Said Anuruddha).

Revered Anuruddha, for a certain reason, in an assembly of devas, certain devas have radiance that is soiled while other devas have radiance that is totally pure. What is the reason, what is the cause? (Asked Kaccāna).

Revered Kaccāna, in that case, I will give you an example. In this world for example, some wise men know the meaning of words that are spoken. For example, my Revered Kaccāna the oil of a lighted oil-lamp is impure, so also is the wick, because of the impurity of the oil and the wick, the lamp glows dimly. Similarly to this, certain bhikkhus in this Teaching abide radiating and bearing in mind a 'soiled light'. For that bhikkhu there is no calming down of wickedness of the body; sloth and torpor have also not been uprooted; distraction of the mind and remorse have not been removed properly. That bhikkhu, because wickedness of the body has not ceased, because sloth and torpor have not been uprooted and because distraction of the mind and remorse have not been removed properly, after death and dissolution of the body is reborn in the company of Brāhmas with soiled light, just like the flame of the lamp that glows dimly.

Revered Kaccāna, for example, the oil of the lighted oil-lamp is pure, so is the wick, because of the purity of the oil and the wick, that lamp shines brightly. Revered Kaccāna, similarly to this example, some bhikkhus in this teaching abide, radiating and bearing in mind 'a totally pure light'. For that bhikkhu, wickedness has calmed down, sloth and torpor have also been uprooted; distraction of the mind and remorse have been removed properly. Because wickedness of the body has ceased, because sloth and torpor have also been uprooted, and because distraction of the mind and remorse have been removed properly, that bhikkhu after death and dissolution of the body, is reborn in the company of Brahmās with radiance which is totally pure, just like the flame of the oil-lamp that shines brightly.

Revered Kaccāna, for a certain reason, in an assembly of devas there are certain devas with soiled radiance, while there are certain devas with a totally pure radiance. The reason for that has been stated, is the reason. The cause that has been stated, is the cause.

235. On this being said, Revered Sabhiya of the Kaccāna clan, said the following to Revered Anuruddha: “I beg this of you, Revered Anuruddha. You have not said ‘Thus have I heard’ or ‘It should be so’. In fact you have only said ‘The devas are like this, they have such characteristics’. Revered Sir, it has occurred to me thus: “Revered Anuruddha must have certainly lived with these devas, have conversed with them, have conferred with them, or have entered into the jhanic state with them”. (said Sabhiya).

Revered Kaccāna, you have surely taunted me with these words. Be that as it may, I will answer you. My Revered Kaccāna, I have for a long time lived with these devas and Brahmās, have conversed with them, have conferred with them and have entered into the jhanic state with them. (said Anuruddha).

On Revered Anuruddha saying so, Revered Sabhiya of the Kaccāna clan said thus to the carpenter Pañcakaṅga: “Householder, great is your gain, fortunate are you! You have helped to dispel the mistaken dhamma. I have had the opportunity to listen to this discourse”.

End of Anuruddha sutta,
the seventh in this Vagga.

8. UPAKKILESA SUTTA

Discourse on Defilement of the Mind

236. Thus have I heard:

Once the Bhagavā was staying at Ghositārāma monastery in Kosambī. At that time a controversy had arisen among the bhikkhus of Kosambī who in the course of their arguments and disputes were engaged in verbal conflicts. Thereupon a bhikkhu approached the Bhagavā, made respectful obeisance and sitting in a suitable place, respectfully addressed the Bhagavā thus: “Venerable Sir, the bhikkhus of Kosambī have been arguing and disputing, creating a controversy and have been engaged in verbal conflicts. Venerable Sir, I beg of you, may the Venerable Sir, out of his usual compassion approach to where these bhikkhus are”. (said the bhikkhu). The Bhagavā accepted by remaining silent. The Bhagavā then approached to where the bhikkhus were and said thus: “Bhikkhus it is not proper, do not argue, do not dispute, do not quarrel, do not speak in controversy and do not raise a (doctrinal) conflict”.

Thereupon a bhikkhu respectfully spoke thus to the Bhagavā: May the Venerable One who is the possessor of the Dhamma tarry (for a while). May the Venerable One abide, in freedom of anxiety and enjoy the bliss of fruition. We shall make evident this dispute, this quarrel, this controversy and this (doctrinal) conflict”. For a second time the Bhagavā said to the bhikkhus thus: “Bhikkhus, it is not proper, do not argue, do not dispute, do not quarrel, do not speak in controversy and do not raise a (doctrinal) conflict”. For a second time, that bhikkhu respectfully spoke to the Bhagavā thus: “May the Venerable One who is the possessor of the Dhamma tarry (for a while). May the Venerable One abide in freedom from anxiety and enjoy the bliss of fruition. We shall make evident this dispute, this quarrel, this controversy and this (doctrinal) conflict”. For a

third time the Bhagavā said to the bhikkhu thus: “Bhikkhus it is not proper, do not dispute, do not quarrel, do not speak in controversy and do not raise a (doctrinal) conflict. For a third time that bhikkhu spoke respectfully again to the Bhagavā: “May the Venerable Sir who is the possessor of the Dhamma, tarry (for a while). May the Venerable Sir abide in freedom of anxiety and enjoy the bliss of fruition. We shall make evident this dispute, this quarrel, this controversy and this (doctrinal) conflict.”

After that, when it was morning, the Bhagavā rerobed himself, took his alms-bowl and great robe and entered Kosambī for his alms-round. After returning from his alms-round in Kosambī, partaking of his alms-meal and tidying up his bed, taking his alms-bowl and great robe, recited these verses, standing:

237. Of the noisy people sharing the same desire, none thinks himself as a fool. Of the schism in the Saṃgha, still rarer is it for any one to think of himself as the cause of the schism. Those who are without mindfulness and who speak pretending to be wise, are given to contentious speech, opening their mouths wide, they go on speaking immoderately and incur the fault of shamelessness in contentious speech, without being aware of their fault.

For those who harbour enmity as “He abused me. He ill-treated me. He got the better of me. He has taken what is mine”, to them there is no end of enmity.

For those who do not harbour enmity as “he abused me. He ill-treated me. He got the better of me. He has taken what is mine”, for them there is an end of enmity.

In this world, enmity has never ceased by enmity. Enmity has ceased only by non-enmity. This is the ancient law.

In this assembly of bhikkhus, there are those without wisdom who do not know that death is inevitable. For them in this assembly of bhikkhus there are those with wisdom who know that death is inevitable. For them because of these people with wisdom, enmity ceases.

There is the possibility of an alliance between two rulers who have fought against each other by violence and slaughter, seizure of cattle and possessions and invasion of territory. That being so, why should it not be possible for you bhikkhus to come together (in unity)?

In case you find a companion in the Noble Practice, who by habit abides well, who is steady, who is composed in mind and who is mature in knowledge, you should practise (the Dhamma) together with him in glad mindfulness, overcoming all dangers.

In case you do not find a companion in the Noble Practice who by habit abides well, who is steady, who is composed in mind and who is mature in knowledge, you should practise (the Dhamma) alone, just like the ruler who renounces his kingdom and goes about alone or like the Mātāṅga elephant who roams alone.

To practise alone is noble. To associate with the foolish is ignoble. One should practise alone without anxiety like the Mātāṅga elephant who roams the forest alone. Avoid evil deeds.
(Said the Bhagavā)

238. After reciting the above verses, while standing, the Bhagavā approached the village of Bālakaloṇakāra. At that time Revered Bhagu was residing at that Balakalonakara village. On seeing the Bhagavā approaching from afar, he arranged a seat for the Bhagavā and kept water for washing the Bhagavā's feet. The Bhagavā sat at the prepared seat and washed his feet.

Revered Bhagu made his obeisance to the Bhagavā and sat at a suitable place. To the Revered Bhagu who was thus sitting, the Bhagavā spoke thus: “Bhikkhu how are you, are you sound and in good health, in comfort and happy without worry as to alms-food? Venerable sir, I am in good health, in comfort, without worry as to alms-food. (Answered Bhagu). Thereupon the Bhagavā instructed Revered Bhagu in Dhamma well and made him practise it well, made him ardent in his practice and gladdened him. The Bhagavā then rose from his seat and approached the forest grove of Pācīnavamsa.

At that time Revered Anuruddha, Revered Nandiya and Revered Kimila were residing in the forest of Pācīnavamsa. When the forest guard saw the approaching Bhagavā from afar he said thus; “Great bhikkhu, please do not enter this forest. In this forest there are three males they are residing here desirous of welfare and benefit. Please do not disturb their happiness. Revered Anuruddha, on hearing what the forest-guard was saying to the Bhagavā, Revered Anuruddha said thus: ‘Forest-guard, do not prevent the Bhagavā who is our teacher and who is coming here’.

239. Then, Revered Anuruddha approached Revered Nandiya and Revered Kimila and said thus: “Revered Ones, come here. Our teacher the Bhagavā has come”. Then Revered Anuruddha, Revered Nandiya and Revered Kimila welcomed the Bhagavā, one of them took the Bhagavā’s alms-bowl and great robe, another prepared a seat (for the Bhagavā) and another placed water with which to wash the feet. The Bhagavā sat at the prepared seat and washed his feet. The Revered Ones made respectful obeisance to the Bhagavā and sat at a suitable place. After they were seated thus, the Bhagavā said thus to Revered Anuruddha: “Anuruddha and your companions, how are you? Are you sound and in good health, in comfort and happy, without worry as to alms-food”. (Said the Bhagavā). Revered Sir, we are in good health. Revered Sir we are in comfort. Revered sir we are without worry as to alms-food. (Answered Anuruddha).

Anuruddha and your companions, how are you? Are you living in harmony and joyousness, without contention (with a single mind) like milk and water blended together, and looking well at one another with affectionate eyes? (Asked the Bhagavā). Venerable sir, we are indeed living in harmony and joyousness, without contention, (with a single mind) like milk and water blended together and looking at one another with affectionate eyes. (Answered Anuruddha and companions). Anuruddha and your companions, in what manner are you living in harmony and joyousness, without contention. (with a single mind) like milk and water blended together and looking at one another with affectionate eyes? (asked the Bhagavā).

Venerable sir, in this Teaching it occurs to me thus: “I live with companions, in the Noble Practice, of such character. Great is my gain, fortunate am I”. Venerable Sir, whether in their presence or in their absence, I have nothing but loving kindness physically. Whether in these bhikkhus presence or in their absence, I have nothing but loving-kindness verbally. Whether in these bhikkhus presence or in their absence, I have nothing but loving-kindness mentally. Venerable Sir, it occurs to me thus: “it would be well for me to act compliantly by renouncing my will and acting in accordance with the will of these Revered Ones. Venerable sir, I act compliantly by renouncing my will and acting in accordance with the will of these Revered Ones. Venerable sir, though we are of different bodies, it is as if we have a single mind (Answered the bhikkhus).

Revered Nandiya also ...p... Revered Kimila also respectfully spoke to the Bhagavā thus: “Revered Sir, it occurs to me thus, I have (the opportunity) to live with companions of the Noble Practice, of such character. Great is my gain, fortunate am I. Venerable sir, whether in their presence or in their absence, I have nothing but loving-kindness physically. I have nothing but loving-kindness verbally. I have nothing but loving-kindness mentally towards these Revered Ones.” Venerable sir, it occurs to me thus: “It would be well for me to act compliantly by renouncing my will and acting in accordance with the will of these Revered Ones. Venerable Sir, I act compliantly by re-

nouncing my will and acting in accordance with the will of the Revered Ones. Venerable sir, though we are of different bodies, it is as if we have a single mind” Venerable sir, we are living in harmony and joyousness, without contention and with a single mind like milk and water blended together, looking at one another with affectionate eyes. (Answered the bhikkhus)

240. Anuruddha, it is well, it is well. Anuruddha, how is it? Are you abiding mindfully and diligently practising (the Dhamma) with mind directed towards Nibbāna? (Asked the Bhagavā). Venerable Sir, we are indeed abiding mindfully and diligently practising (the Dhamma) with mind directed towards Nibbāna (Answered the bhikkhus). Anuruddha, how is it? In what manner are you abiding mindfully and diligently practising (the Dhamma) with mind directed towards Nibbāna? (Asked the Bhagavā).

Venerable sir, among us in this place, the one who returns first from the alms-round prepares the seats. He places the water for drinking and other use. He places a vessel for putting the remnants of alms-food. The one who returns later from the alms-round may partake the remnants of alms-food, if there is any and if he wants to. If he doesn't want to, he throws it where there is no fresh and green plants, or where there is water without insects. That one tidies up the seats, stores the water for drinking and other use. He washes and keeps in place the vessel for putting the remnants of alms-food. He sweeps the refectory. The one who sees that there is no water in the drinking water pots or in the pot of water for other use or in the pot of water for washing after evacuation, fills the pots with water and put them in proper places. In case that bhikkhu cannot lift or put down the pots, he beckons his companion and with joined hands they lift the pots with the latter's help, puts them in proper places. Venerable Sir, we do these things in silence. Venerable Sir, every five days we assemble the whole night for discussion connected with the Dhamma. Venerable Sir, thus do we abide mindfully and diligently practising the Dhamma with mind directed towards Nibbāna (Answered the bhikkhus).

241. Anuruddha, it is well, it is well. Anuruddha, you who are mindfully and diligently practising the Dhamma, with mind directed towards Nibbāna, are you abiding in happiness, possessed of the extraordinary wisdom, that can confer the status of the Noble Ones, that is superior to that of human beings. (Asked the Bhagavā). Venerable Sir, we who are mindfully and diligently practising (the Dhamma) in this place, with mind directed towards Nibbāna, are conscious of seeing the light and visible objects (with the Divine Power of Sight. But our seeing of this light and visible objects soon vanishes. As to the reason for this vanishing we do not know (Answered the bhikkhus).

Anuruddha, you should know the reason for this vanishing. Anuruddha, before I knew the four Noble Truths on the attainment of enlightenment, and while I was still a Bodhisatta, I was conscious of seeing the light and visible objects (with the Divine Power of Sight.). But, indeed, seeing of this light and visible objects vanished. Anuruddha, for some reason, my seeing of the light and visible objects vanished. It occurred to me: “What could be the reason, what could be the cause?” Anuruddha, it occurred to me thus: “Doubt arose in me. Indeed, because of doubt, my concentration declined. When the concentration declined, seeing of the light and visible objects vanished. It occurred to me thus: “Doubt, should not arise in me again and I shall see to it that it does not arise again”. (1)

Anuruddha, when I was mindfully and diligently practising the Dhamma, with mind directed towards Nibbāna, I was conscious of seeing the light and visible objects (with the Divine Power of Sight). But my seeing of the light and visible objects soon vanished. Anuruddha, it then occurred to me thus: “For some reason my seeing of the light and visible objects vanished. What is the reason for this and what is the cause?” Anuruddha, it then occurred to me: “Mental inadvertence (amanasikāra) arose in me. Because of mental inadvertence, my concentration declined. When my concentration declined my seeing of the light and the visible objects vanished. It occurred to me then: doubt and mental inadvertence should not arise in me again and I shall see to it that they do not arise again”. (2)

Anuruddha, I ...p... Anuruddha, it occurred to me thus: "Sloth and torpor arose in me. Because of sloth and torpor, my concentration declined. When concentration declined seeing the light and visible objects vanished." It occurred to me thus "Doubt and mental inadvertence and sloth and torpor should not arise in me again and I shall see to it that they do not arise again. (3)

Anuruddha, I ...p... Anuruddha, it occurred to me thus: "Fright arose in me. Because of fright my concentration declined. When concentration declined, seeing of the light and visible objects vanished. For example Anuruddha a man goes on a long journey. Some quails took flight on either side of him. Just as fright arises in the man because of the flight of the quails, fright similarly arose in me. Because of this fright, my concentration declined. When concentration declined seeing of the light and visible objects vanished". It occurred to me then thus: Doubt, mental inadvertence, sloth and torpor and fright should not arise in me again, and I shall see to it that they do not arise again". (4).

Anuruddha, I ...p... Anuruddha, it occurred to me thus: "Excessive joy arose in me. Because of excessive joy, concentration declined for me. When concentration declined seeing of the light and visible objects vanished. For example, Anuruddha, a man seeking a single gold vessel finds at one and the same time, five gold vessels. Just as excessive joy arises in that man on finding thus, similarly, Anuruddha, excessive joy arose (in me). Because of this excessive joy, my concentration declined. When concentration declined seeing of the light and visible objects vanished". It occurred to me thus: "Doubt, mental inadvertence, sloth and torpor, fright and excessive joy should not arise in me again and I shall see to it that they do not arise again.". (5)

Anuruddha, I ...p... Anuruddha, it occurred to me: "Depravity arose in me. Because of this depravity my concentration declined. When concentration declined seeing of the light and visible objects vanished". It occurred to me thus: "Doubt, mental inadvertence, sloth and torpor, fright, excessive joy, and depravity do not arise in me again and I shall see to it that they do not arise again". (6)

Anuruddha, I ...p... Anuruddha, it occurred to me “Excessive effort arose in me. Because of excessive effort concentration declined for me. When concentration declined seeing of the light and visible objects vanished. For example, Anuruddha, the man caught the quail, tightly gripping with both hands. Just as the quail will have to die in the (tight grip) of those hands, similarly to this example, Anuruddha, excessive effort in practice arose in me. Because of excessive effort, my concentration declined. When concentration declined seeing of the light and visible objects vanished. It then occurred to me thus: “Doubt, mental inadvertence, sloth and torpor, fright, excessive joy, depravity and excessive effort should not arise in me again and I shall see to it that they do not arise again.” (7)

Anuruddha, I ...p... Anuruddha, it occurred to me thus: “Excessive slackening of effort arose in me. Because of this excessive slackening of effort my concentration declined. When concentration declined seeing the light and visible objects vanished. For example, Anuruddha, a man catches a quail with a light grip. That quail flies away from the hands of the man. Similarly, to this example, Anuruddha, excessive slackening of effort arose in me. Because of excessive slackening of effort my concentration declined. When concentration declined seeing of the light and visible objects vanished.”. It occurred to me thus: “Doubt, mental inadvertence, sloth and torpor, fright, excessive joy, depravity, excessive effort and excessive slackening of effort should not arise in me again and I shall see to it that they do not arise again”. (8)

Anuruddha, I ...p... Anuruddha, it occurred to me thus: “Craving arose in me. Because of craving my concentration declined. When concentration declined seeing of the light and visible objects vanished.”. It then occurred to me thus: “Doubt, mental inadvertence, sloth and torpor, fright, excessive effort, excessive slackening of effort and craving should not arise in me again and I shall see to it that they do not arise again”.(9).

Anuruddha, I ...p... Anuruddha, it occurred to me thus: “Diversity of perception arose in me. Because of diversity of perception my concentration declined. When concentration declined seeing of light and visible objects vanished.”. It occurred to me thus: “Doubt, mental inadvertence, sloth and torpor, fright, excessive joy, depravity, excessive effort, excessive slackening of effort, craving and diversity of perception should not arise in me again and I shall see to it that they do not arise again.” (10)

Anuruddha, when I was mindfully and diligently practising the Dhamma, with mind directed towards Nibbāna, I was conscious of seeing the light and visible objects (with the Divine Eye of Sight). But my seeing of the light and visible objects soon vanished. Anuruddha, it then occurred to me: “For some reason my seeing the light and visible objects vanished, What is the reason and what is the cause?” It then occurred to me: “I have been too intent on these visible objects. Because I have been too intent on these visible objects my concentration declined. When concentration declined seeing of lights and visible objects vanished”. It thus occurred to me then: “Doubt, mental inadvertence, sloth and torpor, fright, excessive joy, depravity, excessive effort, excessive slackening of effort, craving, diversity of perception and being too intent on visible objects should not arise in me and I shall see to it that they do not arise again. (11)

242. Anuruddha, I came to know that doubt gives rise to defilement of the mind, and I gave up doubt. I came to know that mental inadvertence gives rise to defilement of mind and I gave up mental inadvertence of mind. I came to know that sloth and torpor give rise to defilement of the mind, and I gave up sloth and torpor. I came to know that fright gives rise to defilement of the mind and I gave up fright. I came to know that excessive joy gives rise to defilement of the mind and I gave up excessive joy. I came to know that excessive effort gives rise to defilement of the mind and I gave up excessive effort. I came to know that excessive slackening of effort gives

rise to defilement of the mind and I gave up excessive slackening of effort. I came to know that craving gives rise to defilement of the mind and I gave up craving. I came to know that diversity of perception gives rise to defilement of the mind and I gave up diversity of perception. I came to know that being too intent on visible objects gives rise to defilement of the mind and I gave up being too intent on visible objects.

243. Anuruddha, when I abide mindfully and diligently practising (the Dhamma) with mind directed towards Nibbāna, I was conscious of light only, throughout the whole night, throughout the whole day and throughout the whole night and the whole day. I did not see visible objects (with the Divine Power of Sight). I saw only visible objects (with the Divine Power of sight) and was not conscious of light". Anuruddha, it then occurred to me thus: "Throughout the whole night, throughout the whole day and throughout the whole night and whole day, I was conscious of light only, and did not see visible objects (with the Divine Power of sight). I saw only visible objects (with the divine Power of Sight) and was not conscious of light". It occurred to me thus: What is the reason and what is the cause?

Anuruddha, it occurred to me thus: "When I did not bear in mind appearance but only light, I was conscious only of the light and did not see visible objects (with the Divine Power of Sight). When I did not bear in mind light but only appearance, I saw only visible objects (with the Divine Power of Sight) throughout the whole night, throughout the whole day and throughout the whole night and whole day, and was not conscious of light. Anuruddha, when I was mindfully and diligently practising (the Dhamma) with mind directed towards Nibbana, throughout the whole night, throughout the whole day, and throughout the whole night and whole day, I was conscious of some light and saw some visible objects (with the Divine Power of sight). I was conscious of unbounded and much light and saw unbounded and many visible objects. (with the Divine Power of Sight).

Anuruddha, throughout the whole night, throughout the whole day and throughout the whole night and whole day, I was conscious of limited light and I also saw limited visible objects (with the Divine Power of Sight). I was conscious of boundless light and I also saw boundless visible objects (with the divine power of sight)". It occurred to me thus: "What is the reason and what is the cause?" Anuruddha, it occurs to me thus: "When my concentration was limited, my Divine Power of sight was also limited. With my limited divine power of sight I was conscious of limited light and limited visible objects. When my concentration was unlimited my Divine Power of Sight was unlimited. Throughout the whole night, throughout the whole day and throughout the whole night and whole day I was conscious of boundless light and boundless visible objects (with the Divine Power of Sight)".

244. Anuruddha, I came to know that doubt gives rise to defilement of the mind and I gave up doubt. I came to know that mental inadvertence gives rise to defilement of the mind and I gave up mental inadvertence. I came to know that sloth and torpor gives rise to defilement of the mind and I gave up sloth and torpor. I came to know that fright gives rise to defilement of the mind and I gave up fright. I came to know that excessive joy gives rise to defilement of the mind and I gave up excessive joy. I came to know that depravity gives rise to defilement of the mind and I gave up depravity. I came to know that excessive effort gives rise to defilement and I gave up excessive effort. I came to know that excessive slackening of effort gives rise to defilement of the mind and I gave up excessive slackening of effort. I came to know that craving gives rise to defilement of the mind and I gave up craving. I came to know that diversity of perception gives rise to defilement of the mind and I gave up diversity of perception. I came to know that being too intent on visible objects gives rise to defilement of the mind and I gave up being too intent on visible objects.

245. Anuruddha, it occurred to me thus: “I have given up defilements of the mind. I shall develop concentration of the mind in these three ways”. Anuruddha, I have developed concentration of mind that arises with initial thought and sustained thought. I have developed concentration of mind that arises without initial thought, but with sustained thought. I have developed concentration of mind that arises without either initial thought or sustained thought. I have developed concentration of mind that arises with joy and that arises without joy. I have developed concentration of mind that arises with happiness and that arises with equanimity.

Anuruddha, I have developed concentration of mind that arises with initial and sustained thought. I have developed concentration of mind that arises without initial thought but with sustained thought. I have developed concentration of mind that arises without either initial thought or sustained thought. I have developed concentration of mind that arises with joy and that arises without joy. I have developed concentration of mind that arises with happiness and concentration of mind that arises with equanimity. I have acquired the eye of wisdom. The emancipation of my mind cannot go into dissolution. This is my last birth and there will be no more rebirths for me. (Said the Bhagavā)

The Bhagavā delivered this discourse. Revered Anuruddha rejoiced at what the Bhagavā had said.

End of Upakkilesa Sutta,
the Eighth in this Vagga.

9. BĀLAPANḌITA SUTTA

Discourse on the Foolish and the Wise

246. Thus have I heard:

Once the Bhagavā was staying at the Jetavana monastery of Anāthapiṇḍika in Sāvattḥī. On that occasion the Bhagavā addressed the bhikkhus saying “Bhikkhus”. Those bhikkhus replied “Venerable Sir”. The Bhagavā then said to the bhikkhus thus:

Bhikkhus, these three are the characteristics, the mark and the acts of a foolish person. What are the three? Bhikkhus, in this world the foolish person has evil thoughts, evil speech and evil actions. Bhikkhus, if the foolish person does not have evil thoughts, evil speech and evil actions, how can the wise know him as “This person is a foolish person. He is a virtuous person”. (He cannot be known thus). Bhikkhus, for some reason, the foolish person has evil thoughts, evil speech and evil actions. For that reason, the wise can know him as: “This person is a foolish person. He is not a virtuous person”. (He can be known thus).

Bhikkhus, that foolish person in this very life suffers three kinds of physical pain and mental distress. Bhikkhus, that foolish person, whether sitting in an assembly of people at a highway, or sitting at a crossroads, if people at that place are talking about and relevantly to his conduct; Bhikkhus, if the foolish person is in the habit of killing, stealing, committing sexual misconduct, telling lies, taking liquor and intoxicants which can lead to forgetfulness, it occurs to him thus: “All these people talking about and relevantly to my conduct. I have in me these dhammas (immoralities) and these dhammas (immoralities) have me. Bhikkhus, this is how the foolish person in this very life first suffers physical pain and mental distress.

247. Bhikkhus, again, the foolish person next sees a thief who has committed a crime being caught by the rulers and subjected to all kinds of punishment, being beaten with a whip, with a cane, with a stick, his hands being cut off, nose being cut off, ears and nose being cut off, his skull being opened and the brain stirred like boiling sour gruel, his head being scalped, rubbed with gravel and made white like a conch, his mouth being prised open with spiked iron rods and having lighted lamps put into the mouth which is known as *rahamukkha*, the mouth of *Rāhu* that is said to capture the sun in its mouth, his body wrapped up with cloth soaked in oil and being burnt up making it look like a garland of fire, being wrapped up with cloth soaked in oil and burnt up like a lighted hand torch, being skinned from neck downwards to the ankles like an arum leaf, the body being skinned from the neck down to the waist and made to wear that skin, the body being pegged to the ground and roasted with fire like an antelope being roasted, his skin and flesh being torn with double pointed iron hooks, the skin and flesh of the whole body being chipped into small bits of the size of a coin, the body being beaten up into pulp and sprinkled with alkaline solution, the body staked to the ground, through the ear, held by the legs and turned round and round as if on a pivot; the body is rolled like a straw mat with his bones being pulverized and formed into a round, poured all over the body with sizzling hot oil, being fed to the hungry dogs, being impaled alive, the head being severed from the body with a sword.

Bhikkhus, in the foolish person seeing all those punishments, it occurs to him thus: “The rulers catch a thief who has committed a crime and subjected him to all these punishments, beating him with a whip ...p... and the head being severed from the body with a sword. I have in me these evil actions and these evil actions have me. If I am found out by the rulers, they are sure to catch me and inflict all these punishments on me. They are sure to beat me with whips ...p... they are sure to impale me alive with a stake and behead me with a sword”. Bhikkhus, this is the second kind of physical pain and mental distress that the foolish person will suffer in this very life.

248. Bhikkhus, again, the foolish person being laid on his death platform or deathbed or lying on his death ground from where he will not rise again, his evil actions of the past, physical, verbal or mental, become evident to him, on the verge of death, come into view and overwhelm him. For example, bhikkhus, big mountains cast their shadows on the ground in the evening, become evident, come into view and overwhelm it. Similarly to this example, bhikkhus, while being laid on his death platform or deathbed or lying on his death ground, from where he will not rise again, his evil actions of the past, physical, verbal or mental, become evident on the verge of death, come into view and overwhelm him.

Bhikkhus, when these signs appear, it occurs thus to the foolish person: “Alas, that I have not done good deeds; meritorious deeds; I have not done meritorious deeds that protect one from danger. Alas, that I have done evil deeds; have done cruel deeds; I have done deeds stained with evil.” Friends, those who have not done good and meritorious deeds, meritorious deeds that protect one from danger, will be subject to such rebirth as is the destination of those who have done evil deeds, cruel deeds, and deeds stained with evil. That foolish person grieves, despairs, laments, agonizes, and becomes very confused. Bhikkhus, this is the third kind of physical pain and mental distress that the foolish person will suffer in this very life.

Bhikkhus, that foolish person, having done evil deeds, physically, verbally and mentally, after death and dissolution of the body will fall into wretched destinations, miserable realms, states of ruin and realms of continuous suffering. Bhikkhus, if one were to say truthfully of what is indeed undesirable, what is indeed not pleasing and what is indeed sad (sorrowful), one must say these things only of the realms of continuous suffering (niraya). Bhikkhus, in niraya, there is intense suffering and it is not easy to exemplify this suffering in Niraya, (Said the Bhagavā)

249. On the Bhagavā saying so, a certain bhikkhu respectfully asked the Bhagavā “Venerable Sir, could you give an example (of the suffering in Niraya). The Bhagavā replied:

“Bhikkhus, I can”. Bhikkhus, for example a thief who has committed a crime is caught and handed over to the ruler, who is told: “Great King, this person is a thief who has committed a crime. Such punishment may be meted out to this thief as (the Great King) may desire”. The King then passed this order: “Fellows, go and execute that man in the morning with a hundred spear thrusts”. An attempt was made to execute that man in the morning with a hundred spear thrusts. When it was midday the King asked: “Fellows, how is the thief?” “O King, he is still alive as ever”. (Reported the executioner). The King passed this order on the thief thus: “Fellows, go and execute this man with a hundred spear thrusts at midday”. An attempt was made to execute that man with a hundred spear thrusts at midday. The King then asked in the late evening “Fellows, how is the thief?”. “O King, he is still as alive as ever”. (Reported the executioner). The King then passed this order on the thief: “Fellows, go and execute this man with a hundred spear thrusts in the late evening”. An attempt was made to execute this man with a hundred spear thrusts in the late evening. “Bhikkhus, what do you think of this? When attempt was made to execute this man with three hundred spear thrusts, did not he have to suffer physical pain and mental distress because of the spear thrusts”. (Asked the Bhagavā). Venerable Sir, the thief would have suffered physical pain and mental distress, even if he was executed with a single spear thrust, not to speak of with three hundred spear thrusts”. (Replied the bhikkhus)

250. The Bhagavā took a limited number of a handful of stones and asked the bhikkhus: “Bhikkhus, what do you think of this; this limited number of a handful of stones in my hand and the Great Himilayan mountain, which is greater?” “Venerable Sir, the limited number of a handful of stones in the Venerable Sir’s hands is not worth mentioning. If compared with the Great Himilayan mountain, it cannot be counted; it is not even a hundredth or a thousandth part (of the Great Himilayan mountain); It will not even stand comparison” (Replied the bhikkhus). “Bhikkhus, similarly that man when executed with three hundred spear thrusts suffered physical pain and mental distress. That physical pain and mental distress when compared

with the suffering in Niraya cannot be counted as suffering; It is not even a hundredth or a thousandth part (of the suffering in Niraya); It will not even stand comparison”.

Bhikkhus, the one who is reborn in Niraya is punished by the guards of Niraya with five kinds of bondage. Burning iron spike is impaled into one hand. Burning iron spikes are impaled into the second hand. Burning iron spike is impaled into a leg. Burning iron spikes are impaled into the second leg. Burning iron spikes are impaled into the centre of the chest. That one who is reborn in Niraya undergoes suffering that is painful, severe, sharp and bitter. He does not die before his evil actions have exhausted. Bhikkhus, the one who is reborn in Niraya is made to lie down by the guards of Niraya and cut with big knives. The one who is reborn in Niraya undergoes suffering that is painful, severe ...p... and does not die before his evil actions have exhausted. Bhikkhus, the one who is reborn in Niraya is held upside down by the guards of Niraya and cut with hatchets. That one who is reborn in Niraya undergoes suffering that is painful, severe ...p... and does not die before his evil actions have exhausted.

Bhikkhus, the one who is reborn in Niraya is harnessed to a chariot by the guards of Niraya and made to run back and forth, on the ground that is burning with flames and smoke. That one who is reborn in Niraya undergoes suffering that is painful, severe ...p... and does not die before his evil actions have exhausted. Bhikkhus, the one who is reborn in Niraya is made by the guards of Niraya to climb up and come down from a mountain burning with flames and smoke. That one who is reborn in Niraya undergoes suffering that is painful, severe, sharp and bitter and does not die before his evil actions have exhausted.

Bhikkhus, the one who is reborn in Niraya is held upside down by the guards of Niraya and thrown into a red hot cauldron (Lohakumbhī Niraya) that is blazing with flames and smoke. He is scorched in that Niraya like a foam. That one who is reborn in Niraya, after he is scorched like a foam rises once again, sinks once again; sidles once again. That one who is

reborn in Niraya undergoes suffering that is painful, severe, sharp and bitter, and does not die before his evil actions have exhausted. Bhikkhus, the one who is reborn in Niraya is thrown by the guards of Niraya into a greater Niraya. Bhikkhus, this greater Niraya indeed:

Is four cornered, has four gates, is symmetrically measured and determined, and surrounded by an iron wall and roofed with iron plates. That great Niraya has a floor of blazing iron, filled with smoke and extends as far as a hundred yozanas always.

Bhikkhus, expounding about Niraya and its suffering in various ways, it will not be easy for me to finish my talk about its sufferings.

251. Bhikkhus, there are animals who feed on grass. These beings feed on fresh grass, dry grass, picking and cutting with their teeth. Bhikkhus, which are the animals that feed on grass? They are: elephants, horses, cows, asses, goats, deers and some other animals who (also) feed on grass. Bhikkhus, the foolish person, in this world, in his former lives attached to taste, committed evil deeds; after death and dissolution of his body is reborn in the company of beings who feed on grass.

Bhikkhus, there are animals that feed on excrement. Sensing the smell of excrement from afar, they come running, (to where the excrement is) crying “We are going to feed here! We are going to feed here!”. Bhikkhus, just like brahmins sensing the smell of sacrificial offerings and running (to where the offerings are made), there are animals who feed on excrement. These animals sensing the smell of excrement, come running (to where the excrement is) crying “We are going to feed here! We are going to feed here!”. Bhikkhus, which are the animals that feed on excrement? They are: fowls, pigs, domestic dogs, and foxes and some other animals who (also) feed on excrement. Bhikkhus, the foolish person in this world, in his former lives, attached to taste, committed evil deeds, after death and dissolution of his body is reborn in the company of animals that feed on excrement.

Bhikkhus, there are animals that are born, grow up and die in utter darkness. Bhikkhus, which are these animals that are born, grow up and die in utter darkness? They are worms, maggots, earthworms, and some other animals that are born, grow up and die in utter darkness. Bhikkhus, the foolish person, in this world, in his former lives being attached to taste, committed evil deeds and after death and dissolution of his body is reborn in the company of animals that are born, grow up and die in utter darkness.

Bhikkhus, there are animals that are born, grow up and die in water. Which are these animals that are born, grow up and die in water? Bhikkhus they are: fishes, turtles, crocodiles and some other animals that (also) are born, grow up and die in water. Bhikkhus, the foolish person in this world, in his former lives, attached to taste, and committing evil deeds, after death and dissolution of his body is reborn in the company of animals that are born, grow up and die in water.

Bhikkhus, there are animals that are born, grow up and die in dirty substances. Which are these animals that are born, grow up and die in dirty substances? Bhikkhus, they are animals that are born in rotted fish, in rotting carcasses, in rotting barley cakes, in dirty pools, in rotted duckweed and some other animals that are born, grow up and die in dirty substances. Bhikkhus, the foolish person, in this world, being in his former lives, attached to taste, committed evil deeds, after death and dissolution of his body is reborn in the company of animals that are born, grow up and die in dirty substances.

Bhikkhus, in expounding about animals and its sufferings in various ways it will not be easy for me to finish my talk about their sufferings.

252. For example, bhikkhus, a man throws a single holed yoke into the ocean. The yoke is being blown by the eastwind to the west, by the westwind to the east, by the northwind to the south and by the southwind to the north. There is a blind turtle in that ocean that surfaces only once in a hundred years. Bhikkhus, what do you think of this? Will it be possible for the

neck of that turtle to get inserted into that single holed yoke? (Asked the Bhagavā). Venerable Sir, it is not possible. After the lapse of a long, long time it may by chance so happen sometimes. (Replied the bhikkhus). Bhikkhus, the neck of that blind turtle may get inserted into that single holed yoke, but it would be more difficult for the foolish person who has once descended into Niraya, to be reborn in the human realm. I, the Tathāgata teach so. Why is it so? Bhikkhus, because in Niraya, there is no practice of dhamma, no practice in accordance with the law, no meritorious deeds, no good deeds. Bhikkhus, in Niraya (the inmates) prey on one another, the strong prey on the weak.

Bhikkhus, even though the foolish person may gain human status, after a long, long time, he will be reborn in such low classes as outcastes, hunters, weavers, chariot makers, and flower removers. He will be reborn among poor people with scarcity of food and drink or among destitute people lacking food and clothing and making a difficult living. He will be reborn ugly, ill-looking, dwarfish, ulcerous, blind in one or both eyes, with crooked arms, hunchbacked, bowlegged, or deprived of food and drink, clothing, vehicles, flowers and scents, unguents, and sleeping and living place and light. That foolish person does evil deeds physically, verbally and mentally. Because of these deeds, on the death and dissolution of his body, he will be reborn in wretched destinations, miserable existences, states of ruin and realms of continuous sufferings.

For example, bhikkhus, one who is an inveterate gambler will initially lose his child, wife and all his possessions. In addition he will be imprisoned. Bhikkhus, that inveterate gambler initially loses his child, wife and all his possessions and is imprisoned. These losses are insignificant and not worth talking about. In fact, that foolish person doing evil deeds physically, verbally and mentally will, on the death and dissolution of his body, be reborn in wretched destinations, miserable existences, states of ruin and realms of continuous sufferings. This is a greater loss than the gambling losses. Bhikkhus, all that is said is a complete description of the fate of foolish persons.

253. Bhikkhus, these three are the characteristics, the marks and the acts of the wise. What are the three? Bhikkhus, in this world, the wise have good thoughts, good speech and good actions. Bhikkhus, if the wise were not to think well, speak well and act well, by what consideration would the wise know thus: “This is a wise person. He is a virtuous person”. (He cannot be known thus). Bhikkhus, for some reason the wise person is in the habit of thinking well, speaking well and acting well. For that reason the wise know that “This is a wise and virtuous person”.

Bhikkhus, that wise person enjoys three kinds of happiness and joy in this very life. Bhikkhus, that wise person, whether sitting in an assembly of people or sitting in a highway, or sitting at a crossroads and hearing people at that place talking about and relevantly to his conduct; Bhikkhus, if he abstains from killing, stealing, sexual misconduct, telling lies, taking liquor and intoxicants which can lead to forgetfulness, it would occur to him thus: “The people are talking about and relevantly to my conduct. I have in me these dhammas and these dhammas have me. (It occurred to him). Bhikkhus, the wise person enjoys this initial happiness and joy in this very life.

254. Bhikkhus, the wise person next sees a wrong doer being caught by the rulers and subjected to all kinds of punishment, being struck with a whip, with a cane, with a stick, his hands cut off, legs cut off, hands and legs cut off, his ears cut off, nose cut off, ears and nose cut off, with his skull being opened and the brain stirred like boiling sour gruel, his head being scalped, rubbed with gravel and made white like a conch, his mouth being prised open with spiked iron rods and having lighted lamps put into the mouth which is known as the mouth of Rāhu, that is said to capture the sun in its mouth, his body wrapped up with cloth, soaked in oil and being burnt up making it look like a garland of fire, hand being wrapped up with cloth soaked in oil and burnt up like a lighted hand torch, being

skinned from neck downwards to the ankles like an arum leaf; the body being skinned from neck down to the waist and made to wear that skin, the body being pegged to the gravel and roasted with fire like an antelope being roasted, being torn with double pointed iron hooks, the skin and flesh of the whole body being clipped into small bits of the size of a coin, the body being beaten up into pulp and sprinkled with alkaline solution, the body being staked to the ground through the ear, held by the legs and turned round and round as if on a pivot, body is rolled like a straw mat, poured all over the body with sizzling hot oil, being fed to the hungry dogs, being impaled alive, the head being severed from the body with a sword.

Bhikkhus, the wise person seeing these punishments, it occurs to him thus: “I do not have these evil dhammas, and these evil dhammas do not have me”. Bhikkhus, this is the second happiness and joy experienced by the wise person in this very life.

255. Bhikkhus, again, on being placed on his death platform or on his death bed or lying on his death ground from where he will not rise again, his good actions of the past physical, verbal and mental deeds become evident (to him) on the verge of death. For example bhikkhus, big mountains cast their shadows on the ground in the evening, become evident, come into view and overwhelm it. Bhikkhus, similarly to this example, while being laid on his death platform or death bed or lying down on his death ground from where he will not rise again, his good actions of the past, physical, verbal and mental become evident (to him) on the verge of death, come into view and overwhelm him. Bhikkhus, when the signs appear, it occurs thus to the wise person “I have done no evil deeds, no violent deeds, no foul demeritorious deeds. I have done only good deeds, meritorious deeds and meritorious deeds that protect one from danger”. Friends, my rebirth will be that of those who have not done evil deeds, violent deeds, and demeritorious deeds, of those who have done good deeds, meritorious deeds, meritorious deeds that protect one from danger. This wise person does not have to grieve, despair, lament, agonize and become very confused. Bhikkhus, this is the third happiness and joy experienced by the wise person in this very life.

Bhikkhus, that wise person, having done good deeds physically, verbally and mentally, after death and dissolution of his body, is reborn in the good destination, the happy world of devas. Bhikkhus, if one were to say truthfully of what is indeed desirable, what is indeed pleasing, and what is indeed joyous, one must say: “Bhikkhus, only the deva worlds are of great happiness. It is indeed not easy to exemplify the happiness of the deva worlds”. (Said the Bhagavā).

256. On the Bhagavā saying so, a bhikkhu respectfully asked the Bhagavā, “Venerable Sir, could you give an example?” The Bhagavā replied, “Bhikkhus, I can”. Bhikkhus, for example the Universal Monarch is endowed with the seven precious treasures and the four supernormal psychic powers and enjoys happiness and joy. What are the seven precious treasures? Bhikkhus, to the anointed Universal Monarch of the Khattiya caste, after having had his head washed on the fifteenth Sabbath (uposatha) day and dwelling in observance of the eight moral precepts in the uppermost terrace of his palace there appears the Mighty Wheel Treasure with its thousand spokes, rim and hub and with all parts complete. On seeing the Mighty Wheel Treasure it occurs to the Universal Monarch thus: “I have heard that the anointed Universal Monarch after having had his head washed on the fifteenth sabbath (uposatha) day and dwelling in the uppermost terrace of his palace, observing the (eight) precepts, there appears the Mighty Wheel Treasure with its thousand spokes, rim and hub, with the power of the devas, and all with all parts complete. That monarch must be a Universal Monarch. Could it be that I am a Cakkavatti, a Universal Monarch? (It occurred to him).

Bhikkhus, the anointed Universal Monarch of the Khattiya caste then holding a golden pitcher of water in his left hand, sprinkled water on the Wheel Treasure with his right hand saying: “May the august wheel turn and roll on. May the august Wheel Treasure be triumphant”. Bhikkhus, the Wheel Treasure rolled on towards the Eastern region. The Universal Monarch followed it with his army of four components. He camped at the place where the Wheel Treasure halted. Bhikkhus, the rival

kings of the Eastern region then approached the Universal Monarch and said “Welcome O Great King, O Great King. Your coming is auspicious. O Great King please consider this country as your own Great King may it please Your majesty to instruct and advise us”. The Universal Monarch said “Refrain from taking life, take not what is not given, indulge not in sexual misconduct, speak not what is not true, and avoid taking intoxicating drinks, continue to enjoy your revenues as you have been wont to”. (said the King). Bhikkhus, the rival kings of the eastern region became vassals to the Universal Monarch.

257. Bhikkhus, the Wheel Treasure then descended on the Eastern ocean, rose up again and rolled on towards the south ...p... The Wheel Treasure then descended on the southern ocean and rose up again and rolled on towards the west ...p... The Wheel Treasure then descended on the western ocean and rose up again and rolled on towards the north. The Universal monarch followed it with his army of four components. Bhikkhus, the Universal Monarch then camped with his army of four components at the place where the Wheel Treasure halted.

Bhikkhus, the rival kings of the northern region then approached the Universal Monarch and said “Welcome O Great King, O Great King. Your coming is auspicious. O Great King please consider this country as your own. O Great King may it please Your Majesty to instruct and advise us”. The Universal Monarch said “Refrain from taking life, take not what is not given, indulge not in sexual misconduct, speak not what is not true and avoid taking intoxicating drinks, continue to enjoy your revenues as you have been wont to. (said the King). Bhikkhus, the rival kings of the northern region became vassals to the Universal Monarch.

Then, bhikkhus, the wheel treasure having been triumphant over all the earth bounded by the oceans returned to the royal city of the Universal Monarch and it stood as if it were a wheel fixed on an axle, at the entrance to the front Hall of the palace, adorning with its glory, the royal palace. Bhikkhus, to the Universal Monarch, there appeared such a mighty Wheel Treasure.(1).

258. Again bhikkhus, there appeared to the Universal Monarch, the Elephant Treasure of the breed of elephant kings called Uposatha, all white with the seven parts of the body resting firmly on the ground, endowed with marvellous power and able to fly in the sky. When he saw this Elephant Treasure the Universal Monarch was pleased at heart and thought: "Friends, it would be excellent if the Elephant treasure were already tamed". Bhikkhus, that Elephant Treasure then was tamed already like thoroughbred Ganda elephant which has been well trained for a long time. Bhikkhus, what happened in those days gone by was that the Universal Monarch to test that Elephant treasure mounted it early in the morning and wandered all over the earth to the ocean limits and then returned to the capital city and had his morning meal. Bhikkhus, such was the elephant treasure which appeared to the Universal Monarch. (2)

Again bhikkhus, there appeared to the Universal Monarch the horse treasure of the breed of horse kings called Valahaka, all white in body with a brown head and mane like munja grass, powerful and capable of flying in the sky. When he saw of the Horse Treasure, the Universal Monarch was pleased at heart and thought: "Friends, it would be well if this Horse treasure were already tamed". Bhikkhus, that Horse Treasure then was already trained just like an excellent thoroughbred charger which has been trained for a long time. Bhikkhus, what happened in those days gone by was that the Universal Monarch to test that Horse treasure, mounted it early in the morning and wandered all over the earth to the ocean limits and then returned to the capital city and had his morning meal. Bhikkhus, such was the horse treasure which appeared to the Universal Monarch. (3)

Again bhikkhus, there appeared for the Universal Monarch the gem treasure. That gem was a Veluriya gem, stones brilliant, genuine, eight-faceted, most skilfully cut, of purest water, transparent, complete with all good characteristics. Bhikkhus, the light from that Gem Treasure spread to (the distance of) a yozana (in all directions). Bhikkhus, what happened in those days gone by was that the Universal Monarch wanting to test that Gem Treasure arrayed his army of four components and

putting the Gem treasure on the top of a standard went forth in the deep darkness of the night. Bhikkhus, the villagers around thought it was daylight from the light of that Gem Treasure and set about their work. Bhikkhus, such was the Gem Treasure which appeared to the Universal Monarch. (4)

Again bhikkhus, there appeared to the Universal Monarch the queen treasure, very beautiful, lovely to behold, pleasing in appearance, endowed with the most exceedingly beautiful complexion, neither too tall nor too short, neither too thin nor too plump, neither too dark nor too fair, surpassing human beauty, almost celestial in beauty. Bhikkhus, the touch of her body was soft like (the touch) of cotton wool or silk cotton. Bhikkhus, when it was cold the body of that Queen was warm and when it was hot it was cool. Bhikkhus, that Queen Treasure gave out the perfume of sandalwood and her mouth breathed forth the perfume of the dark blue lotus. Bhikkhus, the Queen of the Universal Monarch would rise before (the King) and go to bed after (the King). She would seek to hear what should be done, she had habits pleasing to the mind and she was pleasant in speech. Bhikkhus, that Queen Treasure would never transgress against the Universal Monarch, even in thought, then how could she ever transgress in body? Bhikkhus, such was the Queen Treasure who appeared to the Universal Monarch. (5)

Again, bhikkhus, there appeared to the Universal Monarch the Rich Man Treasure. That rich man was possessed of (lit., to him there appeared) the deva eye, the power of celestial vision, as a result of kamma, good deeds of former existences, with that (celestial vision) he could see (buried) treasure pots whether owned by someone or ownerless. The Rich Man Treasure approached the Universal Monarch and said: “O King, be at ease(lit., be unconcerned). In the matter of wealth for you, I shall do whatever has to be done. Bhikkhus, what happened in those days gone by was that the Universal Monarch wanting to test that Rich Man Treasure went on board a boat and entered the current in the middle of the River Gangā and said: “Rich Man, I want gold and silver”. The Rich Man Treasure said: “In that case O Great King, let the boat go alongside a bank of the

river.” The Universal Monarch said: “It is here that I want the gold and silver”. Then, bhikkhus, that Rich Man Treasure parted the water with both hands and brought up a jar full of gold and silver and said to the Universal Monarch: “O King, is this much enough, have I done enough and have I fulfilled (Your Majesty’s wish) enough?” The Universal Monarch replied, “This much is enough, you have done enough and fulfilled (my wish) enough”. Bhikkhus, there appeared for the Universal Monarch the Rich Man Treasure with such attributes. (6)

Again, bhikkhus, there appeared to the Universal Monarch the Eldest Son Treasure, wise, learned and intelligent. He had the ability to let those who should have audience with the king approach him, to disallow those who should not have audience with the king and to appoint those to office who should be appointed. That Eldest son Treasure approached the Universal Monarch and respectfully said: “Your Majesty, live without worry. I shall manage (Your Majesty’s affairs).” Bhikkhus, there appeared to the Universal Monarch the Eldest Son Treasure. Bhikkhus, the Universal Monarch is endowed with the Seven treasures as described above. (7)

259. The following are the four powers with which the Universal Monarch is endowed. Bhikkhus, in this world the Universal Monarch is very handsome, pleasing in appearance, endowed with exceedingly beautiful complexion, much more than others. Bhikkhus, this is the first power possessed by the Universal Monarch. (1)

Again, bhikkhus, the Universal Monarch is endowed with a longer life, lasting many years, much longer than others. Bhikkhus, this is the second power possessed by the Universal Monarch. (2)

Again, bhikkhus, the Universal Monarch is free from sickness and from ailment. He is endowed with internal heat (kammajatejo) neither too hot nor too cold, promoting a good digestion, much better than others. Bhikkhus, this is the third power possessed by the Universal Monarch. (3)

Again, bhikkhus, the Universal Monarch is loved and cherished by brāhmins and householders. Just as a father was loved and cherished by his children. Bhikkhus, the Universal Monarch was loved and cherished by brāhmins and householders, Bhikkhus, the Universal Monarch also love and cherishes the brāhmins and householders. Bhikkhus, just as a father was loved and cherished his children; the Universal Monarch loved and cherishes the brāhmins and householders.

Bhikkhus, what happened in those days gone by was that the Universal Monarch went out with his army of four components to the grounds of the park. The brāhmins and householders then approached the Universal Monarch and said: “O King, pass slowly by so that we may (respectfully) look upon you longer”. Whereupon the Universal Monarch said to the charioteer: “O Charioteer, drive the carriage slowly so that I can see the brāhmins and householders longer”. Bhikkhus, this is the fourth power possessed by the Universal Monarch. Bhikkhus. The Universal Monarch was endowed with these four powers. (4)

Bhikkhus, what do you think of this? Is it not that the Universal Monarch enjoys happiness and joy owing to his being endowed with these Seven Treasures and with the Four Powers? (Asked the Bhagavā). Venerable Sir, the Universal Monarch can enjoy (the said) happiness and joy by reason of being endowed with a single Treasure; endowed as he is with the Seven Treasures and the Four Powers, how much more can he enjoy. (said the bhikkhus).

260. The Bhagavā then took up a handful of stones and asked the bhikkhus: “Bhikkhus, what do you think of this? Which is greater, the handful of stones I am holding now, and the Great Himalayan mountain?” Venerable Sir, the handful of stones that the Venerable Sir is holding is just a small amount. It will not even stand comparison with the Great Himalayan mountain, not even with one thousand part of it. It cannot be compared (replied the bhikkhus). Bhikkhus, similarly the Universal Monarch is endowed with the Seven Treasures and the Four Powers and consequently enjoys happiness and joy. That happiness and joy will not stand comparison with the happiness of the

devas, not even with a thousandth part of it. It cannot be compared.

Bhikkhus, if the wise person, after a long period, sometimes is reborn as a human being, he is reborn in the class of rulers with abundant possessions, in the class of brahmins with abundant possessions, in the class of rich householders with abundant possessions, in such a class with an abundance of possessions and wealth, of gold and silver, of ornaments and adornments, and grain. He is very handsome, pleasing in appearance, endowed with exceedingly good complexion, much more than others. He receives food and drink, clothing, vehicles, flowers and scents, unguents, and sleeping place and lamp. That person does good deeds physically, verbally and mentally. After doing good deeds physically, verbally and mentally, on the death and dissolution of his body is reborn in the good destination, the happy world of the devas.

For example, bhikkhus, a heavy gambler by winning in the beginning comes into great wealth. Bhikkhus, such wealth that the heavy gambler comes into, by winning in the beginning is just a little. Indeed, the wise person after doing good deeds physically, verbally and mentally, on the death and dissolution of his body is reborn in the good destination, the happy world of the devas. Such winning is far greater than the winning at gambling. Bhikkhus, what has been described is the rebirth of perfectly wise persons.

The Bhagavā delivered this discourse. The bhikkhus rejoiced at what the Bhagavā had said.

End of Bālapaṇḍita Sutta,
the Ninth in this Vagga

10. DEVADŪTA SUTTA

Discourse on the Messengers of Death

261. Thus have I heard:

One the Bhagavā was residing at the Jetavana monastery of Anāthapiṇḍika in Sāvattṭhī. Then the Bhagavā addressed the bhikkhus, saying “Bhikkhus!” The bhikkhus answered the Bhagavā, “Venerable Sir!” The bhagavā spoke thus:

Bhikkhus, suppose there were two houses with doors facing each other. A man with normal vision standing between the two houses could see people entering and leaving those houses, people walking up and down and people going about from one house to the other. Bhikkhus, in the same way, with the power of divine sight, which is extremely clear, surpassing the sight of men, I see beings in the process of passing away and arising, inferior and superior beings, beautiful and ugly beings and with good or bad destination, I know how beings arise according to their own kamma-actions, (thus): “Friends, there were beings who were endowed with goodness done bodily, verbally and mentally. They did not malign the ariyas. They held right views and performed actions according to right views. After death and dissolution of their bodies, they appeared in good destinations, the happy world of the devas.

“Friends, there were also other beings who were endowed with goodness done bodily, verbally and mentally. They did not malign the ariyas. They held right views. After death and dissolution of their bodies, they were reborn in the world of human beings.

But, friends, there were also beings who were full of evil committed bodily, verbally and mentally. they maligned the ariyas. they held wrong views and performed actions according

to wrong views. After death and dissolution of their bodies, they appeared in the realm of ever hungry beings (petas).

“Friends, there were also other beings who were full of evil committed bodily, verbally and mentally. They maligned the ariyas. They held wrong views and performed actions according to wrong views. After death and dissolution of their bodies, they were reborn in the realm of animals.

“Friends, there were also other beings who were full of evil committed bodily, verbally and mentally. They maligned the ariyas. They held wrong views and performed actions according to wrong views. After death and dissolution of their bodies, they appeared in wretched destinations (duggati), in miserable existences (apāya), states of ruin (vinipāta), and realms of continuous suffering (niraya).”

262. Bhikkhus, the guards of niraya held each arm of that person (who had passed into niraya) and showed him to Yama* , a king of niraya (saying:) “O king, this man has not served his mother well, has not served his father well, has not behaved well to the samaṇas, has not behaved well to the brahmaṇas and has not been respectful to the elders of his clan. May the king give him punishment.” Bhikkhus, with reference to the first messenger of Death (devadūta). King Yama closely questioned, cross-questioned and repeatedly questioned the man thus: “O man, did you not see among men the appearance of the first messenger of Death?” That man replied thus: “Sir, I did not.”

Bhikkhus, King Yama then questioned that man thus: “Did you not see among men a young tender infant still on its back lying in its own faeces and urine?” That man replied thus: “Sir, I did.”

Bhikkhus, King Yama then questioned that man thus: “O man, as an adult endowed with intelligence, did it not occur to you thus: I also am subject to rebirth and cannot overcome

* Yama, the ruler of niraya, is a vemanika peta with a mansion of his own who alternately enjoys the delights of the deva world and experiences the sufferings of peta.

rebirth. I should do good actions, physical, verbal and mental’?” That man replied thus: “Sir, it did not. Sir I had been unmindful.”

Bhikkhus, King Yama then said to that man thus: “O man, through unmindfulness, you failed to do good actions, physical, verbal and mental. O man, indeed, you have done (bad deeds) according to your unmindfulness. Indeed, those wrong deeds were not done by your mother, nor by your father, nor by your brother, nor by your sister, nor by your companions, not by your relatives, nor by samaṇas, nor by the devas. You yourself have done those wrong deeds and you yourself shall have to bear the consequence of that.”(1)

263. Bhikkhus, having closely questioned, cross-questioned, and repeatedly questioned that man with reference to the first messenger of Death, King Yama closely questioned, cross-questioned, and repeatedly questioned him with reference to the second messenger of Death (thus;) “O man, did you not see among men the appearance of the second messenger of Death?” That man replied thus: “Sir, I did not.”

Bhikkhus, King Yama then questioned that man thus: “O man, did you not see among men an old woman or an old man with back bent and crooked as a rafter, staggering with only a staff to rely on, in pain and senile, toothless, with hair grey and thin, baldheaded, wrinkle-skinned and spotted with moles?” That man replied thus: “Sir, I did.”

Bhikkhus, King Yama then questioned that man thus: “O man, as an adult endowed with intelligence, did it not occur to you thus: ‘I also am subject to old age and cannot overcome old age. I should do good actions, physical, verbal and mental’?” That man replied thus: “Sir, it did not. Sir, I had been unmindful.”

Bhikkhus, King Yama then said to that man thus: “O man, through unmindfulness you failed to do good actions, physical, verbal and mental. O man, indeed, you have done (bad deeds) according to your unmindfulness. Indeed, those wrong

deeds were not done by your mother, nor by your father, nor by your brother, nor by your sister, nor by your companions, nor by your relatives, nor by samaṇas and brahmaṇas, nor by the devas. You yourself have done those wrong deeds and you yourself shall have to bear the consequence of that.” (2)

264. Bhikkhus, having closely questioned, cross-questioned, and repeatedly questioned that man with reference to the second messenger of Death, King Yama closely questioned, cross-questioned and repeatedly questioned him with reference to the third messenger of Death (thus) “O man, did you not see among men the appearance of the third messenger of Death?” That man replied thus: “Sir, I did not.”

Bhikkhus, King Yama then questioned that man thus: “O man, did you not see among men a woman or a man who is afflicted with disease, suffering and seriously ill, lying in his or her own faeces and urine who has to be raised up and has to be put to bed by others?” That man replied thus: “Sir, I did.”

Bhikkhus, King Yama questioned that man thus: “O man, as an adult endowed with intelligence, did it not occur to you thus: ‘I also am subject to illness and cannot overcome illness. I should do good actions, physical, verbal and mental’?” That man replied thus: “Sir, it did not. Sir, I had been unmindful.”

Bhikkhus, King Yama then said to that man thus: “O man, through unmindfulness, you failed to do good actions, physical, verbal and mental. O man, indeed, you have done (bad deeds) according to your unmindfulness. Indeed those wrong deeds were not done by your mother, nor by your father, nor by your brother, nor by your sister, nor by your companions, nor by your relatives, nor by samaṇas and brāhmaṇas, nor by the devas. You yourself have done those wrong deeds and yourself shall have to bear the consequence of that.” (3)

265. Bhikkhus, having closely questioned, cross-questioned and repeatedly questioned that man with reference to the third messenger of Death, King Yama closely questioned, cross-questioned, and repeatedly questioned him with reference the fourth messenger of Death (thus:) “O man, did you not see among men the appearance of the fourth messenger of Death?” That man replied thus: “Sir, I did not.”

Bhikkhus, King Yama then questioned that man thus: “O man, did you not see among men a thief being seized by the king who meted out various punishments to him--whipping, caning, beating with sticks, cutting off the hands, cutting off the legs, cutting off both hands and legs, cutting off the ears, cutting off the nose, cutting off the ears and the nose, opening the skull, pouring in molten iron into the brain like pouring boiling sour-gruel, scalping the head to look like a conch-shell, filling blood into the mouth which is agape like Rahu’s that swallows the sun, making fire-works by wrapping the body in oilcloth and setting it afire, making a flaming torch by wrapping the hands in oilcloth and setting them afire, flaying him so that the skin of the whole body falls down to the ankle looking like a mass of leaves at the base of an arum plant, flaying him upwards from ankle to neck making the skin look like a robe made of bark, making him look like a crawling antelope out of him by impaling him with sticks (in all the four limbs), pulling down the skin, flesh and sinews with iron spikes as sharp as fish-hooks, chopping up the flesh of the body piece by piece, each weighing one tical, beating with iron spikes and sprinkling (the wounds) with salt, impaling him on an iron stake and revolving him around it as if turning a door-bolt in its door-post, reducing his bones into pulp which is formed into the shape of a straw-ring that serves as a stand for the rice-pot, pouring boiling oil over him, causing him to be devoured by dogs, impaling him alive on an iron stake, cutting off the head with the sword?” That man replied thus: “Sir, I did.”

Bhikkhus, King Yama then questioned that man thus: “O man, as an adult endowed with intelligence, did it not occur to you thus: ‘Friends, those who commit evil deeds are subject to these various forms of punishment in this very life. How much more so it would be in the next existence. I should do good actions, physical, verbal and mental’?” That man replied thus: “Sir, it did not. Sir, I had been unmindful.”

Bhikkhus, King Yama then said to that man thus: “O man, through unmindfulness you failed to do good actions,

physical, verbal and mental. O man, indeed, you have done (bad deeds) according to your unmindfulness. Indeed, those wrong deeds were not done by your mother, nor by your father, nor by your brother, nor by your sister, nor by your companions, nor by your relatives, nor by samaṇas and brāhmaṇas, nor by the devas. You yourself have done those wrong deeds and you yourself shall have to bear the consequence of that.”(4)

266. Bhikkhus, having closely questioned, cross-questioned and repeatedly questioned that man with reference to the fourth messenger of Death, King Yama closely questioned, cross-questioned, and repeatedly questioned him with reference to the fifth messenger of Death (thus:) “O man, did you not see among men the appearance of the fifth messenger of Death?” That man replied thus: “Sir, I did not.”

Bhikkhus, King Yama then questioned that man thus: “Did you not see among men (the body of) a woman or a man, one day dead, or two days dead, or three days dead, swollen, turning black and blue and festering?” That man replied thus: “Sir, I did.”

Bhikkhus, King Yama then questioned that man thus: “O man, as an adult endowed with intelligence, did it not occur to you thus: I also am subject to death and cannot overcome death. ‘I should do good actions, physical, verbal and mental’?” That man replied thus: “Sir, it did not. Sir, I had been unmindful.”

Bhikkhus, King Yama then said to that man thus: “O man, through unmindfulness, you failed to do good actions, physical, verbal and mental. O man, indeed, you have done (bad deeds) according to your unmindfulness. Indeed, those wrong deeds were not done by your mother, nor by your father, nor by your brother, nor by your sister, nor by your companions, nor by your relatives, nor by samaṇas and brāhmaṇas, nor by the devas. You yourself have done those wrong deeds and you yourself shall have to bear the consequence of that.”(5)

267. Bhikkhus, after closely questioning, cross-questioned and repeatedly questioning that man with reference to the fifth

messenger of Death, King Yama remained silent. Bhikkhus, the guards of niraya then meted out to the man the punishment known as the five ways of pinioning. They drove a hot iron spike into one hand and another hot iron spike into the other hand. They drove a hot iron spike into one leg and another hot iron spike into the other leg. They drove a hot iron spike into the middle of the breast. In that niraya, that man had to undergo severe, excruciatingly sharp, frightening and painful sensations. There was no death for him before the exhaustion of his evil kamma.

Bhikkhus, the guards of niraya made that man lie down and chopped him with machetes...p...

Bhikkhus, the guards of niraya held that man upside down and chopped him with hatchets...p...

Bhikkhus, the guards of niraya harnessed that man to a carriage and made him run back and forth on ground blazing red with flames` ...p...

Bhikkhus, the guards of niraya made that man go up and come down a big mountain of live coals blazing red with flames ...p...

Bhikkhus, the guards of niraya held that man upside down and dropped him into a hot iron cauldron blazing red with flames. In that niraya, that man was boiled, with foam rising up to the top. In that niraya, while being boiled, with foam rising up to the top, that man appeared at the surface once, sank once and floated sideways once. In that niraya, that man had to undergo severe, excruciatingly sharp, frightening and painful sensations. There was no death for him before the exhaustion of evil kamma. Bhikkhus, the guards of niraya cast that man into a greater niraya. Bhikkhus, indeed, that great niraya is four-cornered and has four gates, and is divided into equal sections. It is bounded by iron walls and roofed with iron plates. The flooring of that niraya is made of iron, blazing with flames. That niraya extends a hundred yojanas in all directions and exists all the time.

268. Bhikkhus, the flames rising from the eastern wall of that great niraya strike against the western wall. The flames rising from the western wall strike against the eastern wall. The flames rising from the northern wall strike against the southern wall. The flames rising from the southern wall strike against the northern wall. The flames rising from the bottom strike against the top. The flames rising from the top strike against the bottom. In that niraya, that man had to undergo severe, excruciatingly sharp, frightening and painful sensations. There was no death for him before the exhaustion of his evil kamma.

Bhikkhus, once in a long while, the eastern gate of that great niraya opens. When that gate opened that man ran with great speed to that gate, and had his flesh burnt, had his sinews burnt, had his bones smoking. When he lifted his feet, he got burnt in the same way (as when he put them down). Bhikkhus, after a long lapse of time that gate closes. In that niraya that man had to undergo severe, excruciatingly sharp, frightening and painful sensations. There was no death for him before the exhaustion of his evil kamma.

Bhikkhus, once in a long while, the western gate of that great niraya opens...p...the northern gate opens ...p...the southern gate opens. When that gate opened, that man ran with great speed to that gate, and had his outer skin burnt, had his inner skin burnt, had his flesh burnt, had his sinews burnt, had his bones smoking. When he lifted his feet, he got burnt in the same way (as when he put them down). Bhikkhus, after a long lapse of time, that gate closes. In that niraya, that man had to undergo severe, excruciatingly sharp, frightening and painful sensations. There was no death for him before the exhaustion of his evil kamma.

Bhikkhus, once in a long while, the eastern gate of that great niraya opens. When that gate opened, that man ran with great speed to that gate, and had his outer skin burnt, had his inner skin burnt, had his flesh burnt, had his sinews burnt, had his bones smoking. When he lifted his feet, he got burnt in the same way (as when he put them down). That man then got out through that gate.

269. Bhikkhus, there is the Gūtha niraya (filled with excrement) adjacent to and connected with that great niraya. That man fell into that niraya. Bhikkhus, in that Gūtha niraya, creatures with beaks like needles cut into his outer skin, then cut into his inner skin, then cut into his flesh, then cut into his sinews, then cut into his bones and ate up the marrow. In that niraya, that man had to undergo severe, excruciatingly sharp, frightening and painful sensations. There was no death for him before the exhaustion of his evil kamma.(1)

Bhikkhus, there is the Kukkula niraya (filled with hot ashes) adjacent to and connected with that Gūtha niraya. That man fell into that niraya. In that niraya, that man had to undergo severe, excruciatingly sharp, frightening and painful sensations. There was no death for him before the exhaustion of his evil kamma.(2)

Bhikkhus, adjacent to and connected with that Kukkula niraya is the niraya of extensive 'forest of silk-cotton trees'. rising to a height of one yojana, blazing red with flames and having thorns that are sixteen digit long. That man was made to climb those trees and descend from those trees. In that niraya, that man had to undergo severe, excruciatingly sharp, frightening and painful sensations. There was no death for him before the exhaustion of his evil kamma.(3)

Bhikkhus, adjacent to and connected with that 'forest of silk-cotton trees'. is the niraya of the great 'forest of sword-leaved trees'. That man got into that forest. When blown by the wind, the leaves fell and cut the hands of that man, cut off his legs, cut off both his hands and legs, cut off his ears, cut off his nose, cut off both his ears and nose. In that niraya, that man had to undergo severe, excruciatingly sharp, frightening and painful sensations. There was no death for him before the exhaustion of his evil kamma.(4)

Bhikkhus, adjacent to and connected with that 'forest of sword-leaved trees'. is the niraya of the great 'river of salt water'. That man fell into that river. He was carried downstream or upstream and both downstream and upstream in that

river. In that niraya, that man had to undergo severe, excruciatingly sharp, frightening and painful sensations. There was no death for him before the exhaustion of his evil kamma.(5)

270. Bhikkhus, the guards of niraya pulled up that man with iron hooks, laid him on the bank and asked thus: “O man, what do you want?” That man replied thus: “Sirs, I am hungry”. Bhikkhus, the guards of niraya opened his mouth with a hot iron spike, blazing red with flames, and put into his mouth a hot iron-ball, blazing red with flames. The iron-ball burnt his lips, burnt his mouth, burnt his throat, burnt his chest, and passed out from the bottom carrying with it his large and small intestines. In that niraya, that man had to undergo severe, excruciatingly sharp, frightening and painful sensations. There was no death for him before the exhaustion of his evil kamma.

Bhikkhus, the guards of niraya asked that man thus: “O man, what do you want?” That man replied thus: “Sirs, I am thirsty”. Bhikkhus, the guards of niraya opened his mouth with a hot iron spike, blazing red with flames, and poured into his month hot molten iron, blazing red with flames. The molten iron burnt his lips, burnt his mouth, burnt his throat, burnt his chest, and passed out from the bottom carrying with it his large and small intestines. In that niraya, that man had to undergo severe, excruciatingly sharp, frightening and painful sensations. There was no death for him before the exhaustion of his evil kamma. Bhikkhus, the guards of niraya cast that man back again into the great Niraya.

Bhikkhus, what happened in the past was that it occurred to King Yama thus: “Friends, those who in this world do evil and demeritorious deeds are subject to such punishments. It would be good if I went to be reborn a human being, if also there were to appear in the world a Tathāgata who is Homage-Worthy and Perfectly Self-Enlightened, if also I were to pay homage to that Bhagavā, if also the Bhagavā were to expound the dhamma to me, if also I could understand the dhamma of the Bhagavā.”

Bhikkhus, I do not expound this after hearing it from other samaṇas or brāhmaṇas. Indeed, only after I have known, seen and found out this matter by myself, do I expound it.

271. Thus said the Bhagavā. After having said thus, the Sugata, the Teacher, further uttered these verses:

Though warned by the Messengers of Death,
unmindful some men remain;
Born in bad destinations, for a long time they
grieve in sorrow and pain.
Yet in this world, warned by the Messengers of
Death, the Virtuous ones who are serene,
Are never unmindful of the ariyas' teachings.
Seeing danger in Clinging, as the cause of birth
and death;
Freed from Clinging, they arrive at the end of
birth and death:
Those ariyas who realize Nibbāna, happiness and
peace in this very life they have won;
And passing beyond all danger, all dukkha they
have overcome.

End of the Devadūta Sutta,
the tenth in this Vagga.
End of the Suññata Vagga, the Third.

Namo tassa bhagavato arahato sammā sambuddhassa

(iv) VIBHAṄGA VAGGA

1. Bhaddekaratta Sutta
2. Ānanda Bhaddekaratta Sutta
3. Mahā Kaccāna Bhaddekaratta Sutta
4. Lomasakaṅgiya Bhaddekaratta Sutta
5. Cūḷakammavibhaṅga Sutta
6. Mahā kamma Vibhaṅga Sutta
7. Saḷāyatanavibhaṅga Sutta
8. Uddesa Vibhaṅga Sutta
9. Araṇvibhaṅga Sutta
10. Dhātuvibhaṅga Sutta
11. Dakkhināvibbhaṅga Sutta
12. Dakkhinā Vibhaṅga Sutta

1. BHADDEKARATTA SUTTA

Discourse on One who has an Excellent Night

272. Thus have I heard:

Once the Bhagavā was staying at the Jetavana monastery of Anāthapiṇḍika in Sāvatthi. On that occasion the Bhagavā addressed the bhikkhus, saying: “Bhikkhus!” And they answered him: “Venerable Sir!” The Bhagavā said thus: “Bhikkhus, I shall expound to you both in brief and in detail, a discourse on a *bhaddekaratta*¹, one who has an excellent night. Listen and bear it well in mind. I shall speak.” “Very well, Venerable Sir,” replied the bhikkhus to the Bhagavā. Then the Bhagavā spoke these words:

Neither the past (khandhas) should be harked back to, nor the future (khandhas) be hankerd after. The past is no more and the future is not yet.²

The wise person contemplates the presently arising physical and mental phenomena as and when they arise. He would repeatedly cultivate the development of Insight Knowledge which is immovable and unshakable.

The effort should be made today. One may die tomorrow, who knows? We have no covenant with the King of Death and his many warriors.³

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1. *bhaddekaratta*: bhaddekaratta: According to the Commentary, bhaddekaratta means ‘One who has an excellent night on account of vipassanā practice.’
 2. As the five physical and mental aggregates of the past are no more, they should not be harked back to with Craving and wrong view. As the five physical and mental aggregates of the future are not yet, they should not be hankered after with Craving and wrong view.
 3. Warriors of the King of Death: they are the causes of death such as fire, poison, weapons, disease, etc.,

The tranquil Muni⁴ has defined the person who lives thus, diligently meditating day and night as a *bhaddekaratta*.

273. Bhikkhus, how does one hark back to the past? One takes delight in a past appearance, thinking, 'I had such and such an appearance in the past.' One takes delight in a past sensation, thinking, 'I had such and such a sensation in the past.' One takes delight in a past perception, thinking, 'I had such and such a perception in the past.' One takes delight in a past volitional activity, thinking, 'I had such and such a volitional activity in the past.' One takes delight in a past consciousness, thinking, 'I had such and such a consciousness in the past.' Bhikkhus, this is how the past is harked back to.

Bhikkhus, how does one not hark back to the past? One does not take delight in a past appearance, thinking, 'I had such and such an appearance in the past.' One does not take delight in a past sensation, thinking, 'I had such and such a sensation in the past.' One does not take delight in a past perception, thinking, 'I had such and such a perception in the past.' One does not take delight in a past volitional activity, thinking 'I had such a volitional activity in the past.' One does not take delight in a past consciousness, thinking 'I had such and such a consciousness in the past.' Bhikkhus, this is how the past is not harked back to.

274. Bhikkhus, how does one hanker after the future? One takes delight in a future appearance, thinking, 'May I have such and such an appearance in the future.' One takes delight in a future sensation, thinking 'May I have such and such a sensation in the future.' One takes delight in a future perception, thinking, 'May I have such and such a perception in the future. One takes delight in a future volitional activity

4. Muni: It is one of the epithets of the Buddha. All defilements have become extinct in a Muni, making for tranquillity.

thinking 'May I have such and such a volitional activity in the future.' One takes delight in a future consciousness thinking, May I have such and such a consciousness in the future. Bhikkhus, this is how the future is hankered after.

Bhikkhus, how does one not hanker after the future? One does not takes delight in a future appearance, thinking, 'May I have such and such an apperance in the future.' One does not takes delight in a future sensation, thinking 'May I have such and such a sensation in the future.' One does not takes delight in a future perception, thinking, 'May I have such and such a perception in the future. One does not takes delight in a future volitional activity thinking 'May I have such and such a volitional activity in the future.' One does not takes delight in a future consciousness thinking, May I have such and such a consciousness in the future.' Bhikkhus, this is how the future is not hankered after.

275. How is one carried away (by Craving and wrong view) in respect of presently arising physical and mental phenomena? Bhikkhus, in this world, an ignorant worldling, who habitually disregards the ariyas, who is not proficient in the teachings of the ariyas, who is not trained and disciplined in the teachings of the ariyas, who habitually disregards men of virtue, who is not proficient in the teachings of men of virtue, who is not trained and disciplined in the teachings of men of virtue, regards corporeality as atta, Self, or regards the remaining aggregates as atta having corporeality,⁵ or regards corporeality (as existing) in atta, or atta (as existing) in corporeality; regards sensations...p...regards perception ...p... regards volitional activities ...p...; and regards consciousness as atta, Self, or regards the remaining aggregates as atta having consciousness, or regards consciousness (as existing) in atta, or atta (as existing) in consciousness.⁶ Bhikkhus, this is how one is carried away (by Craving and wrong view) in respect of presently arising physical and mental phenomena.

5. the view that only mental aggregates are atta which has corporeality.

6. See f.n 6 to Mahāpunnama Sutta.

Bhikkhus, how is one not carried away (by Craving and wrong view) in respect of presently arising physical and mental phenomena? Bhikkhus, in this world a learned ariya disciple, who pays attention to the ariyas, who is proficient in the teachings of the ariyas, who is trained and disciplined in the teachings of the ariyas, who pays attention to men of virtue, who is proficient in the teachings of men of virtue, who is trained and disciplined in the teachings of men of virtue, does not regard corporeality as *atta*, Self, does not regard the remaining aggregates as *atta* having corporeality, does not regard corporeality (as existing) in *atta*, does not regard *atta* (as existing) in corporeality; does not regard sensation ...p...does not regard volitional activities...p... does not regard consciousness as *atta*, Self, does not regard the remaining aggregates as *atta* having consciousness, does not regard consciousness (as existing) in *atta*, does not regard *atta* (as existing) in consciousness. Bhikkhus, this is how one is not carried away (by Craving and wrong view) in respect of presently arising physical and mental phenomena.

Neither the past should be harked back to, nor the future be hankered after. The past is no more and the future is not yet.

The wise person contemplates the presently arising physical and mental phenomena as and when they arise. He would repeatedly cultivate the development of Insight Knowledge which is immovable and unshakable.

The effort should be made today. One may die tomorrow, who knows? We have no covenant with the King of Death and his many warriors.

The tranquil Muni has defined the person who lives thus, diligently meditating day and night, as a *bhaddekaratta*.

Bhikkhus, this is what I meant when I said that I would expound to you, both in brief and in detail, a discourse on *bhaddekaratta*, one who has an excellent night.

Thus the Bhagavā spoke. Delighted with what the Bhagavā had said, those bhikkhus received it with gladness.

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

2. ĀNANDABHADDEKARATTA SUTTA

Discourse on an Excellent Night,
by the Venerable Ānanda

276. Thus have I heard:

Once the Bhagavā was residing at the Jetavana monastery of Anāthapindika in Sāvattī. On that occasion the Venerable Ānanda was instructing the bhikkhus to realize (the benefits) of the Dhamma, in the assembly hall, to become established (in the observance) of the Teaching and to be filled with the gladness and enthusiasm for (the practice of) the Teaching. He discoursed on the Bhaddekaratta Sutta in brief and at length.

At that time the Bhagavā rose from his evening rest, came to the assembly hall, sat at the place prepared for him and said: “Bhikkhus, which bhikkhu has been instructing you to realize (the benefits) of the Dhamma in this assembly hall, to become established in (the observance of) the Teaching and to be filled with the gladness and enthusiasm for (the practice of) the Teaching, and discoursing on the Bhaddekaratta Sutta in brief and at length.” (Asked the Bhagavā). Venerable Sir, the Venerable Ānanda has been instructing us in the Dhamma in this assembly hall, making us practise it, sharpen and enliven the practice and discoursing on the Bhaddekaratta Sutta in brief and at length”. (Answered the bhikkhus)

Thereupon the Bhagavā asked the Venerable Ānanda thus: “Ānanda, how have you been instructing the bhikkhus to realize (the benefits of) the Dhamma, to become established (in the observance of) the Teaching and to be filled with the gladness and enthusiasm for (the practice of) the Teaching, and discoursing on the Bhaddekaratta Sutta in brief and at length.

“Neither the past (khandha) should be harked back to, nor the (khandhas) of the future be hankered after. The past is no more and the future is not yet.

The wise person who perceives the presently arising Dhammas as and when they arise, should repeatedly cultivate in unstinted and uninterrupted insight meditation.

The effort should be made today. One may die tomorrow, Who knows? We have no covenant with the King of Death with his many warriors.

The Bhagavā (muni) who has extinguished the defilements, teaches that the bhikkhu who lives diligently meditating day and night is the bhikkhu who has an excellent night”.

277. Friends, how is the past harked back to? (Reflecting) “I have been in the past, one with such delightful physical appearance”, one repeatedly takes delight in such physical appearance. (Reflecting), “I have been in the past, one with such delightful sensation”, one repeatedly takes delight in such sensation. (Reflecting) I have been in the past, one with such delightful perception”, one repeatedly takes delight in such perception. (Reflecting), “I have been in the past, one with such delightful volitional actions, one repeatedly takes delight in such volitional actions. (Reflecting), “I have been in the past, one with such delightful consciousness,” one repeatedly takes delight in such consciousness. Friends, this is how the past is harked back to.

Friends, how does one not hark back to the past? (Reflecting), “I have been in the past, one with such delightful appearance,” one does not repeatedly take delight in such physical appearance. (Reflecting), I have been in the past, one with such delightful sensation, one does not repeatedly take delight in such sensation. (Reflecting), “I have been in the past, one with such delightful perception”, one does not repeatedly take delight in such perception. (Reflecting), “I have been in the past, one with such delightful volitional actions,” one does

2. ĀNANDABHADDEKARATTA SUTTA

Discourse on an Excellent Night,
by the Venerable Ānanda

276. Thus have I heard:

Once the Bhagavā was residing at the Jetavana monastery of Anāthapindika in Sāvattī. On that occasion the Venerable Ānanda was instructing the bhikkhus to realize (the benefits) of the Dhamma, in the assembly hall, to become established (in the observance) of the Teaching and to be filled with the gladness and enthusiasm for (the practice of) the Teaching. He discoursed on the Bhaddekaratta Sutta in brief and at length.

At that time the Bhagavā rose from his evening rest, came to the assembly hall, sat at the place prepared for him and said: “Bhikkhus, which bhikkhu has been instructing you to realize (the benefits) of the Dhamma in this assembly hall, to become established in (the observance of) the Teaching and to be filled with the gladness and enthusiasm for (the practice of) the Teaching, and discoursing on the Bhaddekaratta Sutta in brief and at length.” (Asked the Bhagavā). Venerable Sir, the Venerable Ānanda has been instructing us in the Dhamma in this assembly hall, making us practise it, sharpen and enliven the practice and discoursing on the Bhaddekaratta Sutta in brief and at length”. (Answered the bhikkhus)

Thereupon the Bhagavā asked the Venerable Ānanda thus: “Ānanda, how have you been instructing the bhikkhus to realize (the benefits of) the Dhamma, to become established (in the observance of) the Teaching and to be filled with the gladness and enthusiasm for (the practice of) the Teaching, and discoursing on the Bhaddekaratta Sutta in brief and at length.

“Neither the past (*khandha*) should be harked back to, nor the (*khandhas*) of the future be hankered after. The past is no more and the future is not yet.

The wise person who perceives the presently arising Dhammas as and when they arise, should repeatedly cultivate in unstinted and uninterrupted insight meditation.

The effort should be made today. One may die tomorrow, Who knows? We have no covenant with the King of Death with his many warriors.

The Bhagavā (muni) who has extinguished the defilements, teaches that the bhikkhu who lives diligently meditating day and night is the bhikkhu who has an excellent night”.

277. Friends, how is the past harked back to? (Reflecting) “I have been in the past, one with such delightful physical appearance”, one repeatedly takes delight in such physical appearance. (Reflecting), “I have been in the past, one with such delightful sensation”, one repeatedly takes delight in such sensation. (Reflecting) I have been in the past, one with such delightful perception”, one repeatedly takes delight in such perception. (Reflecting), “I have been in the past, one with such delightful volitional actions, one repeatedly takes delight in such volitional actions. (Reflecting), “I have been in the past, one with such delightful consciousness,” one repeatedly takes delight in such consciousness. Friends, this is how the past is harked back to.

Friends, how does one not hark back to the past? (Reflecting), “I have been in the past, one with such delightful appearance,” one does not repeatedly take delight in such physical appearance. (Reflecting), I have been in the past, one with such delightful sensation, one does not repeatedly take delight in such sensation. (Reflecting), “I have been in the past, one with such delightful perception”, one does not repeatedly take delight in such perception. (Reflecting), “I have been in the past, one with such delightful volitional actions,” one does

not take delight in such volitional actions. (Reflecting), “I have been in the past, one with such delightful consciousness”, one does not repeatedly take delight in such consciousness. Friends, this is how one does not hark back to the past.

Friends, how is the future hankered after? (Wishing) “May I in the future be one with such delightful appearance” one repeatedly takes delight in such physical appearance. “May I be one with such delightful sensation” ...p... “May I be one with such delightful perception” ... “May I be one with such delightful volitional actions”. (Wishing) “May I in future be one with such delightful consciousness”, one repeatedly takes delight in such consciousness. Friends, this is how the future is hankered after.

Friends, how is the future not hankered after (Wishing), “May I in the future be one with such delightful physical appearance”, one does not repeatedly take delight in such physical appearance. “May I be one with such delightful sensation ...p... “May I be one with such delightful perception”. “May I be one with such delightful volitional actions”. (Wishing) “May I in the future be one with such delightful consciousness”, one does not take delight in such consciousness. Friends, this is how the future is not hankered after.

Friends, how is one carried away in respect of presently arising dhammas? Friends, in this world, the worldling who habitually disregards the Ariyas, who is not proficient in the teachings of the Ariyas, who is not trained and disciplined in the teaching of the Ariyas, who habitually disregards men of virtue, who is not proficient in the teachings of men of virtue, who is not trained and disciplined in the teaching of men of virtue, regards corporeality as *atta*, Self or regards the remaining aggregates as *atta* having corporeality, or regards corporeality as existing in *atta*, or *atta* (as existing) in corporeality, regards sensation, regards perception, regards volitional actions, and regards consciousness as *atta*, or Self; regards the remaining aggregates as *atta*, having consciousness, or regards consciousness (as existing) in *atta*, or *atta* (as existing) in consciousness. Friends, this is how one is carried away in respect of presently arising dhammas.

Friends, how is one not carried away in respect of presently arising dhammas? Friends, in this world, a learned Ariya disciple who pays attention to the Ariyas, who is proficient in the Teaching of the Ariyas, who is trained and disciplined in the Teachings of the Ariyas, who pays attention to men of virtue, who is proficient in the Teachings of men of virtue, who is trained and disciplined in the Teaching of men of virtue, does not regard corporeality as *atta*, Self, does not regard the remaining aggregates as *atta* having corporeality, does not regard corporeality (as existing) in *atta*, does not regard *atta* (as existing) in corporeality; does not regard sensation; does not regard perception; does not regard volitional actions; does not regard consciousness as *atta*, Self, does not regard the remaining aggregates as *atta* having consciousness, does not regard consciousness (as existing) in consciousness. Friends, this is how one is not carried away in respect of presently arising dhammas.

“Neither the past should be harked back, nor the future hankered after. The past is no more and the future is not yet.

The wise person who perceives the presently arising Dhammas as and when they arise should repeatedly cultivate in unstinted and uninterrupted insight meditation.

The effort should be made today. One may die tomorrow, who knows? We have no covenant with the King of Death with his warriors.

The Bhagavā (muni) who has extinguished the defilements, teaches that “the bhikkhu who lives diligently meditating day and night is the bhikkhu who has an excellent night”. (Thus said the Bhagavā).

Venerable Sir, I have been instructing the bhikkhus to realize (the benefits of) the Dhamma, to become established (in the observance) of the Teaching and to be filled with the gladness and enthusiasm for (the practice) of the Teaching and discoursing on the Bhaddekaratta Sutta in brief and at length. (Respectfully reported Ānanda).

278. Ānanda, well done, well done. Ānanda, you did instruct the bhikkhus well in the Dhamma, make them practise it well, make them sharpen and enliven their practice well, and discourse on the Bhaddekaratta Sutta in brief and at length.

“The past should not be harked back ...p... The Bhagavā (muni) who has extinguished the defilements, teaches that that bhikkhu is “the bhikkhu who has one excellent night”

Ānanda, how is the past harked back? ...p... Ānanda, this is how the past is harked back. Ānanda, how is the past not harked back? ...p... Ānanda, this how the past is not harked back. Ānanda, how is the future hankered after? ...p... This is how the future is hankered after. Ānanda, how is the future not hankered after? ...p... This is how the future is not hankered after. Ānanda, how is one carried away in respect of the presently arising dhammas? ...p... Ānanda, this is how one is carried away in respect of the presently arising dhammas. Ānanda, how is one not carried away in respect of presently arising dhammas ...p... Ānanda, this is how one is not carried away in respect of presently arising dhammas.

The past should not be harked back to ...p... The Bhagavā (muni) who has extinguished the defilements, teaches that that bhikkhu is “the bhikkhu who has one excellent night”.

The Bhagavā delivered this discourse. The Venerable Ānanda rejoiced at what the Bhagavā had said.

End of the Ānanda Bhaddekaratta Sutta,
the second in this Vagga.

3. MAHĀ KACCĀNA BHADDEKARATTA SUTTA

Discourse on an Excellent Night,
by the Venerable Mahā Kaccāna

279. Thus have I heard:

Once the Bhagavā was residing at Tapodarama monastery in Rajagaha. On that occasion, the Venerable Samiddhi rose from his bed when it was near dawn and went to Tapoda River to have a bath. After having his bath in the Tapoda River, he came up and was drying his body and standing in a single robe. Then, when the early part of the night had passed, a deva approached the Venerable Samiddhi and stood in a suitable place. He had a very delightful appearance and his radiance illuminated the whole of Tapoda River. That deva after having stood in a suitable place, addressed the Venerable Samiddhi thus: “Bhikkhu, do you bear in mind the Bhaddekaratta Sutta, both in brief and at length?” “My friend, I do not bear in mind the Bhaddekaratta Sutta both in brief and at length. My friend, do you bear in mind the Bhaddekaratta Sutta both in brief and at length, my friend deva?” (Venerable Samiddhi questioned the deva in turn).

“Bhikkhu, neither do I bear the Bhaddekaratta Sutta in brief or at length. Bhikkhu, do you bear the verses of the Bhaddekaratta Sutta?” (Asked the deva). “My friend, I do not bear the verses of the Bhaddekaratta Sutta. My friend deva, do you bear with you, you the verses of the Bhaddekaratta Sutta. (Venerable Samiddhi questioned the deva in turn). “Bhikkhu, I do not either”. (After saying this) the deva continued, “Bhikkhu, do learn the Bhaddekaratta Sutta in brief and at length. Bhikkhu, recite the Bhaddekaratta Sutta in brief and at length. Bhikkhu, bear in mind well the Bhaddekaratta Sutta in brief and at length. Bhikkhu, the Bhaddekaratta Sutta in brief and at length is the beginning of the Noble Practice and is associated with benefit. After saying this the deva vanished from that place.

280. Then the Venerable Samiddhi, when the night was passed, approached the Bhagavā, made his obeisance and sat in a suitable place. After having sat in a suitable place the Venerable Samiddhi addressed the Bhagavā thus: “Venerable Sir, when it was near dawn I approached Tapoda River to have a bath. After having my bath I came up and was drying my body and standing in a single robe. Then, when the night had passed, a deva approached me and stood in a suitable place. He had a very delightful appearance and his radiance illuminated the whole of the Tapoda River. That deva after having stood in a suitable place addressed me thus: “Bhikkhu, do you bear in mind the Bhaddekaratta Sutta in brief and at length?”

Venerable Sir, when so asked, I said to the deva: “My friend, I do not bear in mind the Bhaddekaratta Sutta in brief and at length. My friend deva, do you bear in mind the Bhaddekaratta sutta both in mind and at length?” “Bhikkhu, neither do I bear in mind the Bhaddekaratta Sutta both in brief and at length. Bhikkhu, do you bear in mind the verses of the Bhaddekaratta Sutta?” (the deva further asked). “My friend, I do not bear in mind the verses of the Bhaddekaratta Sutta. My friend deva, do you bear in mind the verses of the Bhaddekaratta Sutta?” (I asked in turn).

Bhikkhu, I too do not bear in mind the verses of the Bhaddekaratta Sutta”. After saying this, the deva went on to say: Bhikkhu, do learn the Bhaddekaratta Sutta in brief and at length. Bhikkhu recite the Bhaddekaratta Sutta in brief and at length, bhikkhu bear in mind well the Bhaddekaratta Sutta in brief and at length. Bhikkhu, the Bhaddekaratta Sutta in brief and at length is the beginning of the Noble practice and associated with benefit”. After saying this, the deva vanished from the place.

Venerable sir, I beg of you. May the Venerable Sir teach me the Bhaddekaratta Sutta in brief and at length”. Bhikkhu, in that case, listen and bear in mind well. I am going to teach”. (Said the Bhagavā). Venerable Sir, be it so” respectfully responded the Venerable Samiddhi to the Bhagavā. The Bhagavā said thus:

Neither the past should be harked back to, nor the future hankered after. The past is no more, the future is not yet.

The wise person who perceives the presently arising dhammas as and when they arise, should repeatedly cultivate in unstinted and uninterrupted insight meditation.

The effort should be made today. One may die tomorrow, who knows? We have no covenant with the King of Death, with his many warriors.

The Bhagavā (muni) who has extinguished the defilements, teaches that the bhikkhu who lives diligently meditating day and night is 'the bhikkhu who has an excellent night'. Thus said the Bhagavā.

The Bhagavā delivered this discourse. After delivering this discourse, the Bhagavā who is accustomed to saying excellent words rose from his seat and retired into the interior of the monastery. Not long after the Bhagavā had left, it occurred to the bhikkhus thus: "My friends, the Bhagavā has taught us:

Neither the past should be harked back to, nor the future hankered after. The past is no more and the future is not yet.

The wise person who perceives the presently arising dhammas as and when they arise, should repeatedly cultivate in unstinted and uninterrupted insight meditation.

The effort should be made today. One may die tomorrow, who knows? We have no covenant with the King of Death, with his many warriors.

The Bhagavā(muni) who has extinguished the defilements teaches that the bhikkhu who lives diligently meditating day and night is 'the bhikkhu who has an excellent night'.

“The Bhagavā has gone into the interior of the monastery after briefly indicating this dhamma, but without explaining its meaning at length. Now, who can explain this dhamma at length which the Bhagavā has only indicated in brief?” (It occurred to the bhikkhus thus).

It then occurred to the bhikkhus thus: “The Venerable Mahā Kaccāna is praised by the Bhagavā, is honored by his companions in the practice of the Dhamma. He must be capable of explaining at length the Dhamma that the Bhagavā has indicated in brief, without explaining it at length. It would be well if we could approach the Venerable Mahā Kaccāna and request him for an explanation of the meaning (of the Dhamma).

281. The bhikkhus then approached the Venerable Maha Kaccana and had amiable and memorable conversation, after which they sat in a suitable place. Sitting thus the bhikkhus respectfully addressed the following words to the Venerable Maha Kaccana:

“My friend Kaccāna, the past (khandhas) should not be harked back to ...p... the Bhagavā (muni) who has extinguished the defilements teaches that, that bhikkhu is truly the bhikkhu who has an excellent night”. The Bhagavā having indicated (the Dhamma) in brief without explaining its meaning at length, then rose from his seat and went into the interior of the monastery.

My friends Kaccāna, not long after the Bhagavā had left, “Friends, neither the past khandha should be hark back to ...p... the Bhagavā(muni), who has extinguished the defilements, teaches that, ‘that bhik’khu is truly the bhikkhu who has and excellent night’. The Bhagavā having indicated (the Dhamma) in brief without explaining its meaning at length, then rose from his seat and went into the interior of the monastery. It occurred to us thus: “Who can explain at length the meaning of the Dhamma briefly indicated by the Bhagavā but not explained at length?”

My friend Kaccāna, it occurred to us thus: “The Venerable Mahā Kaccāna is praised by the Bhagavā, is honored by his wise companions in the practice of the Dhamma. He must be capable of explaining at length the Dhamma that the Bhagavā has indicated in brief without explaining it at length. It would be well if we could approach the Venerable Mahā Kaccāna and request him for an explanation of the meaning (of this Dhamma). Will the Venerable Mahā Kaccāna please explain. (Respectfully said the bhikkhus).

For example, my friends, a man desirous of heartwood, seeking heartwood, wandering in search of heartwood, comes across a great standing tree which has heartwood and passing over the root and stem, cuts off the branches and leaves and goes away thinking that they contain heartwood. Similarly to this example, my friends think that the meaning (of the Dhamma) should be enquired of me, bypassing the Bhagavā, while the Bhagavā is still alive. My friends it is true. The Bhagavā indeed knows all that should be known; sees all that should be seen. He is the very eye, he is the very knowledge, he is the Dhamma, he is the Ariya Magga. He proclaims (the Truth), he expounds (the Truth), he elucidates the meaning of (the Truth), he is the giver of Deathlessness (Nibbāna), he is the Laud of the Dhamma, he is the Tathāgata who follows in the Path of the previous Buddhas and teaches in the same way. That was the time when you should have asked the Bhagavā for the meaning and you should bear in mind the meaning as explained by the Bhagavā to you.

Friend Kaccāna, the Bhagavā indeed knows all that should be known, sees all that should be seen. He is like the very eye, he is the very knowledge, he is the Dhamma, he is the Ariya Magga, he proclaims (the Truth), he expounds (the truth), he elucidates the meaning of (the Truth), he is the giver of deathlessness (Nibbāna), he is the Laud of the Dhamma, he is the Tathāgata who follows in the Path of the previous Buddhas and teach in the same way. That was the time when

we should have asked the Bhagavā for the meaning and we should bear in mind the meaning as explained by the Bhagavā to you. But the Venerable Maha Kaccana is praised by the Bhagavā, is honored by his wise companions in the practice of the Dhamma. He must be capable of explaining at length the Dhamma that the Bhagavā has only indicated in brief without explaining it at length. Will the Venerable Maha Kaccana please explain. (Respectfully said the bhikkhus)

My friends, if such is your wish, listen and bear it in mind well. I shall explain. (Said the Venerable Mahā Kaccāna). “Friend, so be it”, respectfully replied the bhikkhus to the Venerable Maha Kaccana. The Venerable Maha Kaccana said thus:

“My friends, the past (khandas) should not be harked to ...p... the Bhagavā (muni) who has extinguished the defilements teaches that, that bhikkhu is truly the bhikkhu who has an excellent night”. The Bhagavā having indicated (the Dhamma) in brief without explaining its meaning at length, then went into the interior of the monastery.

My friends, (this is how) I know the meaning of the Dhamma at length which the Bhagavā has briefly indicated without explaining its meaning at length.

282. My friends, how is the past (khanda) harked back to? In the past my eye sensitivity and visible objects were such. Consciousness associated with craving arise and owing to the association of this consciousness with craving, there is much liking for eye sensitivity and visible objects. The person who has much liking for these eye sensitivity and visible objects (is said to) hark back to the past (khanda). In the past my ear sensitivity and sound were such ...p... in the past my nose sensitivity and smell were such. In the past my nose sensitivity and odours were such. In the past my tongue sensitivity and taste were such. In the past my body sensitivity and tangible objects were such. In the past my mind base and mind objects in the three planes of existence were such. Consciousness associated with craving came into being in respect of such mind objects. Owing to the association of this consciousness

with craving there was much liking for this mind basis and mind objects. The person who has much liking for this mind basis and mind objects (is said to) hark back to the past (khandha). Friends, this is how the past (khandha) is harked back to.

Friends, how is the past (khandha) not harked back to? In the past my eye sensitivity and visible objects were such. No consciousness associated with craving arose and because there was no association of the consciousness with craving there was no liking for this eye sensitivity and visible objects.

The one who has no liking for this eye sensitivity and visible objects is said not to hark back to the past (khandha). In the past my ear sensitivity and sound were such. ...p... In the past my nose sensitivity and odour were such. In the past my tongue sensitivity and taste were such. In the past my body sensitivity and tangible objects were such. In the past my mind basis and mind objects in the three planes of existence were such. No consciousness associated with craving arose in respect of this mind basis and these mind objects. Because there was no association of this consciousness with craving there was no liking for this mind basis and mind objects. The one who has no liking for this mind basis and mind objects is said not to hark back to the past(khandha). This is how the past (khandha) is not harked back to.

283. Friends, how is the future(khandha) hankered after? In future may my eye sensitivity and visible objects be such. Thus the mind hankers after eye sensitivity and visible objects that are not yet acquired. Because of such hankering after eye sensitivity and visible objects are delighted in. The one who delights in such eye sensitivity and visible objects hankers after them. In future may my ear sensitivity and sound be such ...p... in future may my nose sensitivity and odours be such. In future may my tongue sensitivity and taste be such. In future may my body sensitivity and tangible objects be such. In future may my mind basis and mind objects in the three planes of existence be such. Thus the mind hankers after the mind basis and the mind objects in the three planes of existence that are not yet acquired. Because of such hankering after, such mind base and

mind objects are delighted in. The one who delights in such mind basis and mind objects hankers after them. Friends, this is how the future is hankered after.

Friends, how is the future (khandha) not hankered after? In future may my eye sensitivity and visible objects be such. The mind does not hanker after the eye sensitivity and visible objects that are not yet acquired. Because the mind does not hanker after such eye sensitivity and visible objects they are not delighted in. One who does not delight in such eye sensitivity and visible objects does not hanker after them. “In future may my ear sensitivity and sound be such”...p...” in future may my nose sensitivity and odour be such” “In future may my tongue sensitivity and taste be such”. “In future may my body sensitivity and tangible objects be such” “In future may my mind basis and mind objects in the three planes of existence be such” The mind does not hanker after the mind basis and mind objects that are not yet acquired. Because the mind does not hanker after them, such mind basis and mind objects are not delighted in. One who does not delight in such mind basis and mind objects does not hanker after the mind basis and mind objects of the future. Friends, this is how the future(khandha) is not hankered after.

284. Friends, how is (one) distracted from presently arising dhammas? Friends, the eye sensitivity and visible objects are presently arising dhammas. If consciousness associated with craving arises in respect of the eye sensitivity and visible objects, because this consciousness is associated with craving, eye sensitivity and visible objects are delighted in. One who is delighted in eye sensitivity and visible objects is (said to be) distracted from presently arising dhammas. Friends, the ear sensitivity and sound ...p... the nose sensitivity and odour...p... Friends, the tongue sensitivity and taste ...p... Friends the body sensitivity and tangible objects ...p... Friends, the mind basis and the mind objects in the three planes of existence are the presently arising dhammas. If consciousness associated with craving arises in respect of the mind basis and mind objects, because this consciousness is associated with craving the mind

basis and mind objects are delighted in. One who has delight in the mind basis and mind objects is distracted from presently arising dhammas.

Friends, how is (one) not distracted from presently arising dhammas? Friends, the eye sensitivity and visible objects are the presently arising dhammas. If consciousness associated with craving does not arise in respect of the presently arising dhammas, because this consciousness is not associated with craving, eye sensitivity and visible objects are not delighted in. One who is not delighted in the eye sensitivity and visible objects is not distracted from presently arising dhammas. Friends, the ear sensitivity and sound ...p... Friends, the nose sensitivity and odours ...p... Friends, the tongue sensitivity and taste. Friends, the body sensitivity and tangible objects ...p... Friends, the mind basis and mind objects in the three planes of existence are presently arising dhammas. If no consciousness associated with craving arises in respect of the presently arising mind basis and mind objects, because that consciousness is not associated with craving, there is no delight for this mind basis and mind objects. One who has no delight for this mind basis and mind objects is not distracted from presently arising dhammas. Friends, this is how (one) is not distracted from presently arising dhammas.

285. Friends, the Bhagavā taught us thus: “The past (khandha) should not be harked back to ...p... The Bhagavā (muni) who has extinguished the defilements teaches that that bhikkhu is truly the bhikkhu who has an excellent night”. The Bhagavā having indicated (the Dhamma) in brief without explaining its meaning at length then rose from his seat and went into the interior of the monastery.

Friends, I know thus the meaning of the Dhamma that the Bhagavā indicated briefly without explaining its meaning at length. Friends, if you so desire you may approach the Bhagavā and ask him again for an explanation of the meaning at length. Bear in mind the meaning (of the Dhamma) according to the answer given by the Bhagavā. (Said the Venerable Mahā Kaccāna).

Thereupon the bhikkhus rejoiced at and were delighted with what the Venerable Maha Kaccana had said. They rose and approached the Bhagavā, made their obeisance to him and sat at a suitable place. Thus seated at a suitable place the bhikkhus respectfully addressed the following words to the Bhagavā: “Venerable sir, you have taught us thus:

“The past (khandha) should not be harked back to. ...p... That bhikkhu indeed is the bhikkhu who has an excellent night.” Thus has the Venerable Sir taught us, the Bhagavā (muni) who has ended all defilements. Thus has the Bhagavā (muni) indicated in brief (the Dhamma in question) without explaining its meaning at length, then rose from his seat and went into the interior of the monastery.

Venerable sir, not long after you left, it occurred to us thus: Venerable Sir, the Bhagavā who has ended all defilements has taught us as follows:

“Neither the past (khandha) should be harked Back to, nor the future be hankered after. The Past is no more and the future is not yet.

The wise person who perceives the presently arising dhammas as and when they arise, should repeatedly cultivate in unstinted and uninterrupted insight meditation.

The effort should be made today. One may die tomorrow, who knows? We have no covenant with the King of Death, with his many warriors.

The bhikkhu who lives thus, who diligently meditates day and night is truly the bhikkhu who has an excellent night.”

Thus the Bhagavā indicated in brief (the dhamma) without explaining its meaning at length, then he rose from his seat and went into the interior of the monastery.

It occurred (to us), who will be able to explain at length the meaning of the Dhamma, which the Bhagavā has indicated in brief, without explaining its meaning at length’.

Venerable Sir, it then occurred to us thus: “The Venerable Mahā Kaccāna is praised by the Bhagavā, is honoured by his wise companions in the Practice of the Dhamma. He must be capable of explaining at length the Dhamma that the Bhagavā has indicated in brief, without explaining it at length. It would be well if we could approach the Venerable Mahā Kaccāna and request him for an explanation of the meaning (of the Dhamma). We then approached the Venerable Mahā Kaccāna and requested him for an explanation of the meaning (of the Dhamma). Venerable Sir, the Venerable Mahā Kaccāna explained to us the meaning with these facts, sentences and words. (Respectfully said the bhikkhus).

Bhikkhus, Mahā Kaccāna has wisdom, great wisdom. Bhikkhus, if you were to ask me the meaning, I would have answered just as Mahā Kaccāna has answered you. This is the meaning of the dhamma. Thus should you bear in mind the meaning of this Dhamma, (said the Bhagavā). The Bhagavā delivered this discourse. The bhikkhus delighted and rejoiced at what the Bhagavā had said.

End of Mahā Kaccāna Bhaddekaratta Sutta,
the third in this Vagga.

4. LOMASAKANGIYA BHADDEKARATTA SUTTA

Discourse on an Excellent Night,
to the Venerable Lomasakaṅgiya

286. Thus have I heard:

Once the Bhagavā was residing at the Jetavana monastery of Anāthapindika in Sāvattṁī. At that time the Venerable Lomasakangiya was staying in Nigrodharāma monastery in Kapilavatthu of Sakka country. In the middle of the night Candama deva approached the place where the Venerable Lomasakangiya was, brilliantly illuminating the Nigrodharāma monastery with his delightful and radiant appearance. Seating himself at a suitable place, he respectfully addressed the Venerable Lomasakangiya as follows: “Bhikkhu, do you bear in mind the Bhaddekaratta sutta in brief and at length?”

“My friend deva, I do not bear in mind the Bhaddekaratta Sutta in brief and at length. Do you, friend deva, bear in mind the Bhaddakaratta Sutta in brief and at length?” (Asked the Venerable Lomasakangiya in turn). “Friend bhikkhu, neither do I bear in mind the Bhaddekaratta Sutta in brief nor at length”.

“Friend bhikkhu, do you bear in mind the verses of the Bhaddekaratta Sutta?” (The deva respectfully asked again). Friend deva, I do not bear in mind the verses of the Bhaddekaratta Sutta. Friend deva, do you (yourself) bear in mind the verses of the Bhaddkaratta sutta?” “Bhikkhu, I bear in mind the verses of the Bhaddekaratta Sutta”. (respectfully answered the deva). “Friend deva, how do you bear in mind the verses of the Bhaddekaratta Sutta?” (Asked the Venerable Lomasakangiya). Friend bhikkhu, once the Bhagavā was staying on the rock throne of Sakka at the foot of the coral tree in the Tāvātimsa deva realm. At that time the Bhagavā discoursed to the Tāvātimsa devas on the Bhaddekaratta sutta in brief and at length.

“Neither the past (khandhas) should be harked back to, nor the future(khandhas) be hankered after. The past is no more and the future is not yet.

The wise person who perceives the presently arising dhammas as and when they arise, should repeatedly cultivate in unstinted and uninterrupted insight meditation.

The effort should be made today. One may die tomorrow, who knows? We have no covenant with the King of Death and his many warriors.

The Bhagavā(muni) who has extinguished the defilements teaches that the bhikkhu who lives diligently meditating day and night is indeed the bhikkhu who has an excellent night”. Thus said Bhagavā.

Bhikkhu, thus do I bear in mind the verses of the Bhaddekaratta sutta. Bhikkhu, listen to the Bhaddekaratta Sutta in brief and at length. Bhikkhu, do recite the Bhaddekaratta Sutta in brief and at length. Bhikkhu, do teach and bear in mind the Bhaddekaratta sutta in brief and at length. Bhikkhu, the Bhaddekaratta Sutta in brief and at length is the beginning of the Noble Practice and is associated with benefit. So saying Candana deva vanished from that place.

287. The Venerable Lomasakangiya then, the night having passed, tidied up his bed and taking his alms bowl and great robe, travelled to Savatthi. Travelling on, he approached the Bhagavā at the Jetavana monastery of Anathapindika in Savatthi, made his respectful obeisance to the Bhagavā and sat at a suitable place. Thus seated, the Venerable Lomasakangiya addressed the Bhagavā as follows:

Venerable Sir, once while I was staying in Nigrodharāma monastery in Sāvattḥī in the Sakka country, in the middle of the night, a deva having a delightful appearance, approached me, brilliantly illuminating the whole of Nigrodharāma monastery (with his radiance) and sat at a suitable place. Thus seated, he said the following to me: “Bhikkhu, do you bear in mind the Bhaddekaratta sutta in brief and at length?” (Respectfully

asked the deva). Venerable Sir, on being so asked, I replied, “Friend deva, I do not bear in mind the Bhaddekaratta Sutta in brief or at length. Do you (yourself) friend deva, bear in mind the Bhaddekaratta Sutta? (I asked the deva in turn).

Bhikkhi, I (myself) also do not bear in mind the Bhaddekaratta Sutta in brief or at length. Bhikkhu, do you bear in mind the verses of the Bhaddekaratta Sutta?” (Asked the deva again). “Friend deva, I do not bear in mind the verses of the Bhaddekaratta Sutta. Friend deva, do you (yourself) bear in mind the verses of the Bhaddekaratta Sutta?” (Asked the Venerable Lomasakaṅgiya). Bhikkhu, I do bear in mind the verses of the Bhaddekaratta Sutta. (respectfully said the deva). “Friend deva, how do you bear in mind the verses of the Bhaddekaratta Sutta?” (Asked the Venerable Lomasakaṅgiya). “Bhikkhu, once the Bhagavā was staying on the rock throne of Sakka at the foot of the coral tree in the Tāvātimsā deva realm. At that time the Bhagavā discoursed to the Tāvātimsā devas on the Bhaddekaratta Sutta in brief and at length. “The past (khandha) should not be harked back to ...p... the Bhagavā (muni) who has extinguished the defilements, teaches that, that bhikkhu is indeed the bhikkhu who has an excellent night.”(Said the Bhagavā)

“Bhikkhu, this is how I bear in mind the verses of the Bhaddekaratta Sutta. Bhikkhu, listen to the Bhaddekaratta sutta in brief and at length. Bhikkhu, recite the Bhaddekaratta sutta in brief and at length. Bhikkhu, teach and bear in mind the Bhaddekaratta Sutta in brief and at length. The Bhaddekaratta sutta in brief and at length is the beginning of the Noble Practice and is associated with benefit”. After saying these words, the deva vanished from the place. Venerable Sir, I beg of you, may the Venerable Sir discourse for me the Bhaddekaratta Sutta in brief and at length. (Requested the Venerable Lomasakangiya).

288. Bhikkhu, do you know that deva? (Asked the Bhagavā). I do not, Venerable Sir. (Answered the Venerable Lomasakangiya). Bhikkhu, that deva is named Candana. Bhikkhu, Candana deva listened respectfully and attentively to the whole

discourse. Bhikkhu, this being so, listen and bear in mind well. I shall speak. (Said the Bhagavā). “Very well, Venerable Sir”. Respectfully replied the Venerable Lomasakaṅgiya to the Bhagavā. The Bhagavā then said:

“ Neither the past (khandha) should be harked back to, nor the future (khandha) hankered after. The past is no more and the future is not yet.

The wise person who perceives the presently arising dhammas as and when they arise, should cultivate in unstinted and uninterrupted insight meditation.

The effort should be made today. One may die tomorrow, who knows? We have no covenant with the King of Death and his many warriors.

The Bhagavā (muni) who has extinguished the defilements teaches that, that bhikkhu who lives diligently meditating day and night is indeed the bhikkhu who has an excellent night.

Bhikkhu, how is the past (khandha) harked back to? Bhikkhu, this is how the past (khandha) is harked back to. Bhikkhu, how is the past (khandha) not harked back to? Bhikkhu, this is how the past (khandha) not harked back to. ...p... Bhikkhu, how is the future (khandha) hankered after. ...p... Bhikkhu, this is how the future (khandha) hankered after. Bhikkhu, how is the future (khandha) not hankered after? ...p... Bhikkhu, this is how the future (khandha) not hankered after. Bhikkhu, how is one distracted from presently arising dhammas. Bhikkhu, this is how one is distracted from presently arising dhammas. Bhikkhu, how is one not distracted from presently arising dhammas?...p... Bhikkhu, this is how one is not distracted from presently arising dhammas.

“Neither the past (khandha) should be harked back to, nor the future (khandha) hankered after. The past is no more and the future is not yet.

The wise person who perceives presently arising dhammas as and when they arise, should cultivate in unstinted and uninterrupted insight meditation.

The effort should be made today. One may die tomorrow, who knows? We have no covenant with the King of death and his many warriors. The Bhagavā (muni) who has extinguished the defilements teaches that, that bhikkhu who lives diligently meditating day and night is indeed the bhikkhu who has an excellent night”.

The Bhagavā delivered this discourse. The Venerable Lomasakangiya rejoiced at what the Bhagavā had said.

End of Lomasakangiya Sutta,
the fourth in this Vagga.

5. CŪḲAKAMMAVIBHAṄGA SUTTA

The Shorter Discourse Explaining the Force of Acts or Deeds

289. Thus have I heard:

Once the Bhagavā was staying at the Jetavana monastery of Anāthapiṇḍika in Sāvatti. At that time, young Subha, son of Todeyya approached the Bhagavā and exchanged greetings with him. After bringing to an end the amiable and courteous greetings, he sat in a suitable place and said to the Bhagavā thus:

“O Gotama, among human beings, although all are human beings some are found to be inferior and some to be superior. What is the cause and what is the reason? O Gotama, some human beings are found to have short lives and some to have long lives, some are found to be sickly and some to be healthy, some are found to be ugly and some to be beautiful, some are found to be of little influence and some to be of great influence, some are found to be of little wealth and some to be of great wealth, some are found to be of inferior lineage and some to be of superior lineage, some are found to be unwise and some to be wise. O Gotama, among human beings, although all are human beings some are found to be inferior and some to be superior. What is the cause and what is the reason?”

“Young men, beings have kamma (act or deed) as their possession, kamma as their inheritance, kamma as their cause, kamma as their relative, kamma as their refuge. It is only kamma that conditions beings either to be inferior or superior.”
“O Gotama, I do not understand the meaning in detail of these words that the revered Gotama has taught in brief without elaborating. May it please the honourable Gotama to expound the dhamma, so that I could understand in detail the meaning of what the revered Gotama has taught in brief without elaborating.”

290. “Young man, in that case, listen well and pay good attention. I shall speak.” “Very well, revered Sir,” replied young Subha, son of Todeyya. The Bhagavā spoke thus:

Young man, in this world, some person, whether male or female, takes the life of beings, is cruel, has blood-stained hands, is inclined to killing and destroying, lacks compassion for beings. Due to the result-producing actions which that person has performed, on death and dissolutions of the body, that person appears in wretched destinations (*duggati*), in miserable existences (*apāya*), states of ruin (*vinipāta*), and realms of continuous suffering (*niraya*). If that person, on death and dissolution of the body, does not appear in wretched destinations, in miserable existences, states of ruin, and realms of continuous suffering, but is reborn in the world of human beings--that person will be short-lived wherever he or she is born. Young man, taking of life, being cruel, having blood-stained hands, inclination to killing and destroying and lacking compassion for beings constitute conduct that leads to a short life. (1)

Young man, in this world, some person, whether male or female, abandons all thoughts of taking life and abstains from destruction of life, setting aside the stick and sword, ashamed to do evil, and is compassionate and dwells with solicitude for the welfare of all beings. Due to the result-producing actions which that person has performed, on death and dissolution of the body, that person appears in a good destination, the happy world of the devas. If that person, on death and dissolution of the body, does not appear in a good destination, the happy world of the devas, but is reborn in the world of human beings - that person will live long wherever he or she is born. Young man, abandoning all thoughts of taking life, abstaining from destruction of life, setting aside the stick and sword, being ashamed to do evil, and being compassionate and dwelling with solicitude for the welfare of all beings constitute conduct which leads to a long life. (1)

291. Young man, in this world, some person, whether male or female, is given to oppressing beings by beating or by throwing stones or by attacking with sticks or by hacking with weapons. Due to the result-producing actions which that person has performed, on death and dissolution of the body, that person appears in wretched destinations, in miserable existences, states of ruin, and realms of continuous suffering. If that person, on death and dissolution of the body, does not appear in wretched destinations, in miserable existences, states of ruin, and realms of continuous suffering, but is reborn in the world of human beings--that person will be sickly wherever he or she is born. Young man, being given to oppressing beings by beating or by throwing stones or by attacking with sticks or by hacking with weapons constitute conduct which leads to sickness. (2)

Young man, in this world, some person, whether male or female, is not given to oppressing beings by beating or by throwing stones or by attacking with sticks or by hacking with weapons. Due to the result producing actions which that person has performed, on death and dissolution of the body, that person appears in a good destination, the happy world of the devas. If that person, on death and dissolution of the body, does not appear in a good destination, the happy world of the devas, but is reborn in the world of human beings--that person will be healthy wherever he or she is born. Young man, not being given to oppressing beings by beating or by throwing stones or by attacking with sticks or by hacking with weapons constitute conduct which leads to good health.(2)

292. Young man, in this world, some person whether male or female, is given to anger and is given to despair. Even when little is said against him, that person becomes ill-tempered, agitated, malevolent and obdurate and shows anger, hatred and annoyance. Due to the result-producing actions which that person has performed, on death and dissolution of the

body, that person appears in wretched destinations, in miserable existences, states of ruin, and realms of continuous suffering. If that person, on death and dissolution of the body, does not appear in wretched destinations, in miserable existences, states of ruin, and realms of continuous suffering, but is reborn in the world of human beings-- that person will be ugly wherever he or she is born. Young man, being angry, being given to despair, becoming ill-tempered, agitated, malevolent and obdurate, showing anger, hatred and annoyance even when little is said against him, constitute conduct which leads to ugliness.(3)

Young man, in this world, some person, whether male or female, is not given to anger and is not given to despair. Even when much is said against him, that person does not become ill-tempered, agitated, malevolent and obdurate and does not show anger, hatred and annoyance. Due to the result-producing actions which that person has performed, on death and dissolution of the body that person appears in a good destination, the happy world of the devas. If that person, on death and dissolution of the body, does not appear in a good destination, the happy world of the devas, but is reborn in the world of human beings--that person will be good looking wherever he or she is born. Young man, not being angry, not being given to despair, not becoming ill-tempered, not becoming agitated, not becoming malevolent, not becoming obdurate even when much is said against him, not showing anger, hatred and annoyance constitute conduct which leads to having good looks. (3)

293. Young man, in this world, some person, whether male or female, has an envious mind, is envious, begrudging, and harbours envy about other's receiving material benefits, honour, esteem, veneration and reverence. Due to the result-producing actions which that person has performed, on death and dissolution of the body, that person appears in wretched destinations, in miserable existences, states of ruin and, realms of continuous suffering. If that person, on death and dissolution

of the body, does not appear in wretched destinations, in miserable existences, states of ruin, and realms of continuous suffering, but is reborn in the world of human beings--that person will be of little influence wherever he or she is born. Young man, having an envious mind, being envious, begrudging, and harbouring envy about other's receiving material benefits, honour, esteem, veneration and reverences constitute conduct which leads to lack of influence. (4)

Young man, in this world, some person whether male or female, has not an envious mind, is not envious, and not begrudging, and does not harbour envy about other's material benefits, honour esteem, veneration and reverence. Due to the result producing actions which that person has performed, on death and dissolution of the body, that person appears in a good destination, the happy world of the devas. If that person, on death and dissolution of the body, does not appear in a good destination, the happy world of the devas, but is reborn in the world of human beings--that person will be of great influence wherever he or she is born. Young man, not having an envious mind, being not envious, not begrudging, and not harbouring envy about other's receiving material benefits, honour, esteem, veneration and reverence constitute conduct which leads to having great influence. (4)

294. Young man, in this world, some person, whether male or female, does not give food, drink, cloth, vehicles, flowers, perfumes, unguents, beds, dwelling places and lamps to samaṇas or brāhmaṇas. Due to the result-producing actions which that person has performed, on death and dissolution of the body, that person appears in wretched destinations, in miserable existences, states of ruin, and realms of continuous suffering. If that person, on death and dissolution of the body, does not appear in wretched destinations, in miserable existences, states of ruin, and realms of continuous suffering, but is reborn in the world of human beings--that person will be poor wherever he or she is born. Young man, not giving food, drink,

cloth, vehicles, flowers, perfumes, unguents, beds, dwelling places and lamps to samaṇas or brāhmaṇas constitute conduct which leads to poverty. (5)

Young man, in this world, some person, whether male or female, gives food, drink, cloth, vehicles, flowers, perfumes, unguents, beds, dwelling places and lamps to samaṇas or brāhmaṇas. Due to the result-producing actions which that person has performed, on death and dissolution of the body, that person appears in a good destination, the happy world of the devas. If that person, on death and dissolution of the body, does not appear in a good destination, the happy world of the devas, but is reborn in the world of human beings--that person will be wealthy wherever he or she is born. Young man, giving food, drink, cloth, vehicles, flowers, perfumes, unguents, beds, dwelling places and lamps to samaṇas or brāhmaṇas constitute conduct which leads to great wealth. (5)

295. Young man, in this world, some person whether male or female, is harsh and arrogant, not paying obeisance to those to whom obeisance is due, not welcoming¹ those who should be welcomed, not offering a seat to those who should be offered a seat, not making way for those who should be given way, not respecting those who should be respected, not esteeming those who should be esteemed, not venerating those who should be venerated, not revering those who should be revered. Due to the result-producing actions which that person has performed, on death and dissolution of the body, that person appears in wretched destinations, in miserable existences, states of ruin, and realms of continuous suffering. If that person, on death and dissolution of the body, does not appear in wretched destinations, in miserable existences, states of ruin, and realms of continuous suffering, but is reborn in the world

1. welcoming: In the text, the Pāḷi word used is paccuttheti which literally means 'rising up from one's seat.'

of human beings--that person will be of inferior lineage wherever he or she is born. Young man, being harsh and arrogant, not paying obeisance to those to whom obeisance is due, not welcoming those who should be welcomed, not offering a seat to those who should be offered a seat, not making way for those who should be given way, not respecting those who should be respected, not esteeming those who should be esteemed, not venerating those who should be revered constitute conduct which leads to inferior lineage. (6)

Young man, in this world, some person, whether male or female, is not harsh or arrogant, paying obeisance to those to whom obeisance is due, welcoming those who should be welcomed, offering a seat to those who should be offered a seat, making way for those who should be given way, respecting those who should be respected, esteeming those who should be esteemed, venerating those who should be venerated, revering those who should be revered. Due to the result-producing actions which that person has performed, on death and dissolution of the body, that person appears in a good destination, the happy world of the devas. If that person, on death and dissolution of the body, does not appear in a good destination, the happy world of the devas, but is reborn in the world of human beings--that person will be of superior lineage wherever he or she is born. Young man, being not harsh or arrogant, paying obeisance to those to whom obeisance is due, welcoming those who should be welcomed, offering a seat to those who should be offered a seat, making way for those who should be given way, respecting those who should be respected, esteeming those who should be esteemed, venerating those who should be venerated, revering those who should be revered constitute conduct which leads to superior lineage. (6)

296. Young man, in this world, some person, whether male or female, is not in the habit of approaching a samaṇa or a brāhmaṇa and asking (thus:) 'What, Sir, is meritoriousness and what is demeritoriousness? What is blaineable and what is

blameless? What should be resorted to and what should not be resorted to? Doing what will lead to my disadvantage and suffering for a long time? Doing what will lead to my advantage and happiness for a long time? Due to the result-producing actions which that person has performed, on death and dissolution of the body, that person appears in wretched destinations, in miserable existences, states of ruin, and realms of continuous suffering. If that person, on death and dissolution of the body does not appear in wretched destinations, in miserable existences, states of ruin, and realms of continuous suffering, but is reborn in the world of human beings - that person will be unwise wherever he or she is born. Young man, not being in the habit of approaching a samaṇa or a brāhmaṇa and asking (thus:) 'What, Sir, is meritoriousness and demeritoriousness? What is blameable and what is blameless? What should be resorted to what should not be resorted to? Doing what will lead to my disadvantage and suffering for a long time? Doing what will lead to my advantage and happiness for a long time?' constitute conduct which leads to lack of wisdom. (7)

Young man, in this world, some person, whether male or female, is in the habit of approaching a samaṇa or a brāhmaṇa and asking (thus:) 'What, Sir, is meritoriousness and what is demeritoriousness? What is blameable and what is blameless? What should be resorted to and what should not be resorted to? Doing what will lead to my disadvantage and suffering for a long time? Doing what will lead to my advantage and happiness for a long time? Due to the result-producing actions which that person has performed, on death and dissolution of the body, that person appears in a good destinations, the happy world of the devas. If that person, on death and dissolution of the body does not appear in a good destination, the happy world of the devas, but is reborn in the world of human beings--that person will be of great wisdom wherever he or she is born. Young man, being in the habit of approaching a samaṇa or a brāhmaṇa and asking (thus:) 'What, Sir, is meritoriousness and demeritoriousness? What is blameable and what is blameless? What should be resorted to what should not be

resorted to? Doing what will lead to my disadvantage and suffering for a long time? Doing what will lead to my advantage and happiness for a long time?' constitute conduct which leads to great wisdom. (7)

297. Young man, thus conduct that leads to a short life is the cause of a short life. Conduct that leads to a long life is the cause of long life. Conduct that leads to sickness is the cause of sickness. Conduct that leads to good health is the cause of good health. Conduct that leads to ugliness is the cause of ugliness. Conduct that leads to good looks is the cause of having good looks. Conduct that leads to lack of influence is the cause of lack of influence. Conduct that leads to great influence is the cause of having great influence. Conduct that leads to poverty is the cause of poverty. Conduct that leads to great wealth is the cause of great wealth. Conduct that leads to inferior lineage is the cause of inferior lineage. Conduct that leads to superior lineage is the cause of superior lineage. Conduct that leads to lack of wisdom is the cause of lack of wisdom. Conduct that leads to great wisdom is the cause of great wisdom. Young man, beings have kamma (act or deed) as their possession, kamma as their inheritance, kamma as their cause, kamma as their relative and kamma as their refuge. It is only kamma that conditions beings either to be inferior or superior.

When this had been said, young Subha, son of Todeyya, addressed the Bhagavā thus:

“O Gotama! Excellent (is the dhamma)! O Gotama! Excellent (is the dhamma)! Just as, O Gotama, one turns up what lies upside down, just as one uncovers what is 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. I take refuge in the revered Gotama, I take refuge in the Dhamma, and I take refuge in the Saṃgha. May the Revered Gotama take me as a lay disciple from now on till the end of my life.”

End of the *Cūḷakammavibhaṅga Sutta*,
the fifth in this *Vagga*.

6. MAHĀ KAMMA VIBHAṄGA SUTTA

The Great Discourse on the Analysis of the Force of Acts or Deeds

298. Thus have I heard:

Once the Bhagavā was staying at the Veluvana monastery in Rājagaha, where the black squirrels were fed and bred. At that time the Venerable Samiddhi was staying in a forest retreat. The wandering ascetic Potaliputta who was taking a walk, approached Venerable Samiddhi and exchanged greetings with him. After exchanging greetings and having friendly conversation, the wandering ascetic seated himself at a suitable place and said to Venerable Samaddhi as follows: “My Revered Samaddhi, bodily deeds bear no consequence and are futile. Verbal deeds bear no consequence and are futile. Only mental acts are true. I have heard these words from Samana Gotama and have learnt them from him! The person who enters into attainment of one of the eight mental absorptions (Samapatti). does not feel anything. Isn’t there this Samapatti? (Said Potaliputta).

My Revered Potaliputta, do not say so, My Revered Potaliputta do not say so. Do not malign the Bhagavā. It is not good to malign the Bhagavā.’ Bodily deeds bear no consequence and are futile. Verbal deeds bear no consequence and are futile. Only mental acts are true.’ The Bhagavā could not have taught thus. One who enters a certain Samapatti does not feel anything. There is this (such a) Samapatti. (Said Venerable Samaddhi).

My Revered Samaddhi, how long have you been a bhikkhu? (Asked the wandering ascetic). My Revered Potaliputta, not very long as yet. I have been a bhikkhu for only three years. (Replied Venerable Samaddhi). Even as junior a bhikkhu as this (Venerable Samaddhi) understands that he must defend his Master from slander. All the more so for us who are senior

theras (bhikkhus). My Revered Samaddhi, by committing a volitional demeritorious deed bodily, verbally and mentally, what kind of feeling does the doer have to undergo? (Asked the wandering ascetic). My Revered Potaliputta, by committing a volitional demeritorious deed bodily, verbally and mentally, the doer undergoes painful feeling. (Said Venerable Samaddhi). Thereupon the wandering ascetic Potaliputta rose from his seat and left, without either assenting to or contradicting what Venerable Samaddhi had said.

299. Soon after the wandering ascetic Potaliputta had left, the Venerable Samaddhi approached where the Venerable Ānanda was, exchanged greetings and had memorable conversation with the latter, and sitting at a suitable place, related the whole of his dialogue with the wandering ascetic Potaliputta. Upon this, the Venerable Ānanda said to the Venerable Samaddhi: “Venerable Samaddhi, we have something to say to the Bhagavā. Let us go and approach the Bhagavā and relate the matter to him. Let us bear in mind what the Bhagavā says. “My Revered Sir, be it so”, respectfully replied the Venerable Samaddhi to the Venerable Ānanda.

Venerable Ānanda and Venerable Samaddhi then approached the Bhagavā and sat at a suitable place. Thus seated, the Venerable Ānanda related to the Bhagavā the whole dialogue that the Venerable Samaddhi had had with the wandering ascetic Potaliputta. Thereupon, the Bhagavā said to the Venerable Ānanda: Ānanda, I do not remember to have seen the wandering ascetic Potaliputta. How could he have had a talk like this with him? Ānanda, this ‘empty’ (moghapurisa) Samaddhi should have explained the problem in detail; instead he has explained it only partially”. On the Bhagavā saying so, the Venerable Udayi respectfully asked the Bhagavā: “Venerable Sir, isn’t it possible that the Venerable Samaddhi said “All feeling is only suffering” with reference to sankhara dukkha (suffering associated with all conditioned existence).

300. Thereupon, the Bhagavā said to the Venerable Ānanda: “Ānanda, do you see the question raised by this

‘empty’ Udāyī? I know now that this ‘empty’ Udāyi would, for no sufficient reason, look for and raise a problem. Ānanda, the wandering ascetic Potaliputta asked from the beginning about the three kinds of feeling (pleasant, unpleasant, neither pleasant nor unpleasant). Ānanda, if questioned thus, and the ‘empty’ Samaddhi had explained to the wandering ascetic Potaliputta thus: “My Revered Potaliputta, if a person, with volition, performs a deed bodily, verbally or mentally which would bring happiness, that person surely enjoys happiness. My Revered Potaliputta, if a person with volition, performs a deed bodily, verbally or mentally which would bring suffering, that person surely undergoes suffering. My Revered Potaliputta, if a person with volition, performs a deed bodily, verbally or mentally which would bring feeling that is neither pleasant nor unpleasant, that person surely undergoes feeling that is neither pleasant nor unpleasant.”

Ānanda, if he had answered thus, the ‘empty’ Samaddhi would have answered the wandering ascetic Potaliputta well. Ānanda, some wandering ascetic outside the Teaching are really foolish, not wise; how could these wandering ascetics know the Buddha’s Teaching, that analyses the many kammic deeds (Maha Kamma Vibhanga). Ānanda, if you would like to hear the Buddha’s Teaching, do listen well. (Said the Bhagavā).

Venerable Sir, it is time for the Bhagavā to explain the many kammic deeds. It is time for the Sugata (who is used to speaking only what is beneficial and true), to explain the many kammic deeds. If the bhikkhus were to hear this Teaching from the Bhagavā, they would bear it (well) in mind. Ānanda, if this is the case, listen, bear in mind well, I shall speak. (Said the Bhagavā). “Venerable Sir, be it so”. (Respectfully said the Venerable Ānanda to the Bhagavā).

The Bhagavā said thus:

Ānanda, four (kinds of) persons have plainly come into being in this world. What are the four? Ānanda, in this world, there are some persons who take another’s life in this very existence. They take what is not given. They commit sexual misconduct. They speak falsehood, they slander, they utter

harsh speech, frivolous speech. They covet and seek each other people's wealth. They harbour destructive thoughts against others. They hold wrong views. Such a person on the dissolution of his body at death, falls into wretched destinations, miserable existences, states of ruin and realms of continuous suffering.

In addition, Ānanda, in this world there are some persons who take other's life in this very existence. They take what is not given. They commit sexual misconduct. They speak falsehood, they slander, they utter harsh speech, frivolous speech. They covet and seek other people's wealth. They harbour destructive against others. They hold wrong views. Such a person, on the dissolution of his body at death, is reborn in good destination, the happy world of the devas. (2)

Ānanda, there are in this world, some persons who abstain from taking of life in this very existence. They abstain from taking what is not given. They abstain from committing sexual misconduct. They abstain from false soeech, from slanderous speech, harsh speech, frivolous speech. They do not covet and seek other people's wealth. They do not harbour destructive thoughts against others. They hold right views. Such a person, on the dissolution of his body at death, is reborn in good destination, the happy world of the devas. (3)

Ānanda, in this world, there are some persons who abstain from taking life in this very existence. They abstain from taking what is not given. They abstain from sexual misconduct. They abstain from false speech, slanderous speech, harsh speech, frivolous speech. They do not covet and seek other people's wealth. They have no destructive thoughts against others. They hold right views. Such a person, on the dissolution of his body at death, falls into wretched destinations, miserable existences, states of ruin and realms of continuous suffering. (4)

301. Ānanda, some samanas and brahmanas acquire a concentration(samadhi) on the basis of strenuous effort, steadfast effort, repeated effort, mindfulness and bearing in mind well. When their minds are thus concentrated, with extraordinarily clear eyesight, that surpasses human eyesight, that is like

divine eyesight, they see human beings, on the dissolution of their bodies at death, fall into wretched destinations, miserable existences, states of ruin and realms of continuous suffering. They are beings who used to take other's life, who used to take what is not given, who used to commit sexual misconduct, who used false speech, slanderous speech, harsh speech, frivolous speech, who covet and seek other people's wealth, who have destructive thoughts against others and who used to hold wrong views.

That samaṇa or brahmaṇa says: "Friends, there is such a thing as evil kamma. There are consequences to bad conduct. I do indeed see human beings on the dissolution of their bodies at death, fall into wretched destinations, miserable existences, states of ruin, realms of continuous suffering. They are beings who in the human world used to take other's life, who used to take what is not given ...p... who used to hold wrong views". That samaṇa or brāhmaṇa says: "Friends, human beings on the dissolution of their bodies at death, fall into wretched destinations, miserable existences, states of ruin and realms of continuous suffering. They are beings who used to take other's life, who used to take what is not given ...p... who used to hold wrong views. Such persons know for certain. Such persons know correctly. Other persons know through other means. Such persons know wrongly. That samaṇa or brahmaṇa says, firm in his view and steadfastly, bearing in mind, "Only that view is right, that is based on what one personally knows, sees, knows with penetration. Any other view is wrong". (1)

Ānanda, in this world some samaṇas or brāhmaṇas acquire concentration(samadhi) on the basis of strenuous effort, steadfast effort, repeated effort, mindfulness and bearing in mind well. When their minds are thus concentrated with extraordinarily clear eyesight, that surpasses human eyesight, that is like divine eyesight, they see human beings, on the dissolution of their bodies at death, reborn in good destinations, in the happy world of the devas. They are beings who used to take other's life, who used to take what is not given ...p... who used to hold wrong views. That samaṇa or brāhmaṇa says:

“Friends, there is no evil kamma. There is no consequence to evil conduct. I do indeed see in this world, beings who used to take other’s life, who used to take what is not given ...p... who used to hold wrong views. I see these beings, on the dissolution of their bodies at death, being reborn in good destination, the happy world of the devas.” That samaṇa or brāhmaṇa says: “Friends, in this world all those who take other’s life, who used to take what is not given ...p... who used to hold wrong views, on the dissolution of their bodies at death, are reborn in good destinations, the happy world of the devas.” That samana or brahmana says: “Friends, in this world, those who used to take other’s life, who used to take what is not given ...p... who used to hold wrong views, on the dissolution of their bodies at death are reborn in good destinations, the happy world of the devas. Some know it for certain. Such persons know it correctly. Other persons know through other means. Such persons know wrongly”. That samana or brahmana , firm in his view and steadfastly bearing in mind, says “only that view is right, that is based on what one personally knows, sees, and knows with penetration, any other view is wrong”. (2)

Ānanda, in this world, some samanas or brahmanas acquire a concentration (samadhi) on the basis of strenuous effort, steadfast effort, repeated effort, mindfulness and bearing in mind well. When their minds are thus concentrated, with extraordinarily clear eyesight, that surpasses human eyesight, that is like divine eyesight, they see human beings in this world who abstains from taking other’s life, from taking what is not given, from committing sexual misconduct, from false speech, slanderous speech, harsh speech and frivolous speech, who do not covet and seek other people’s wealth, who do not have destructive thoughts against other people and who hold right views; they see these beings on the dissolution of their bodies at death, reborn in good destinations, the happy world of the devas.

That samaṇa or brāhmaṇa says: “Friends, there is such a thing as good kamma. There are consequences to good conduct. I do indeed see human beings in this world who abstains from taking other’s life, who abstains from taking what

is not given ...p... who hold right views. I see these beings on the dissolution of their bodies at death, reborn in good destinations, the happy world of the devas. That samaṇa or brāhmaṇa again says: “Friends, in this world, all who abstains from taking other’s life, from taking what is not given...p... who hold right views, on the dissolution of their bodies at death are reborn in good destinations, the happy world of the devas. Some persons know it for certain. Such persons know it correctly. Other persons know through means. Such persons know it wrongly.” That samaṇa or brāhmaṇa, firm in his view and steadfastly bearing in mind, says “only that view is right, that is based on what one personally knows, sees, and knows with penetration, any other view is wrong”. (3)

Ānanda, in this world, some samaṇas or brāhmaṇas acquire a concentration (samadhi) on the basis of strenuous effort, steadfast effort, repeated effort, mindfulness and bearing in mind well; when their minds are thus concentrated, with extraordinarily clear eyesight that surpasses human eyesight and is like divine eyesight, they see human beings, in this world who abstain from taking other’s life ...p... who used to hold right view, on the dissolution of their bodies at death, fall into wretched destinations, miserable existences, states of ruin and realms of continuous suffering. That samaṇa or brāhmaṇa says: “Friends, there is no good kamma. There are consequences to good conduct. I do indeed see human beings in this world, who abstain from taking other;s life, who abstain from taking what is not given ...p... who used to hold right views; I see them on the dissolution of their bodies at death, fall into wretched destinations, miserable existences, states of ruin and realms of continuous suffering.

That samaṇa or brāhmaṇa says: “Friends, in this world all who abstain from taking other’s life, from taking what is not given ...p... who used to hold right views, on the dissolution of their bodies at death, fall into wretched destinations, miserable existences, states of ruin and realms of continuous suffering. Some persons know it for certain. Such persons know correctly. Other persons know through other means. Such persons know wrongly.” That samaṇa or brāhmaṇa, firm in his

view and steadfastly bearing in mind says: “Only that view is right, that is based on what one knows, sees, and knows with penetration; any other view is wrong”. (4)

302. Ānanda, of those four samaṇas or brāhmaṇas, the word of one says: “Friends, there is bad kamma. There are consequences to bad conduct” is permitted. (by me the Bhagavā). The word of the one who says: “Friends, in this world, one who used to take other’s life, who used to take what is not given ...p... who used to hold wrong views, on the dissolution of his body at death, falls into wretched destinations, miserable existences, states of ruin, and realms of continuous suffering.” Is permitted. (by me the Bhagavā). The word of the being who says: “Friends, in this world all who used to take other’s life, who used to take what is not given ...p... who used to hold wrong views, on the dissolution of their bodies at death, fall into wretched destinations, miserable existences, states of ruin and realms of continuous suffering”, is not permitted (by me the Bhagavā). The word of the person who says: “Some person knows it for certain. Such person knows it correctly. Other persons know through other means. Such persons know wrongly” is also not permitted. (by me the Bhagavā). The word of the one who, form in his view and steadfastly bearing it in mind, who personally knows, sees, and knows with penetration and says: “Only that view is right, any other view is wrong” is also not permitted. (by me the Bhagavā). Why so? Because Ānanda, in explaining the many kammic deeds my knowledge arises differently. (1).

Ānanda, of those four samaṇas or brāhmaṇas, I do not permit the word of the one who says: “Friends, there are no evil kamma. There are no consequences to evil conduct”. I permit the word of the one who says “Friends, in this world one who is used to take other’s life, who used to take what is not given ...p... who used to hold wrong views, I see indeed such a being on the dissolution of his body at death, reborn in good destinations, the happy world of the devas.” I do not permit the word of the one who says: “Friends, in this world

all beings who used to take other's life, who used to take what is not given...p... who used to hold wrong views, on the dissolution of his body at death is reborn in good destinations, the happy world of the devas". I do not also permit the word of the one who says: "Some person knows it for certain. Such person knows correctly. Other persons know through other means. Such persons know wrongly". I do not permit the word of the person who, firm in his view and steadfastly bearing it in mind, says in respect of what he personally knows, sees and knows with penetration that "Only that view is right, any other view is wrong". Why so? Ānanda, in explaining the many kammic deeds, my knowledge arises differently. (2).

Ānanda, of those four samaṇas or brāhmaṇas, the word of the one who says "Friends, there is such a thing as good kamma. There are consequences to good conduct", is permitted (by me the Bhagavā). I also permit the word of the one who says: "In this world, one who abstains from the taking of other's life, from taking what is not given ...p... who used to hold right views, I see such a being, on the dissolution of the body at death, reborn in good destinations, the happy world of the devas." I do not permit the word of the one who says: "Friends, the one who abstains from taking life, from taking what is not given ...p... who used to hold right views, on the dissolution of his body at death, is reborn in good destinations, the happy world of the devas." I do not permit the word of the one who says: "Friends, the one who abstains from taking of life, from taking what is not given ...p... who used to hold right views, on the dissolution of his body at death, is reborn in good destinations, the happy world of the devas". I do not permit the word of the one who says "Some persons know it for certain. Such persons know it correctly. Other persons know through other means. Such persons know wrongly". I do not permit the word of the one who, firm in his view and steadfastly bearing it in mind, who personally knows, sees, and knows with penetration, says 'only that view is right, any other view is wrong'. Why so? Because Ānanda, in explaining the many kammic deeds my knowledge arises differently. (3).

Ānanda, of these four samaṇas or brāhmaṇas, I do not permit the word of the one who says: “Friends, there is no good kamma. There are no consequences to good conduct”. I permit the word of the one who says: “Friends, in this world, one who abstains from taking of other’s life, from taking what is not given ...p... who used to hold right views; I see such a being in the dissolution of his body at death, fall into wretched destinations, miserable existences, states of ruin and realms of continuous suffering.”. I do not permit the word of the one who says: “Friends, the one who abstains from taking of other’s life, from taking what is not given, ...p... who used to hold right views, on the dissolution of the body at death, falls into wretched destinations, miserable existences, states of ruin and realms of continuous suffering”. I do not also permit the word of the one who says: “Some persons know for certain. Such persons know correctly, Other persons know through other means. Such persons know wrongly.” I do not permit the word of the one who , firm in his view and steadfastly bearing it in mind, who personally knows, sees, and knows with penetration: “Only this view is right, any other view is wrong”. Why so? Because Ānanda, in explaining the many kammic deeds, my knowledge arises differently.

303. Ānanda, of these four samaṇas or brāhmaṇas, the one, who, in this world used to take other’s life, to take what is not given ...p... who used to hold wrong views, on the dissolution of his body at death, falls into wretched destinations, miserable existences, states of ruin and realms of continuous suffering. In the past too that person committed evil deeds, which is the cause of painful sensations. Subsequently, too he committed evil deeds, which is the cause of painful sensations. On the approach of death too, he entirely gave himself to wrong views. Such a person, by reason of his evil deeds, on the dissolution of his body at death, falls into wretched destinations, miserable existences, states of ruin and realms of continuous suffering. That person in this world used to take other’s life, to take what is not given ...p... used to hold wrong views. He has to suffer the consequence of that kamma in the present life or the second life or in some (subsequent) life. (1).

Ānanda, of those four samaṇas or brāhmaṇas the one who in this world used to take other's life, from taking what is not given ...p...who used to hold right view, on the dissolution of his body at death, is reborn in good destinations, the happy world of the devas. In the past that person performed good deeds, which is the cause of pleasant sensations. Subsequently too that person performed good deeds that is the cause of pleasant sensations. On the approach of death too, that person gave himself up entirely to right views. That person, by reason of his good deeds, on the dissolution of his body at death is reborn into good destinations, the happy world of the devas. That person in this world used to abstain from taking other's life, from taking what is not given ...p... used to hold right views. He experiences the consequence of that kamma either in this life or in the second life, or in some (subsequent) life. (2).

Ānanda, of those four samaṇas or brāhmaṇas the one who in this world used to take other's life, from taking what is not given ...p...who used to hold right view, on the dissolution of his body at death, is reborn in good destinations, the happy world of the devas. In the past that person performed good deeds, which is the cause of pleasant sensations. Subsequently too that person performed good deeds that is the cause of pleasant sensations. On the approach of death too, that person gave himself up entirely to right views. That person, by reason of his good deeds, on the dissolution of his body at death is reborn into good destinations, the happy world of the devas. That person in this world used to abstain from taking other's life, from taking what is not given ...p... used to hold right views. He experiences the consequence of that kamma either in this life or in the second life, or in some (subsequent) life. (3).

Ānanda, of these four samaṇas or brāhmaṇas, the one who in this world, abstains from taking life, from taking what is not given ...p... who used to hold right views, on the dissolution of his body at death, falls into wretched destinations, miserable existences, states of ruin and realms of continuous suffering. In the past that person committed evil deeds

that is the cause of painful sensations. Subsequently too that person committed evil deeds that is the cause of painful sensations. On the approach of death too that person gave himself up entirely to false views. That person, by reason of such evil deeds, on the dissolution of his body at death falls into wretched destinations, miserable existences, states of ruin and realms of continuous suffering. That person in this world abstains from taking other's life, from taking what is not given ...p... holds right view. He experiences the consequence of that kamma in this life or in the second life or in some (subsequent) life. (4)

Ānanda, there is thus an irrelevant kamma apparently bearing irrelevant fruit. There is also an irrelevant kamma apparently bearing relevant fruit. There is also a relevant kamma apparently bearing relevant fruit. There is also a relevant kamma apparently bearing irrelevant fruit. (Thus said the Bhagavā). The Bhagavā delivered this discourse. The Venerable Ānanda rejoiced at what the Bhagavā had said.

End of Mahā Kamma Vibhaṅga Sutta,
the sixth in this Vagga.

7. SAḶĀYATANA VIBHAṄGA SUTTA

Discourse on the Analysis of the Six Sense-Bases

304. Thus have I heard:

Once the Bhagavā was staying at the Jetavana monastery of Anāthapiṇḍika in Sāvattī. At that time the Bhagavā addressed the bhikkhus, saying: “Bhikkhus!” And they answered him: “Venerable Sir!” Then the Bhagavā said thus: “Bhikkhus I shall give you a discourse on the analysis of the six sense-bases. Listen well and pay good attention. I shall speak.” “Very well Venerable Sir,” replied the bhikkhus to the Bhagavā. The Bhagavā spoke these words:

The six internal sense-bases should be understood. The six external sense-bases should be understood. The six kinds of Consciousness should be understood. The six kinds of Contact should be understood. The eighteen kinds of application of the mind should be understood. The thirty-six causes that lead beings into and out of the round of existences should be understood. Of these thirty-six, some should be relied on and others should be rejected. An ariya practises mindfulness of three factors. The Teacher, who is an ariya and who practises such mindfulness, is worthy of giving guidance to a group of followers. Of the teachers who tame beings, the Teacher is recognized as the incomparable one in taming those who deserve to be tamed. This is the brief outline of the analysis of the six sense-bases.

305. It has been said, ‘The six internal sense-bases should be understood.’ With reference to what has this been said? There are these sense-bases: the eye, the ear, the nose, the tongue, the body and the mind. With reference to these, it has been said ‘The six internal sense-bases should be understood.’(1)

It has been said, ‘The six external sense-bases should be understood’. With reference to what has this been said? There are these sense-bases: visible object, sound, odour, taste, tangible object and mind-object. With reference to these, it has been said ‘The six external sense-bases should be understood.’(2)

It has been said, 'The six kinds of Consciousness should be understood.' With reference to what has this been said? There are the eye-consciousness, the ear-consciousness, the nose-consciousness, the tongue-consciousness, the body-consciousness and the mind-consciousness. With reference to these, it has been said, 'The six kinds of Consciousness should be understood.'(3)

It has been said, 'The six kinds of Contact should be understood.' With reference to what has this been said? There are: contact by means of the eye, contact by means of the ear, contact by means of the nose, contact by means of the tongue, contact by means of the body and contact by means of the mind. With reference to these, it has been said, 'The six kinds of Contact should be understood.'(4)

It has been said, 'The eighteen kinds of application of the mind should be understood.' With reference to what has this been said? On seeing a visible object with the eye, one thinks of it as being a pleasant visible object or thinks of it as being an unpleasant visible object or thinks of it as a visible object which is neither pleasant nor unpleasant. On hearing a sound with the ear...p...On smelling an odour with the nose...p...On tasting a flavour with the tongue ...p... On touching a tangible object with the body ...p...On cognizing a mind-object with the mind, one thinks of it as being a pleasant mind-object or thinks of it as being an unpleasant mind-object or thinks of it as a mind-object which is neither pleasant nor unpleasant. Thus, there are six kinds of application of the mind associated with what is pleasant, six kinds of application of the mind associated with what is unpleasant and six kinds of application of the mind associated with what is neither pleasant nor unpleasant. With reference to these, it has been said 'The eighteen kinds of application of the mind should be understood'.(5)

306. It has been said, 'The thirty-six causes that lead beings into and out of the round of existences should be understood'. With reference to what has this been said? There are six kinds of pleasant feeling based on sense-pleasures, six

kinds of pleasant feeling based on release from sense-pleasures, six kinds of unpleasant feeling based on sense-pleasures, six kinds of unpleasant feeling based on release from sense-pleasures, six kinds of equanimity based on sense-pleasures, six kinds of equanimity based on release from sense-pleasures.

Of these thirty-six, which are the six kinds of pleasant feeling based on sense-pleasures? Regarding visible objects cognizable by eye-consciousness, desirable, delightful, pleasing, heart-warming and relating to sense-pleasures, there arises a pleasant feeling in one who repeatedly contemplates such visible objects on cognizing them, or who repeatedly reflects on such visible objects of the past which have ceased to be, which have disappeared and which he had once cognized. Such pleasant feeling is said to be pleasantness based on sense-pleasures. Regarding sounds cognizable by ear-consciousness ...p...Regarding odours cognizable by nose-consciousness... Regarding tastes cognizable by tongue-consciousness... Regarding tangible objects cognizable by body-consciousness... Regarding mind objects cognizable by mind-consciousness, desirable, delightful, pleasing, ...p...Such pleasant feeling is said to be pleasant feeling based on sense-pleasures. These are the six kinds of pleasant feeling based on sense-pleasures.

Of these thirty-six, which are the six kinds of pleasant feeling based on release from sense-pleasures? Regarding visible objects, for one who knows that they are impermanent, subject to change, disappearance and dissolution and sees fundamentally and truly with insight-knowledge thus: 'All visible objects, whether of the past or of the present, are impermanent, unsatisfactory and subject to change,' there arises a pleasant feeling in him. Such pleasant feeling is said to be pleasant feeling based on release from sense-pleasures. Regarding sounds ...Regarding odours... Regarding tastes... Regarding tangible objects...Regarding mind-objects, for one who knows that they are impermanent, subject to change, disappearance and dissolution and sees fundamentally and truly with insight-knowledge thus: 'All mind-objects, whether of the past or of the present, are impermanent, unsatisfactory and subject to change,' there

arises a pleasant feeling in him. Such pleasant feeling is said to be pleasant feeling based on release from sense-pleasures. These are the six kinds of pleasant feeling based on release from sense-pleasures.

307. Of these thirty-six, which are the six kinds of unpleasant feeling based on sense-pleasures? Regarding visible objects cognizable by eye-consciousness...p...Regarding sounds cognizable by ear-consciousness...p...Regarding odours cognizable by nose-consciousness...p...Regarding tastes cognizable by tongue-consciousness...p...Regarding tangible objects cognizable by body-consciousness...p...Regarding mind-objects cognizable by mind-consciousness, desirable, delightful, pleasing, heart-warming and relating to sense-pleasures, there arises an unpleasant feeling in one who repeatedly thinks of such mind-objects which he does not cognize, or who repeatedly reflects on such mind-objects of the past which have ceased to be, which have disappeared and which he had not cognized. Such unpleasant feeling is said to be unpleasant feeling based on sense-pleasures. These are the six kinds of unpleasant feeling based on sense-pleasures.

Of these thirty-six, which are the six kinds of unpleasant feeling based on release from sense-pleasures: Regarding visible objects, one knows that they are impermanent, subject to change, disappearance and dissolution, and sees fundamentally and truly with insight-knowledge thus: 'All visible objects, whether of the past or of the present, are impermanent, unsatisfactory and subject to change.' Knowing and seeing thus, he aspires to supreme arahatship in this way: 'The ariyas are now abiding in the attainment of Arahatta Fruition. When will it be possible for me to abide in the attainment of Arahatta Fruition?' In one who aspires thus to supreme arahatship, there arises an unpleasant feeling because of aspiring in such a way. Such unpleasant feeling is said to be unpleasant feeling based on release from sense-pleasures. Regarding sounds ...p...Regarding odours ...p...Regarding tastes ...p...Regarding tangible objects

...p...Regarding mind-objects, one knows that they are impermanent, subject to change, disappearance and dissolution, and sees fundamentally and truly with Insight-knowledge thus: 'All mind-objects, whether of the past or of the present, are impermanent, unsatisfactory and subject to change.' Knowing and seeing thus, he aspires to supreme arahatship in this way: 'The ariyas are now abiding in the attainment of Arahatta Fruition. When will it be possible for me to abide in the attainment of Arahatta Fruition?' In one who aspires thus to supreme arahatship, there arises an unpleasant feeling because of aspiring in such a way. Such unpleasant feeling is said to be unpleasant feeling based on release from sense-pleasures. These are the six kinds of unpleasant feeling based on release from sense-pleasures.

308. Of these thirty-six, which are the six kinds of equanimity based on sense-pleasures? Seeing a visible object with the eye, there arises equanimity in the common worldling who is foolish and confused, and in the common worldling who has not yet overcome the defilements,¹ who has not yet overcome the resultant effects of kamma-actions,² who does not see faults (in visible objects) and who is uninstructed. Such equanimity cannot overcome (attachment to) visible objects. Therefore this kind of equanimity is said to be equanimity based on sense-pleasures. Hearing a sound with the ear, Smelling an odour with the nose, Tasting a flavour with the tongue, Touching a tangible object with the body, Cognizing a mind-object with the mind, there arises equanimity in the common worldling who is foolish and confused, and in the common worldling who is foolish and confused, and in the common worldling who has not yet overcome the resultant effects of kamma-actions, who does not see faults (in mind-objects) and who is uninstructed. Such equanimity cannot overcome (attachment to) mind-objects. Therefore this kind of equa-

1. defilements: In the text, the Pāḷi word used is *odhi* which literally means 'boundary' or 'limit'. The Commentary explains this as the boundary or limit of defilements.

2. The reference is to one who is still subject to rebirth.

nimity is said to be equanimity based on sense-pleasures. These are the six kinds of equanimity based on sense-pleasures.

Of these thirty-six which are the six kinds of equanimity based on release from sense-pleasures? Regarding visible objects, for one who knows that they are impermanent, subject to change, disappearance and dissolution, and sees fundamentally and truly with Insight-knowledge thus: 'All visible objects, whether of the past or of the present, are impermanent, unsatisfactory and subject to change, 'there arises equanimity in him. Such equanimity overcomes (attachment to) visible objects. Therefore such kind of equanimity is said to be equanimity based on release from sense-pleasures. Regarding sounds, ...Regarding odours...Regarding tastes...Regarding tangible objects, Regarding mind-objects, for one who knows that they are impermanent, subject to change, disappearance and dissolution, and sees fundamentally and truly with Insight-knowledge thus: 'All mind-objects, whether of the past or of the present, are impermanent, unsatisfactory and subject to change,' there arises equanimity in him. Such equanimity overcomes (attachment to) mind-objects. Therefore such kind of equanimity is said to be equanimity based on release from sense-pleasures. These are the six kinds of equanimity based on release from sense-pleasures. With reference to these, it has been said 'The thirty-six causes that lead beings into and out of the round of existences should be understood.

309. It has been said, 'Of these thirty-six, some should be relied on and others should be rejected.' With reference to what has this been said? Bhikkhus, of these thirty-six, relying on and resorting to the six kinds of pleasant feeling based on release from sense-pleasures one should reject and transcend the six kinds of pleasant feeling based on sense-pleasures. In this way are the six kinds of pleasant feeling based on sense-pleasures rejected and transcended.

Bhikkhus, of these thirty-six, relying on and resorting to the six kinds of unpleasant feeling based on release from sense-pleasures, one should reject and transcend the six kinds of unpleasant feeling based on sense-pleasures. In this way are the

six kinds of unpleasant feeling based on sense-pleasures rejected and transcended.

Bhikkhus, of these thirty-six, relying on and resorting to the six kinds of equanimity based on release from sense-pleasures, one should reject and transcend the six kinds of equanimity based on sense-pleasures. In this way are the six kinds of equanimity based on sense-pleasures rejected and transcended.

Bhikkhus, of these thirty-six, relying on and resorting to the six kinds of pleasant feeling based on release from sense-pleasures, one should reject and transcend the six kinds of unpleasant feeling based on release from sense-pleasures. In this way are the six kinds of unpleasant feeling based on release from sense-pleasures rejected and transcended.

Bhikkhus, of these thirty-six, relying on and resorting to the six kinds of equanimity based on release from sense-pleasures, one should reject and transcend the six kinds of pleasant feeling based on release from sense-pleasures. In this way are the six kinds of pleasant feeling based on release from sense-pleasures rejected and transcended.

310. Bhikkhus, there are various kinds of equanimity based on various kinds of objects of attention. And there is a single kind of equanimity based on a single object of attention. Bhikkhus, which are the various kinds of equanimity based on various kinds of objects of attention? Bhikkhus, there is the equanimity based on visible objects, there is the equanimity based on sounds, there is the equanimity based on odours, there is the equanimity based on tastes, there is the equanimity based on tangible objects. Bhikkhus, these are the various kinds of equanimity based on various kinds of objects of attention.

Bhikkhus, which is the single kind of equanimity based on a single object of attention? Bhikkhus, there is the equanimity based on the Jhāna of Infinity of Space, or the equanimity based on the Jhāna of Infinity of Consciousness, or the equanimity based on the Jhāna of Nothingness, or the equanimity

based on the Jhāna of Nothingness, or the equanimity based on the Jhanā of Neither Consciousness Nor Non-Consciousness. Bhikkhus, this kind of equanimity is the single kind of equanimity based on a single object of attention.

Bhikkhus, of these two, relying on and resorting to the single kind of equanimity based on a single object of attention, one should reject and transcend the various kinds of equanimity based on various kinds of objects of attention. In this way are the various kinds of equanimity based on various kinds of objects of attention rejected and transcended.

Bhikkhus, relying on and resorting to vipassanā insight (*atammayatā*), one should reject and transcend the single kind of equanimity based on a single object of attention. In this way is the single kind of equanimity based on a single object of attention rejected and transcended. With reference to this, it has been said, 'Of these thirty-six, some should be relied on and others should be rejected.'

311. It has been said, 'An ariya practises mindfulness of three factors. The Teacher, who is an ariya and who practises such mindfulness, is worthy of giving guidance to a group of followers.' With reference to what has this been said? Bhikkhus, in this world, the Teacher, who is always compassionate and solicitous of the welfare of beings, taught the disciples out of compassion, thus: 'This practice is for your welfare. This practice is for your happiness.' The Teacher's disciples do not listen, do not pay attention or try to understand. They disregard the Teacher's exhortation. Bhikkhus, in such a circumstance, the Tathāgata is not unhappy and does not experience unhappiness. The Tathāgata remains in mindfulness and clear comprehension without any displeasures. Bhikkhus, this is said to be mindfulness of the first factor. An ariya practises such mindfulness. The Teacher, who is an ariya and who practises such mindfulness, is worthy of giving guidance to a group of followers.

And again, bhikkhus, the Teacher, who is always compassionate and solicitous of the welfare of beings, taught the disciples out of compassion thus: 'This practice is for your welfare. This practice is for your happiness.' Some of the teacher's disciples do not listen, do not pay attention, or try to understand. They disregard the Teacher's exhortation. Some of the Teacher's disciples listen, pay attention and try to understand. They do not disregard the Teacher's exhortation. Bhikkhus, in such circumstance, the Tathāgata is not unhappy and does not experience unhappiness. Neither is he happy nor does he experience happiness. Avoiding both unhappiness and happiness, the Tathāgata remains in mindfulness and clear comprehension. Bhikkhus, this is said to be mindfulness of the second factor. An ariya practises such mindfulness. The Teacher, who is an ariya who practises such mindfulness, is worthy of giving guidance to a group of followers.

And again, bhikkhus, the Teachers, who is always compassionate and solicitous of the welfare of beings taught the disciples out of compassion thus: 'This practice is for your welfare. This practice is for your happiness.' The Teacher's disciples listen, pay attention and try to understand. They do not disregard the Teacher's exhortation. Bhikkhus, in such a circumstance, the Tathāgata is happy and enjoys happiness. But the Tathāgata remains in mindfulness and clear comprehension without attachment. Bhikkhus, this is said to be mindfulness of the third factor. An ariya practises such mindfulness. The Teacher, who is an ariya and who practises such mindfulness, is worthy of giving guidance to a group of followers. With reference to these, it has been said, 'An ariya practises mindfulness of three factors. The Teacher, who is an ariya and who practises such mindfulness, is worthy of giving guidance to a group of followers.'

312. It has been said, 'Of the teachers who tame beings, the Teacher is recognized as the incomparable one in taming those who deserve to be tamed.' With reference to what has this been said? Bhikkhus, the trained elephant that has been trained

by the elephant-trainer runs only in one direction, either east or west or north or south. Bhikkhus, the trained horse that has been trained by the horse-trainer runs only in one direction, either east or west or north or south. Bhikkhus, the trained bullock that has been trained by the bullock-trainer runs only in one direction, either east or west or north or south. Indeed, bhikkhus, the instructed person who has been tamed by the Homage-Worthy, Perfectly Self-enlightened Tathāgata runs in the eight directions. Contemplating corporeal objects, one enters the rūpa jhāna (absorption in the fine material sphere). This (temporary release from defilements) is one Direction. Not paying attention to internal objects, one contemplates external objects. This (release) is the second Direction. One applies oneself to the brightness and clarity (subha) of the object of contemplation. This (release) is the third Direction. By concentrating on the concept 'Space is Infinite' one achieves and remains in Ākāśānañcāyatana jhāna, where all forms of consciousness that turn on corporeality (rūpasaññā) have been completely transcended, all forms of consciousness arising out of contact between the senses and their objects (patighasaññā) have vanished, and other forms of consciousness, many and varied (nānattasaññā), are not paid attention to. This (release) is the fourth Direction. By concentrating on the concept 'Consciousness is Infinite' one achieves and remains in Viññāṇaṇcāyatana jhāna, having totally gone beyond the jhāna of the Infinity of Space. This (release) is the fifth Direction. By concentrating on the concept 'Nothing is there' one achieves and remains in the Ākiñcaññāyatana jhāna, having totally gone beyond the jhāna of the Infinity of Consciousness. This (release) is the sixth Direction. One achieves and remains in the Nevasaññānāsaññāyatana jhāna, the jhāna of Neither Consciousness Nor Non-Consciousness, having totally gone beyond the Jhāna of Nothingness. This (release) is the seventh Direction. One achieves and remains in the sustained attainment of Cessation, Nirodha-samāpatti, in which all forms of consciousness cease, having totally gone beyond the jhāna of Neither Consciousness

Nor Non-Consciousness. This (release) is the eight Direction.³ Bhikkhus, the instructed person who has been tamed by the homage Worthy, Perfectly Self-Enlightened, runs in these eight directions. With reference to this, it has been said, 'Of the teachers who tame beings, the Teacher is recognized as the Incomparable One taming those who deserve to be tamed.'

Thus spoke the Bhagavā. Those bhikkhus, delighted, rejoiced in what the Bhagavā had said.

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

3. Direction: the eight directions are metaphors for the eight *Vimokkhas*. *Vimokkhas* means release from hindrances and defilements. But freedom or release through *jhāna* is not identical with the emancipation of an arahat as it is still possible to fall from the *jhāna* state.

8. UDDESA VIBHANGA SUTTA

Discourse on the Analysis of Brief Discourses

313. Thus have I heard:

Once the Bhagavā was Staying at the Jetavana monastery of Anāthapainḍika and Sāvatthī. At that time the Bhagavā, addressed the bhikkhus, saying “Bhikkhus” the bhikkhus respectfully responded to the Bhagavā, “Venerable Sir” I am going to give a discourse in brief and at length and exhorted them to listen and bear in mind well I shall speak. The bhikkhus said in briefly, “Be it so, Venerable Sir”. The Bhagavā then said thus:

“Bhikkhus, for the bhikkhu who investigates in such and such a manner, his mind is not distracted by external objects, is unmoved by them. It is not established in internal objects his mind does not cling to or is not attracted by them. In such manner should the bhikkhu investigate. If the mind is undistracted and unmoved by external objects (or if it not), and if the mind is not established in internal object and his mind does not cling to or is attracted by them there is no more birth, old age, death and suffering for him in the future (Said the Bhagavā). After saying so, the Bhagavā who is accustomed to uttering excellent speech, left his seat and went into the interior of the monastery.

314. Not only after the Bhagavā had left it occurred to the bhikkhus thus: “ Friends the Bhagavā has taught is thus: Bhikkhus, for the bhikkhu who investigates in such and such a manner, his mind is not distracted by external object is unmoved by them. It is not established in internal objects his mind does not cling to or is not attracted by them. In such manner should the bhikkhu investigate. Bhikkhus, if the mind is undistracted and unmoved by external object, and is not established in internal objects or does not cling to or and is not attracted by them, there is no more birth, old age, death and suffering for him in the future. (Said the Bhagavā). After

saying these words, and teaching the dhamma in brief without explaining its meaning at length, then the Bhagavā left his seat and went into the interior of the monastery. Who will be able to explain the meaning of the dhamma which the Bhagavā has taught in brief and without explaining its meaning at length?"

It then occurred to the bhikkhus thus: This Revered Mahā Kaccāna is praised by the Bhagavā and esteemed by his learned companions in the practice of the dhamma. He will be able to explain at length the meaning of the dhamma indicated in brief without explaining at length by the Bhagavā. It will be well for us to approach the Revered Mahā Kaccāna and request him for an explanation of the meaning of this dhamma (indicated in brief).

After this those bhikkhus approached the Revered Mahā Kaccāna and exchanged greetings with him. After bringing to an end amiable and courteous greetings addressed the Revered Mahā Kaccāna thus:

Revered Kaccāna, the Bhagavā has indicated this dhamma in brief to us thus: "Bhikkhus, for the bhikkhu who investigates in such and such a manner, his mind is not distracted by external objects is unmoved by them. It is not established in internal objects he does not cling to or by them. In such a manner should the bhikkhu investigate, bhikkhus, if the bhikkhu's mind is undistracted and unmoved by external objects, if it is not established in internal objects does not cling to or is not attracted by them, for the person in the future, there will be no more birth, old age, death and suffering." Thus did the Bhagavā indicate in brief the dhamma without explaining its meaning at length. He then rose from his seat and went into the interior of the monastery. Revered Kaccāna, not long after the Bhagavā had left, it occurred to us thus: "The Bhagavā has indicated this dhamma in brief to us thus: 'Bhikkhus, for the bhikkhu who investigates in such and such a manner, his mind is not distracted by external objects, is unmoved by them. It is not established in internal objects and his mind does not cling to or is not attracted by them. In such a manner should the bhikkhu

investigate bhikkhus, if the bhikkhu's mind is indicated and unmoved by external object if it is not established by internal objects his mind does not cling to or by them, for the person in the future, there will be no more birth, old age, death and suffering.' After indicating (this dhamma) in brief and without explaining its meaning at length, the Bhagavā rose from his seat and went into the interior of the monastery. Who will be able to explain the meaning at length of the dhamma which the Bhagavā has indicated in brief only?"

My revered Kaccāna, it again occurred to us thus: "This revered Mahā Kaccāna is praised by the Bhagavā and honoured by his learned companions in the practice of the dhamma. Revered Mahā Kaccāna will be able to explain the meaning at length of the dhamma which the Bhagavā has indicated in brief only without explaining its meaning at length. It would be able for us to approach revered Mahā Kaccāna and ask him about the meaning (of this dhamma). May the revered Kaccāna proceed to explain. (Respectfully requested the bhikkhus.)

315. For example, friends, a man desirous of heart-wood, seeking heart-wood, wandering in search of heart-wood who comes across a great standing which has heart-wood, and passing over the root and stem cut of the branches and leaves and goes away thinking that they contained heart. Similarly in this example, my friends think that the meaning of the Dhamma should be enquired of me, by passing the Bhagavā, while the Bhagavā is still alive. My friends, it is true, the Bhagavā indeed knows all that should be known, see all that should be seen. He is the very eye, he is the very knowledge, he is the Dhamma. He is the Ariyas Magga. He proclaims the truth. He expounds (the truth). He elucidates the meaning (of the truth), he is the 'giver' of the Deathlessness (Nibbāna). He is the lord of the Dhamma, he is the Tathāgata who follow in the path of the previous Buddhas and teaches in the same way. That is the time when you should ask the Bhagavā for the meaning you should bear in mind the meaning as explained by the Bhagavā to you. (said the Venerable Mahā Kaccāna).

Friend Kaccāna, the Bhagavā indeed knows what all that should be known, sees all that should be seen. He is the very eye, he is the very knowledge, he is the Dhamma, he is the Ariya Magga. He proclaims (the truth), he expounds (the truth) he elucidates the meaning (of the truth), he is the giver of Deathlessness (Nibbāna). He is the lord of the Dhamma, he is the Tathāgata who follows in the path of the previous Buddhas and teach in the same way. That was the time when you should ask the Bhagavā for the meaning. You should bear in mind the meaning as explain by the Bhagavā to you. But the Venerable Mahā Kaccāna is praised by the Buudha is honoured by his wise companiums in the practice of the Dhamma. He must be capable of explaining at length the Dhamma that the Bhagavā has only indicated in brief without explaining it at length. May the Venerable Mahā Kaccāna please explain if it is not (Respectfully said the Bhikkhus). My friends, if such is your wish, do listen and bear in mind well. The bhikkhus replied to Venerable Mahā Kaccāna saying “Be it so, Revered Sir”. Venerable Mahā Kaccāna then said as follows thus:

My friend, the Bhagavā by saying to us, “Bhikkhus, for the bhikkhu who investigates (the dhamma) in such and such a manner, his mind is not distracted by external objects is unmoved by them. It is not established in internal objects, he does not clean to or is not attracted by them. In such a manner should the bhikkhu investigate. Bhikkhus, if the bhikkhu's mind is undistracted and unmoved by external objects, if the bhikkhu's mind is undistracted and unmoved by external objects, if it is not established in internal objects and does not clean to or by them, for the person (in the future), there will be no more birth, old age, death and suffering, indicated this dhamma in brief without explaining its meaning at length, left his seat and went into the enterer of attract the monastery. Friends, I understand thus the meaning at length of the dhamma indicated in brief by the Bhagavā without explaining its meanings at length.

316. Friends, how is the mind said to be distracted and moved by external objects? Friends, in this world for the bhikkhu who sees with his eye visible object of, who runs after it, is attracted and delighted by it, consciousness arises, that is associated with the fetter of delighting in visible object fabricated out of such delight such happening is said to be the mind being distracted and moved by external object. For the bhikkhu who hears sound with the ear ...p... who senses smell with the nose, who tastes flavour with the tongue, who feels touch with the body. For the bhikkhu who experiences thought with the mind, who runs after it, is attracted and delighted by it consciousness arises that it consciousness arises that is associated with the fetter of delighting in mind-objects fabricated out of such delight. Such happening is said to be the mind being distracted and moved by external objects. Friends, this is how the mind may be said to be distracted and moved by external objects.

317. Friends, how is the mind said to be undistracted and unmoved by external objects? My friends in this world for the bhikkhu who sees with the eye visible object but does not run after it, who is not attracted and delighted by it, there arises consciousness that is not associated with the fetter of delighting in visible object fabricated out of such delight. Such happening may be said to be the mind not being distracted and moved by external objects. Hearing sound with the ear ...p... Sensing smell with the nose. Tasting flavour with the tongue. Feeling touch with the body. For the bhikkhu who experiences with the mind-object but does not run after it, who is not attracted and delighted by it, there arises consciousness that is not associated with after of delighting in mind-objects that is not fabricated out of such delight. Friends, such happening may be said to be the mind not being distracted or moved by external objects.

318. Friends, what is meant by the (mind) being established in the internal objects? Friends, in this world the bhikkhu, free from sensual-pleasures and demeritorious dhammas, attains

to and abides in the first jhāna that is accompanied by initial and sustain thought and pīti and sukha arising from freedom from hindrances. That bhikkhu's consciousness goes after and happiness caused by detachment and has delight in and attachment to them, is in bondage owing to pīti and sukha caused by detachment from hindrances, and is associated with the fetter of delight in pīti and sukha caused by detachment. By the arising of such consciousness, the mind is said to be established in the internal (jhāna) objects.

And again friend, the bhikkhu having got rid of vitakka and vicāra, the bhikkhu achieves and remains in the second jhāna, with internal tranquil with enhancement of one pointedness of Concentration, devoid of vitakka and vicāra, but with pīti and sukha born of Concentration. That bhikkhu's consciousness goes after pīti and sukha caused by the concentration of the first jhāna trance and has delighted in and attachment to them, is in bondage owing to pīti and sukha, and is associated with the factor of delight in rapture and happiness caused by the concentration of the first jhāna. By the arising of such consciousness the mind is said to be established (jhanic) objects.

And again friends, the bhikkhu having been detached from pīti, that bhikkhu dwells in equanimity with mindfulness and clear comprehension and experiences sukha in mind and body. He achieves and remains in the third jhāna, that which causes a person who attains it to be praised by the Ariyas as one who has equanimity and mindfulness, and who abides in sukha. The bhikkhu attains to and abides in (this) third jhāna. That bhikkhus' consciousness goes after equanimity, has delight in and attachment to equanimity, is in bondage owing to delight in equanimity and is associated with the fetter of delight in equanimity. By the arising of such consciousness, the mind is said to be established in internal objects.

And again friends, the bhikkhu by dispelling both pain and pleasure and by the previous disappearance of sadness and gladness, that bhikkhu achieves and remains in the fourth

jhāna, without pain and pleasure, a state of equanimity and absolute purity of mindfulness. That bhikkhu's consciousness goes after feeling of equanimity, has delight in equanimity, and which has (knows) no happiness or suffering, which is bondage owing to delight in equanimity and which is associated with the fetter of delight in such equanimity. By the arising of such consciousness, the mind is said to be established in internal objects.

319. Friends, what is meant by (the mind) not being established in internal objects? Friends, the bhikkhu, detached from sensual-pleasures and demeritorious dhammas ...p... Attains to and abides in the first jhana. That bhikkhu's consciousness does not go after pīti and sukha caused by detachment, does not delight in pīti and sukha caused by detachment, is not in bondage by reason of delight in pīti and sukha caused by detachment, and is not associated with the fetter of delight in pīti and sukha caused by detachment, By the arising of such consciousness, the mind is said not to be established in internal objects?

An again, friends, the bhikkhu having got rid of vitakka and vicāra ...p... in the second jhāna. For that bhikkhu, consciousness arises that is not associated with the fetter delight in pīti and sukha caused by detachment does not go after pīti and sukha that has no delight in and attachment to pīti and sukha, and that is not in bondage with delight in pīti and sukha and that is not associated with delight in pīti and sukha. By the arising of such consciousness, the mind is said not to be established in internal objects.

And again friends, the bhikkhus having been detachment from pīti ...p... He achieves and remains in the third jhāna. That bhikkhu's consciousness does not go after equanimity, has no delight in and attachment to equanimity, is not in bondage owing to delight in equanimity and is not associated with the fetter of delight in equanimity. By the arising of such consciousness, the mind is said not to be established in internal objects.

And again friend, the bhikkhus by dispelling both pleasure and pīti and by the previous disappearance of sadness and gladness, that bhikkhu achieves and remains in the fourth jhāna, without pleasure and pain, a state of equanimity absolute purity of mindfulness. That bhikkhu's consciousness does not go after equanimity, has no delight in equanimity and is not in bondage owing to delight in equanimity and which is not associated with the fetter of delight in such equanimity. By the arising of such consciousness, the mind is said not to be established in internal objects.

320. Friends, how does craving resulting from clinging come about? Friends, in this world the worldling who habitually disregards the ariyas, who is not proficient in the teachings of the ariyas, who is not trained and disciplined in the teachings of the ariyas, who habitually disregards men of virtue, who is not proficient in teachings of men of virtue, who is not trained and disciplined in the teachings of men of virtue, takes corporeality as atta (self), or takes the remaining aggregates as atta having corporeality or takes corporeality as existing in atta, or takes atta as existing in corporeality. That corporeality of that person deteriorates and becomes different. Because of the nature of changeableness and impermanence of the Corporeality of this person, there arises in him the Consciousness which constantly follows these changes (taking place in the corporeality which he takes as his self). For that worldling, attachment and like caused by the mind following the change of corporeality and demeritorious dhammas cause drying up and coming to rest of meritorious consciousness.

Because of drying up of meritorious consciousness, he become frightened, troubled and obsessed (with corporeality). There is craving without clinging. Takes sensatic ...p... perception ... volitional activities and consciousness as self. Takes Consciousness as self (atta), take the remaining aggregates as self (atta) having Consciousness, or takes Consciousness as existing in self (atta), or takes self (atta) as existing in Consciousness. That Consciousness of that person deteriorates and becomes different. Because of the nature of changeableness and

impermanence of the Consciousness of this person, there arises in him the Consciousness which follows all these changes (taking place in the Consciousness which he takes as him *atta*). Being thus constantly consciousness of these changes, his mind is overwhelmed by the arising of demeritorious factors due to craving resulting from clinging. This mind being thus overwhelmed by demeritoriousness factors, he becomes frightened, troubled and obsessed (with consciousness); there is craving without clinging. Friends, this is how craving without clinging come about.

321. Friends, how does absence of craving resulting from non-clinging come about? Friends, in this world *ariya* disciple who pays attention to the *ariyas*, who is proficient in the teaching of the *ariyas*, who is trained and disciplined in the teachings of the *ariyas*, who pays attention to the virtue one, who is proficient in the teachings of virtues one, who is trained and disciplined in the teaching of virtue one, does not take corporeality as self (*atta*) does not take the reamaining aggregates as existing in self, does not take self as existing in Corporeality. That Corporeality of that *ariya* disciple deteriorates and becomes different. In spite of the nature of changeableness and impermanence of the Corporeality of this *ariyas* disciple, there does not arise in him the Consciousness which constantly follows all these changes (taking place in the corporeality which he does not take as his self) Because of dying up of meritorious dhammas, he does not become frightened, troubled and obsessed (with corporeality). Neither is there craving without clinging. He does not take sensation perception, volitional activities and consciousness as self, (the remaining aggregates of existence) as self having consciousness, does not take consciousness as existing in self, does not take self as existing in consciousness. This Consciousness of the *ariyas* disciple deteriorates and becomes different. In spite of the nature of changeableness and impermanence of the Consciousness of the *ariya* disciple, there does not arise in him the consciousness which constantly followes all these changes (taking place in the Consciousness which he does not take as his self). Consequently, his mind is not overwhelmed by the arising of

demeritorious factors due to Craving resulting from clinging. His mind not being overwhelmed by demeritorious factors, he does not become frightened, troubled and obsessed (with consciousness); he does not also crave due to non-clinging. In this way, friends, absence of craving resulting from non-clinging comes about.

Friends, the Bhagavā has indicated (the following dhamma) in brief to us without explaining its meaning at length: “Bhikkhus, for the bhikkhu who investigates in such and such a manner, his mind is not distracted by external objects is unmoved by them. It is not established in internal objects he does not cling to or is not attracted by them. In such a manner should the bhikkhu investigate. Bhikkhus, if the mind is undistracted and unmoved by external objects is not established in internal objects of attention and is not attracted by them, for that person (in the future) there will be no more birth, old age, death and suffering.” After indicating this dhamma in brief without explaining its meaning at length, the Bhagavā rose from his seat and went into the interior of the monastery. Friends, I understanding at length the meaning of the dhamma indicated by the Bhagavā in brief without explaining its meaning at length. If you friends, so desire, you may approach the Bhagavā and ask for an explanation of the meaning. You should then bear in mind the meaning according to the Bhagavā answer. (Said Venerable Mahā Kaccāna)

322. There upon the bhikkhus were delighted with and gladdened at Venerable Mahā Kaccāna's words. They rose from their place and approached the Bhagavā, made (respectful) obeisance to the latter. Seated at an appropriate place, they respectfully addressed the following words to the Bhagavā. “Venerable sir, you have indicated in brief (the following dhamma) without indicating its meaning at length, left your seat and went into the interior of the monastery: ‘Bhikkhus for the bhikkhu who investigates (the dhamma) in such and such a manner, his mind is not distracted by external objects is unmoved by them; It is not established in internal objects he does not cling to or is not attracted by them. For the person in the future, there will be no more birth, old age, death and suffering.

Venerable Sir, soon after the Bhagavā departure, it occurred to us thus: “My friends, the Bhagavā has taught in brief (the following dhamma) without explaining it's meaning at length. The Bhagavā then left his seat and went into the interior of the monastery: ‘Bhikkhus, for the bhikkhu who investigates (the dhamma) in such and such a manner, his mind is undistracted by external objects, and is unmoved by them. It is not established in internal objects and does not cling to or it is not attracted by them. In such a manner should the bhikkhu investigate. Bhikkhus, if the mind is understracted and unmoved by external objects, if it is not established in internal objects does not cling to or is not attached by them, for the person (in future), there will be no more birth old age, death suffering.’ Who will be able to explain at length the meaning of the dhamma which the Bhagavā has indicated in brief without explaining at length?”

Venerable sir, it occurred to thus: “This Venerable Mahā Kaccāna is praised by the Bhagavā and honoured by this companions in the practice of the Dhamma. He must be capable of explaining at length the meaning of the Dhamma indicated in brief by the Bhagavā. It would be well for us to approach Venerable Mahā Kaccāna and ask him for an explanation of the meaning.” Then, Venerable Sir, we approached Venerable Mahā Kaccāna and requested him for an explanation of the meaning (of this Dhamma). Venerable Sir, Venerable Mahā Kaccāna explained to us the meaning (of the Dhamma in question) with its attendant letters, words and sentences. (Respectfully said the bhikkhus).

Bhikkhus, Mahā Kaccāna is learned, is wise. Bhikkhus, if you were to ask of me also for an explanation (of the dhamma in question), I would have to answer you in the same way as Mahā Kaccāna. This is the meaning of the Dhamma indicated in brief (by me), bear in mind well. (Said the Bhagavā).

The Bhagavā delivered the above discourse. The bhikkhus rejoiced at what the Bhagavā had said.

End of Uddesa Vibhaṅga Sutta
the eighth in this Vagga.

9. ARAṆAVIBHAṄGA SUTTA

Discourse on Analysis of Being Free from Fault

323. Thus have I heard:

Once the Bhagavā was staying at the Jetavana monastery of Anāthapiṇḍika in Sāvattī. At that time the Bahgavā addressed the bhikkhus, saying: “Bhikkhus:” And they answered him: “Venerable Sir!” Then the Bhagavā said these words: “Bhikkhus, I shall give you a discourse on the Analysis of Freedom from Fault. Listen and pay good attention. I shall speak.”

Enjoyment of sense-pleasures, which is vulgar, which is the practice of householders and common worldings, which is not the practice of the ariyas and which is unbeneficial, should not be indulged in. Self-mortification, which is painful, which is not the practice of the ariyas and which is unbeneficial, should not be practised. Indeed, bhikkhus, avoiding these two extremes, there is the middle way, which is clearly perceived by the Tathāgata, which makes for higher vision, for insight, so as to achieve calm, special apperception (of the Four Ariya Truths), enlightenment and peace (Nibbāna). Flattery should also be known; disparagement should also be known. Knowing flattery and disparagement, in the exposition of the dhamma, one should neither flatter nor disparage others; one should speak purely objectively. Happiness should be known as blameless or otherwise. Knowing it, one should seek happiness in one's self. One should not speak ill of others in their absence nor denigrate them in their presence. One should speak unhurriedly and not hastily. One should not stick to local dialect and one should not depart from conventional usage. This is the brief outline of the Analysis of Freedom from Fault.

324. It has been said, ‘Enjoyment of sense-pleasures, which is vulgar, which is the practice of householders and common worldings, which is not the practice of ariyas and which is unbeneficial, should not be indulged in. Self-mortification, which is painful, which is not the practice of the ariyas

and which is unbeneficial, should not be practiced. With reference to what has this been said? Indulging with delight in sense-pleasures is vulgar, is the practice of house-holders and common worldlings, is not the practice of the ariyas and is unbeneficial, it is accompanied by suffering, oppressiveness, despair and agony, and is a wrong practice. Non engagement in indulgence with delight in sense-pleasures which is vulgar, which is the practice of householders and common worldings, which is not the practice of the ariyas and which is unbeneficial, is not accompanied by suffering, oppressiveness, despair and agony, and is a right practice. The practice of self-mortification, which is painful, which is not the practice of the ariyas and which is unbeneficial, is accompanied by suffering, oppressiveness, despair and, agony, and is a wrong practice. Non-engagement in the practice of self-mortification which is painful, which is not the practice of the ariyas and which is unbeneficial, is not accompanied by suffering, oppressiveness, despair and agony, and is a right practice. With reference to this, it has been said, ‘Enjoyment of sense-pleasures, which is vulgar, which is the practice of householders and common worldings, which is not the practice of the ariyas and which is unbeneficial, should not be indulged in.’”

325. It has been said, ‘Avoiding these two extremes, there is the Middle way which is clearly perceived by the Tathāgata, which makes for higher vision, for insight, so as to achieve calm, special appreciation (of the Four Ariya Truths), enlightenment and peace (Nibbāna).’ With reference to what has this been said? There is the Ariya Path of Eight Constituents-Right View, Right Thinking, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, Right Concentration. With reference to this, it has been said, ‘Avoiding these two extremes, there is the Middle Way, which is clearly perceived by the Tathāgata, which makes for higher vision, for Insight. So as to achieve calm, special apperception (of the Four Ariya Truths), enlightenment and peace (Nibbāna).

326. It has been said, 'Flattery should be known; disparagement should also be known. Knowing flattery and disparagement in the exposition of the Dhamma, one should neither flatter nor disparage others; should speak purely objectively'. With reference to what one has this been said? Bhikkhus, speaking in what way amounts to flattering and disparaging others and amount to not speaking purely objectively? All those who engage indulgence with delight in sense-pleasures which is vulgar, which is the practice of householders and common worldlings, which is not the practice of the ariyas and which is unbeneficial, experience suffering, despair and agony; they are following a wrong practice. Saying thus amounts to disparaging some persons.

All those who do not engage in indulgence with delight in sense-pleasures which is vulgar, which is the practice of householders and common worldlings, which is not the practice of the ariyas and which is unbeneficial, do not experience suffering, oppressiveness, despair and agony; they are following a right practice. Saying thus amounts to flattering some persons.

All those who engage in the practice of self-mortification, which is painful, which is not the practice of the ariyas and which is unbeneficial, experience suffering, oppressiveness, despair and agony; they are following a wrong practice. Saying thus amounts to disparaging some persons.

All those do not engage in the practice of self-mortification, which is painful, which is not the practice of ariyas and which is unbeneficial, do not experience suffering, oppressiveness, despair and agony; they are following a right practice. Saying thus amounts to flattering some persons.

All those who have not yet cut off the fetters binding one to the round of existences experience suffering, oppressiveness, despair and agony; they are following a wrong practice. Saying thus amounts to disparaging some persons.

All those who have cut off the fetters binding one to the round of existences do not experience suffering, oppressiveness, despair and agony; they are following a right practice. Saying thus amounts to flattering some persons. Bhikkhus, thus comes about flattering and disparaging others, and not speaking purely objectively.

327. Bhikkhus, speaking in what way amounts to not flattering and not disparaging others and amounts to speaking purely objectively? Not saying; 'All those who engage in indulgence with delight in sense-pleasures which is vulgar, which is the practice of householders and common worldlings, which is not the practice of the ariyas and which is unbeneficial, experience suffering, oppressiveness, despair and agony they are following a wrong practice', and saying thus; 'indulging with delight in sense-pleasures is, indeed, accompanied by suffering, oppressiveness, despair and agony, and is a wrong practice', is said to be speaking purely objectively.

Not saying: 'All those who do not engage in indulgence with delight in sense-pleasures which is vulgar, which is the practice of householders and common worldlings, which is not the practice of the ariyas and which is unbeneficial, do not experience suffering, oppressiveness, despair and agony; they are following a right practice, and saying thus: 'Non-engagement in indulgence with delight in sense-pleasures is, indeed, not accompanied by suffering, oppressiveness, despair and agony, and is a right practice,' is said to be speaking purely objectively.

Not saying: 'All those who engage in the practice of self-mortification, which is painful, which is not the practice of the ariyas and which is unbeneficial, experience suffering, oppressiveness, despair and agony; they are following a wrong practice', and saying thus: 'The practice of self-mortification is accompanied by suffering, oppressiveness, despair and agony, and is a wrong practice', is said to be speaking purely objectively.

Not saying: 'All those who do not engage in the practice of self-mortification, which is painful, which is not the practice of the ariyas and which is unbeneficial, do not experience suffering, oppressiveness, despair and agony; they are following a right practice', and saying thus: 'Non-engagement in the practice of self-mortification is not accompanied by suffering, oppressiveness, despair and agony, and is a right practice', is said to be speaking purely objectively.

Not saying: 'All those who have not yet cut off the fetters binding one to the round of existences experience suffering, oppressiveness, despair and agony; they are following a wrong practice,' and saying thus: 'Indeed, if the fetters binding one to the round of existences have not been cut off, existence also has not been cut off', is said to be speaking purely objectively.

Not saying: All those who have cut off the fetters binding one to the round of existences, do not experience suffering, oppressiveness, despair and agony; they are following a right practice," and saying thus: Indeed, if the fetters binding one to the round of existences have been cut off; existence also has been cut off", is said to be speaking purely objectively. Indeed, bhikkhus, thus comes about not flattering and not disparaging others but speaking purely objectively. With reference to this, it has been said 'Flattery should be known; disparagement should also be known. Knowing flattery and disparagement, one should neither flatter nor disparage others; one should speak purely objectively.'

328. It has been said, 'Happiness should be known as blameless or otherwise. Knowing it, one should seek happiness in one's self'. With reference to what has this been said? Bhikkhus, there are five (kinds of) sense-pleasures. And what are the five?(kinds) of sense-pleasures. And what are the five? They are: visible object which is cognizable by eye-consciousness, which is desirable, delightful, pleasing, alluring, accompanied by sensual pleasure and enticing; sound which is cognizable by ear-consciousness,...p..; odour which is cognizable by nose-consciousness,...p...., taste which is cognizable by tongue-consciousness, ...p..., tangible object which is cognizable by body-consciousness, which is desirable, delightful, pleasing, alluring, accompanied by sensual pleasure and enticing. Bhikkhus, these are the five (kinds of) sense-pleasures. Bhikkhus, indeed,

happiness and pleasantness arise dependent on these five sense-pleasures. This kind of happiness is said to be happiness arising from sense-pleasures, happiness that is like excrement, happiness of common worldlings, and happiness of those who are not ariyas, I teach (thus:) “This kind of happiness should not be taken up, should not be developed and should not be repeatedly cultivated and should be feared.”

Bhikkhus, in this Teaching, being detached from sensuality and demeritorious factors, the bhikkhu achieves and remains in the first jhāna which has vitakka (initial application of the mind), vicāra (sustained application of the mind), and which has pīti (delightful satification) and sukha (bliss) born of detachment from the nīvaraṇas (hindrances). Having got rid of vitakka and vicāra, he achieves and remains in the second jhāna, with internal tranquillity, with enhancement of one-pointedness of minds, devoid of vitakka and vicāra, but with pīti and sukha born of concentration. Being detached from pīti as well, he dwells in equanimity..p.. the third jhāna..p.. he achieves and remains in the fourth jhāna.

This kind of happiness is said to be happiness arising out of release from sense-pleasure, happiness arising out of detachment from sense-pleasure, happiness arising out of calm achieved through extinction of hindrances (nīvaraṇas), happiness arising out of Enlightenment through Magga Insight. I teach (thus) “This kind of happiness should be taken up, should be developed, should be repeatedly cultivated and should not be feared.” With reference to this, it has been said. ‘Happiness should be known as blameless or otherwise. Knowing it, one should seek happiness in one’s self.’

329. It has been said. ‘One should not speak ill of others in their absence nor denigrate others in their presence.’ With reference to what has this been said? Bhikkhus, of these two, speaking ill of others in their absence, if known to be false, not true and unbeneficial, should not be engaged in. Speaking ill of others in their absence, if known to be true,

right but unbeneficial, should be avoided. In speaking ill of others in their absence, even if known to be true, right and also beneficial, one should know the time to speak such words.

Bhikkhus, of these two, denigrating others in their presence, if known to be false, not true and unbeneficial, should not be engaged in. Denigrating others in their presence, if known to be true, right but unbeneficial, should be avoided. In denigrating others in their presence, even if known to be true, right and also beneficial, one should know the time to speak such words. With reference to this, it has been said, 'One should not speak ill of others in their absence nor denigrate others in their presence.'

330. It has been said, 'One should speak unhurriedly and not hastily.' With reference to what has this been said? Bhikkhus, of these two, for one who speaks hastily, there is bodily fatigue, mental discomfort, impairment of voice, soreness of throat, and his words are indistinct and unintelligible. Of these two, for one who speaks unhurriedly, there is no bodily fatigue, no mental discomfort, no impairment of voice, no soreness of throat, and his words are distinct and intelligible. With reference to this, it has been said, One should speak unhurriedly and not hastily.

331. It has been said, 'One should not stick to local' dialect, and one should not depart from general usage'. With reference to what has this been said? Bhikkhus, speaking in what way amounts to sticking to local dialect and departing from conventional usage? Bhikkhus, in this matter, in certain localities, this very bowl is known as 'pāti' or as 'patta' , or as 'vitta' or as 'sarāva' or as 'dhāropa' or as 'poṇa' or as 'piṣīlava'. In this way, this same thing is known variously in various localities. Based on the knowledge of one's own usage, one thinks wrongly as 'This alone is true; usage, one thinks wrongly as 'This alone is true; anything else is false', and speaks accordingly. Bhikkhus, indeed, speaking in this way amounts to sticking to local dialect and departing from general usage.

332. Bhikkhus, speaking in what way amounts to not sticking to local dialect and not departing from general usage? Bhikkhus, in this matter, in certain localities, this very bowl is known as 'pāti', or as 'patta', or as 'vitta' or as sarāva, or as 'dhāropa'. or as 'pona' or as 'pisīlava.' In this very bowl is known variously in various localities. Not sticking to one's own dialect, and knowing thus: 'These revered ones call this very bowl in this way.' one calls it according to their usage. Bhikkhus, indeed, speaking in this way amounts to not sticking to local dialect and not departing from general usage. With reference to this, it has been said, 'One should not stick to local dialect, and one should not depart from general usage'.

333. Bhikkhus, the indulgence with delight in sense-pleasure is vulgar, is the practice of householders and common worldlings, is not practice of the ariyas and is unbeneficial. It is accompanied by suffering, oppressiveness, despair and agony, and is a wrong practice. For that reason, it is a practice associated with fault. Bhikkhus, non-engagement in that indulgence with delight in sense-pleasures which is vulgar, which is the practice of householders and common worldlings, which is not the practice of the ariyas and which is unbeneficial, is not accompanied by suffering, oppressiveness, despair and agony, and is a right practice. For that reason, it is a practice free from fault.

334. Bhikkhus, the practice of self-mortification, which is painful, which is not the practice of the ariyas and which is unbeneficial, is accompanied by suffering oppressiveness, despair and agony, and is a wrong practice. For that reason, it is a practice associated with fault. Bhikkhus, non-engagement in the practice of self-mortification, which is painful, which is not the practice of the ariyas and which is unbeneficial, is not accompanied by suffering, oppressiveness, despair and agony, and is a right practice. For that reason, it is a practice free from fault.

335. Bhikkhus, the Middle way, which is clearly perceived by the Tathāgata, which makes for higher vision, for insight, so as to achieve calm, special apperception (of the Four Ariya Truths), enlightenment and peace (Nibbāna), is not ac-

is a right practice. For that reason, it is a practice free from fault.

336. Bhikkhus, in the exposition of the dhamma, flattering and disparaging others and not speaking purely objectively is accompanied by suffering, oppressiveness, despair and agony, and is a wrong practice. For that reason it is a practice associated with fault. Bhikkhus, in the exposition of the dhamma, not flattering and disparaging others, and speaking purely objectively is not accompanied by suffering, oppressiveness, despair and agony, and is a right practice. For that reason, it is a practice free from fault.

337. Bhikkhus, of the two kinds of happiness, happiness arising from sense-pleasure, happiness that is like excrement, happiness of common worldlings, and happiness of those who are not ariyas is accompanied by suffering, oppressiveness, despair and agony, and (enjoyment of it) is a wrong practice. For that reason, this kind of happiness is associated with fault. Bhikkhus, of the two kinds of happiness, happiness arising out of release from sense-pleasure, happiness arising out of detachment from sense-pleasure, happiness arising out of calm achieved through extinction of hindrances (*nīvaraṇas*), happiness arising out of Enlightenment through Magga Insight is not accompanied by suffering, oppressiveness, despair and agony and (enjoyment of it) is a right practice. For that reason, this kind of happiness is free from fault.

338. Bhikkhus, that speaking ill of others in their absence which is false, not true and unbeneficial, is accompanied by suffering, oppressiveness, despair and agony, and is wrong practice. For that reason, it is a practice associated with fault. Bhikkhus, that speaking ill of others in their absence which is true, right but unbeneficial is accompanied by suffering, oppressiveness, despair and agony, and is a wrong practice. For that reason, it is a practice associated with fault. Bhikkhus, that speaking ill of others in their absence which is true, right and also beneficial is not accompanied by suffering,

oppressiveness, despair and agony, and is a right practice. For that reason, it is a practice free from fault.

339. Bhikkhus, the denigration of others in their presence which is false, not true and unbeneficial, is accompanied by suffering, oppressiveness, despair and agony, and is a wrong practice. For that reason, it is a practice associated with fault. Bhikkhus, the denigration of others in their presence which is true, right but unbeneficial is accompanied by suffering, oppressiveness, despair and agony, and is a wrong practice. For that reason, it is a practice associated with fault; Bhikkhus, the denigration of others in their presence which is true, right and also beneficial is not accompanied by suffering, oppressiveness, despair and agony, and is a right practice. For that reason, it is a practice free from fault.

340. Bhikkhus, in speaking, speaking hastily is accompanied by suffering, oppressiveness, despair and agony, and is a wrong practice. For that reason, it is associated with fault. Bhikkhus, in speaking, speaking unhurriedly is not accompanied by suffering, oppressiveness, despair and agony, and is a right practice. For that reason, it is a practice free from fault.

341. Bhikkhus, in use of words, sticking to local dialect and departing from general usage is accompanied by suffering, oppressiveness, despair and agony, and is a wrong practice. For that reason, it is a practice associated with fault. Bhikkhus, in use of words, not sticking to local dialect and not departing from general usage is not accompanied by suffering oppressiveness, despair and agony, and is a right practice. For that reason, it is a practice free from fault.

Bhikkhus, therefore, the factors associated with fault should be known; and the factors free from fault should be known. Knowing the factors associated with fault, and knowing the factors free from fault, one should follow the practice which is free from fault. Bhikkhus, indeed, this is what you should do. Bhikkhus, Subhūti, a worthy person, follows the

practice which is free from fault.¹

Thus spoke the Bhagavā. Delighted, the Bhikkhus rejoiced in what the Bhagavā had said.

End of the Araṇavibhaṅga Sutta,
the ninth in this Vagga

1. The Venerable Subhūti Thera was designated by the Buddha as pre-eminent in respect of living free from fault. Subhūti Thera exercised absorption in goodwill (*mettā jhāna*) towards all living beings before receiving any offering. For that reason he was also designated by the Buddha as pre-eminent among those worthy of receiving offerings.

10. DHĀTUVIBHAṄGA SUTTA

Discourse on the Analysis of the Element

342. Thus have I heard:

Once the Bhagavā, while wandering through the country of Māgadha, arrived at Rājagaha. There the Bhagavā approached the potter named Bhaggava, and said to him thus: “Bhaggava, if it is not burdensome for you, I would like to spend the night your place”. “Venerable Sir, It is not burdensome for me. But there is a bhikkhu who is already staying in this place. If that bhikkhu consents, your reverence may say as you please.”

At that time a worthy man by the name of Pukkusāti who, having gone forth from the household life into the homeless life of a recluse out of devotion to and faith in the Bhagavā, was already staying in that place of the potter. The Bhagavā approached the Venerable Oukkusāti and said to him, “Bhikkhu, if it is not burdensome for you, I would like to spend the night in this place.” “Friend, this place of the potter is quite spacious. Your reverence may stay as you please”.

The Bhagavā then entered the potter’s place, and spreading a grass-mat in one place, sat down cross-legged; keeping his body erect, he set up mindfulness, orientating it towards the object of concentration. The Bhagavā spent most of the night sitting in meditation. The Venerable Pukkusāti also spent most of the night sitting in meditation.¹

It then occurred to the Bhagavā thus: ‘This worthy man assumes a body-posture that inspires respect.² It would be well if I were to ask him some questions. The Bhagavā then asked

1 · The night is divided into three parts, of which the Buddha spent two and a half parts in sustained absorption in the Fruition attainment. The Venerable Pukkusāti spent the same length of time in sustained absorption in the fourth jhāna through mindfulness of breathing.(The commentary)

2. This refers to the sitting posture. Of the four postures of the body in meditation, namely, standing, sitting, lying and walking, the sitting posture is the one that inspires the highest esteem. (The Commentary)

the Venerable Pukkusāti thus: “Bhikkhu, out of devotion to whom, did you become a bhikkhu? Who is your teacher? In whose teaching do you profess your faith?” “Friend, there is the samaṇa Gotama who was a Sakyan prince, who had gone forth as a recluse from the Sakyan clan. The good fame and reputation of that Exalted Gotama spread far and wide thus: ‘Thus indeed is the Bhagavā, who is worthy of special veneration; he truly comprehends the dhammas by his own intellect and insight; he possesses penetrative knowledge and perfect course of practice he speaks only what is beneficial and true; he knows all the three lokas (worlds); he is incomparable in taming those who deserve to be tamed; he is the Teacher of devas and men; he is the Enlightened One, knowing and teaching the Four Ariya Truths; he is the most exalted’ Out of devotion to that Exalted One I became a bhikkhu. That Exalted One is my teacher and I profess my faith in the teaching of that Exalted One”.

“Bhikkhu, that Bhagavā, who is worthy of special veneration and who truly comprehends all dhammas by his own intellect and insight, where is he staying now?” “Friend, there is the city called Sāvattthī in the north. The Bhagavā, who is worthy of special veneration and who truly comprehends all dhammas by his own intellect and insight, is now staying there.” “Bhikkhu, have you ever seen that Exalted One? Would you know him if you should see him?” “Friend, I have never seen that Exalted One and I wouldn’t know him if I should see him”³.

It then occurred to the Bhagavā thus: ‘Indeed, this worthy man has become a bhikkhu out of devotion to me. It would be well if were to deliver a discourse to him’ The Bhagavā then said to the Venerable Pukkusāti, “Bhikkhu, I shall deliver a discourse to you. Listen and pay good attention. I shall speak.” “Very well, friend,” replied the Venerable Pukkusāti to the Bhagavā. The Bhagavā then spoke these words:

3. Normally the Buddha’s glory was such that every beholder would have no difficulty in recognizing the Buddha. In this instance the Buddha with his power had veiled his identity and assumed the appearance of an ordinary bhikkhu going on an alms-round. Hence the inability to recognize the Buddha by Pukkusāti. (The Commentary)

343. Bhikkhu, man has six elements (dhātus)⁴, has six sense-bases on which contact depends, eighteen kinds of application of the mind, and four firm foundations. For one who is set on these four firm foundations, there is no outflow of defilements such as conceit. If there is no outflow of defilements such as conceit, one is said to be a tranquil arahat. One should not neglect vipassanā insight; one should safeguard the truth, should cultivate renunciation (of the substrata of existence) and should practise to achieve calm (through extinction of defilements). This is a brief outline of the Analysis of the Elements.

344. It has been said, “Bhikkhu, man has six elements”. With reference to what has this been said? (Bhikkhu, there are these six elements:) the elements of solidity, the element of fluidity and cohesion, the element of heat, the element of motion, the element of space, the element of consciousness. With reference to this, it has been said, “Bhikkhu, man has six elements”.

345. It has been said, “Bhikkhu, man has six sense-bases on which contact depends”. With reference to what has this been said? There are these sense-bases on which contact depends: eye-base, ear-base, nose-base, tongue-base, body-base, mind-base. With reference to this, it has been said, “Bhikkhu, man has six sense-bases on which contact depends”.

346. It has been said, “Bhikkhu, man has eighteen kinds of application of the mind”. With reference to what has this been said? On seeing a visible object with the eyes, one takes it in his mind as being a pleasant visible object, or takes it in his mind as being an unpleasant visible object, or takes it in his mind as a visible object which is neither pleasant nor unpleasant. On hearing a sound with the ear.. p.. On smelling an odour

4. The Buddha began his discourse to pukkusāti with the six elements, dispensing with the fifteen saraṇa dhammas (relating to good conduct and behaviour or practices), which have to be taken up before vipassanā meditation. The Buddha did so because he knew that Pukkusāti had already attained the fourth jhāna.

with the nose..p... On tasting a flavour with the tongue..p... On cognizing a mind-object with the mind, one takes it in his mind as being a pleasant mind-object or takes it in his mind as being an unpleasant mind-object, or takes it his mind as a mind-object which is neither pleasant nor unpleasant. Thus, there are six kinds of application of the mind associated with what is pleasant, six kinds of application of the mind associated with what is unpleasant and six kinds of application of the mind associated with what is neither pleasant nor unpleasant. With reference to this, it has been said, “Bhikkhu, man has eighteen kinds of application of the mind”.

347. It has been said, “Bhikkhu, man has four firm foundation”. With reference to what has this been said? There are these four firm foundations: Arahatta Fruition knowledge, truth, renunciation (of the substrata of existence), and calm (through extinction of defilements). With reference to this it has been said, “Bhikkhu, man has four firm foundations”.

348. It has been said, “One should not neglect vipassanā insight; one should safeguard the truth, should cultivate renunciation (of the substrata of existence) and should practise to achieve calm (through extinction of defilements).” With reference to what has this been said? Bhikkhu, how is vipassanā Insight not neglected? Bhikkhu, there are these six elements (dhātus): the pathavī element, (the element of solidity), the āpo element (the element of fluidity and cohesion), the tejo element (the element of heat), the vāyo element (the element of motion), the ākāsa element (the element of space), the viññāna element (the element of consciousness).

349. Bhikkhu, what is the pathavī element? There is the pathavī element in oneself, just as there is external pathavī element. Bhikkhu! What is the pathavī element in oneself? What is in oneself, pertains to oneself, and is hard, solid and clung to (by craving and wrong view) is pathavī element in oneself. And what is it? It is the hair of the head, the hair of the body, nails, teeth, skin, flesh, sinews, bones, marrow, kidneys, heart, liver, membranes, spleen, lungs, large intestine,

small intestine, (contents of the) stomach, faeces and whatever else is in oneself, pertains to oneself, and is hard, solid and clung to. These, bhikkhu, are called the pathavi element in oneself.

The pathavi element in oneself and the external pathavi element are both merely the elements of pathavi.

That (pathavi element) should be seen fundamentally and truly, with right understanding, thus: "This is not mine; this is not 'I'; this is not my atta, Self". Having thus seen this (pathavi element) fundamentally and truly, with right understanding, one gets disgusted with (the pathavi element) and one's mind becomes free of attachment to the pathavi element.

350. Bhikkhu, what is the āpo element, the element of fluidity and cohesion? There is apō element in oneself, just as there is external āpo element.

And what, bhikkhu, is the āpo element in oneself? What is in oneself, pertains to oneself, and is fluid or has the property of fluidity and is clung to (by craving and wrong view) is āpo element in oneself. And what is it? It is bile, phlegm, pus, blood, sweat, fat, tears, serum, saliva, mucus, synovial fluid, urine and whatever else is in oneself, pertains to oneself, and is fluid or has the property of fluidity and is clung to. Bhikkhu! These are called the āpo element in oneself.

The āpo element in oneself and the external āpo element are both merely the element of āpo. That (āpo element) should be seen fundamentally and truly, with right understanding, thus: "This is not mine; this is not 'I'; this is not my atta, self." Having thus seen this (āpo element) fundamentally and truly, with right understanding, one gets disgusted with the āpo element and one's mind becomes free of attachment to the āpo element.

351. Bhikkhu, what is the tejo element, the element of heat and cold? There is tejo element in oneself, just as there is external tejo element.

And what, bhikkhu, is the tejo element in oneself? what is in oneself? pertains to oneself, and is hot or cold or has the property of heat and cold, and is clung to (by craving and wrong view) is tejo element in oneself. And What is it? It is the element of heat and cold that generates warmth, that causes decay, that burns up, that digests whatever is eaten, drunk, chewed or tasted, as well as whatever else is in oneself, pertains to oneself, and is hot or cold or has the property of heat and cold and is clung to. Bhikkhu! This is called the tejo element in oneself.

The tejo element in oneself and the external tejo element are both merely the element of tejo. That (tejo element) should be seen fundamentally and truly, with right understanding, thus: "This is not mine; this is not 'I'; this is not my atta, Self" Having thus seen this (tejo element) fundamentally and truly, with right understanding, one gets disgusted with the tejo element and one's mind becomes free of attachment to the tejo element.

352. Bhikkhu, what is the vāyo element, the element of motion? There is vāyo element in oneself, just as there is external vāyo element.

And what, bhikkhu, is the vāyo element in oneself? What is in oneself, pertains to oneself, and is air or has the property of air, and is clung to (by craving and wrong view) is vāyo element in oneself. And what is it? It is air (lit., winds) moving upwards (in the body), air moving downwards (in the body), air in the abdomen, air in the intestines, air moving through all organs of the body, air breathed in, air breathed out, and whatever else is in oneself, pertain's to oneself, and is air or has the property of air, and is clung to. Bhikkhu! This is called the vāyo element in oneself.

The vāyo element in oneself and the external vāyo element are both merely the element of vāyo, That (vāyo element) should be seen fundamentally and truly, with right understanding, thus: "This is not mine; this is not 'I'; this is not my atta, Self". Having thus seen this (vāyo element) fundamentally and truly with right understanding. one gets

disgusted with the vāyo element and one's mind becomes free of attachment to the vāyo element.

353. Bhikkhu, what is the ākāsa element, the element of space? The ākāsa element can be in oneself and can be external. And what, bhikkhu, is the ākāsa element in oneself? What is in oneself, pertains to oneself, and is space or has the property of space and is clung to, namely, the aural opening, the nasal opening, the oral opening, that (opening) which takes in what is eaten, drunk, chewed or savoured, that (cavity) which retains what is eaten, drunk, chewed or savoured, that (opening) through which what is eaten, drunk, chewed or savoured leaves downwards, as well as whatever else is in oneself, pertains to oneself, and is whatever else is in oneself, pertains to oneself, and is space or has the property of space, or has the property of voidness or is hollowness, or has the property of hollowness, or is apart from flesh or blood and is in the body as an object of clinging bhikkhu, is called the ākāsa element in oneself.

Indeed, the ākāsa element in oneself and the external ākāsa element are both merely the elements of ākāsa.

That (ākāsa element) should be seen fundamentally and truly, with right understanding, thus: "This is not mine; this is not 'I'; this is not my atta, Self" Having thus seen this (ākāsa element) fundamentally and truly, with right understanding, one gets disgusted with the ākāsa element and one's mind becomes free of attachment to the ākāsa element.

354. Apart from these, there only remains consciousness that is perfectly pure and bright. What does this consciousness cognize? It cognizes pleasantness; it cognizes unpleasantness; it cognizes what is neither pleasant or unpleasant. Bhikkhu, pleasant sensation arises dependent on contact that is the cause of pleasant sensation. When experiencing pleasant sensation, one knows that when contact which is the cause of pleasant sensation ceases, pleasant sensation which is appropriate to that contact and which has arisen dependent on that contact also ceases and becomes extinct.

355. Bhikkhu, unpleasant sensation arises dependent on contact that is the cause of unpleasant sensation. When experi-

encing unpleasant sensation, one knows that unpleasant sensation is experienced. One knows that when contact which is the cause of unpleasant sensation ceases, unpleasant sensation which is appropriate to that contact and which has arisen dependent on that contact also ceases and becomes extinct.

356. Bhikkhu, sensation which is neither pleasant nor unpleasant arises on contact that is the cause of sensation which is neither pleasant nor unpleasant. When experiencing sensation which is neither pleasant nor unpleasant, one knows that the sensation which is neither pleasant nor unpleasant is experienced. One knows that when contact, which is the cause of neither pleasant nor unpleasant sensation which is appropriate to that contact and which has arisen dependent on that contact also ceases and becomes extinct.

357. For example, bhikkhu, when two pieces of firewood are brought together and rubbed against each other, heat is generated and fire is produced. When these two pieces of firewood are set apart in different places, the heat that is caused by the friction of the two pieces of firewood ceases and become extinct. Similarly, bhikkhu, pleasant sensation arises dependent on contact that is the cause of pleasant sensation. When experiencing pleasant sensation, one knows that pleasant sensation is experienced. One knows that when contact which is the cause of pleasant sensation ceases, pleasant sensation which is appropriate to that contact and which has arisen dependent on that contact also ceases and becomes extinct.

358. Bhikkhu, unpleasant sensation arises dependent on contact that is the cause of unpleasant sensation. When experiencing unpleasant sensation, one knows that unpleasant sensation is experienced. One knows that when contact which is the cause of unpleasant sensation ceases, unpleasant sensation which is appropriate to that contact and which has arisen dependent on that contact also ceases and becomes extinct.

359. Bhikkhu, sensation which is neither pleasant nor unpleasant arises dependent on contact that is the cause of

sensation which is neither pleasant nor unpleasant. When experiencing sensation which is neither pleasant nor unpleasant, one knows that the sensation which is neither pleasant nor unpleasant is experienced. One knows that when contact which is the cause of neither pleasant nor unpleasant sensation ceases, the neither pleasant nor unpleasant sensation which is appropriate to that contact and which has arisen dependent on that contact also ceases and becomes extinct.

360. Apart from these, there only remains equanimity⁵ that is perfectly pure and bright and is also malleable, ready for application and resplendent. Suppose, bhikkhu, a skilled goldsmith or his apprentice were to make a furnace. When the furnace has been made, he might kindle a fire at the mouth of the furnace. Having done so, he might take the gold with a pair of tongs and put it into crucible. At times, he might blow (the flame) on to that gold; at times, he might sprinkle water on it; at times, he might examine it. When that gold has been well purified, perfectly purified removed of impurities, and is free from dross, it also becomes malleable, ready for application and resplendent. It may then be made into whatever kind of ornament, whether a ribbon, an earring, a necklace, a gold-garland or any other kind of ornament that he might wish to make. In the same way, bhikkhu, there only remains equanimity which is of the same nature as this gold-equanimity that is perfectly pure and bright, and is also malleable, ready for application and resplendent[†].

361. That person knows thus: “If I were to direct this equanimity, which is perfectly pure and bright, towards the jhāna of Infinity of Space (ākāsā-nañcāyatana jhāna) so as to achieve it and if I were to cultivate a mind appropriate to that jhāna, this equanimity of mine being dependent on and attached to that jhāna would last for a long time.

“If I were to direct this equanimity, which is perfectly pure and bright, towards the jhāna of infinity of Consciousness (viññāṇañcāyatana jhāna) so as to achieve it and if I were to

5. Equanimity of the fourth jhāna is meant here.(the Commentary)

cultivate a mind appropriate to that jhāna, this equanimity of mine being dependent on and attached to that jhāna would last for a long time.

“If I were to direct this equanimity which is perfectly pure and bright, towards the jhāna of Nothingness (ākiñcaññāyatana jhāna) so as to achieve it and if I were to cultivate a mind appropriate to that jhāna, this equanimity of mine being dependent on and attached to that jhāna would last for a long time.

“If I were to direct this equanimity, which is perfectly pure and bright, towards the jhāna of Neither Consciousness Nor Non-Consciousness (nevasaññānā-saññāyatana jhāna) so as to achieve it and if I were to cultivate a mind appropriate to that jhāna, this equanimity of mine being dependent on and attached to that jhāna would last for a long time.⁶

362. That person knows thus: “If I were to direct this equanimity, which is perfectly pure and bright, towards the jhāna of Infinity of Space and even if I were to cultivate a mind appropriate to that jhāna, yet this jhāna is conditioned. If I were to direct this equanimity, which is perfectly pure bright, towards the jhāna of Infinity of Consciousness and even if I were to cultivate a mind appropriate to that jhāna, yet this jhāna is conditioned. If I were to direct this equanimity, which is perfectly pure and bright, towards the jhāna of Nothingness and even if I were to cultivate a mind appropriate to that jhāna, yet this jhāna is conditioned. If I were to direct this equanimity, which is perfectly pure and bright, towards the jhāna of Nothingness and even if I were to cultivate a mind appropriate to that jhāna, yet this jhāna is conditioned. If I were to direct this equanimity, which is perfectly pure and bright, towards the jhāna of Neither Consciousness Nor Non-Consciousness and

6. Those who achieve these arūpa jhānas will be reborn in the arūpa brāhmā realms where life-span is immensely long. Despite the immense longevity of life in those realms, existence therein is impermanent and conditioned. Those brahmās who pass away without attainment of any maaga may be reborn either in the deva realms or in the realm of human beings. After passing away in those realms, there is the possibility of their being reborn in the abodes of woe. Therefore the Buddha taught Pukkusāti that these arūpa jhānas are conditioned, lest he remained attached to them.

even if I were to cultivate a mind appropriate to that jhāna, yet this jhāna is conditioned”.

That person does not strive or act either for the development or for the decline of those jhānas. One who does not strive or act either for the development or for the decline of those jhānas, does not cling to anything in the world. If there is no clinging, there is no attachment. One who is free from attachment, will realize parinibbāna in this very life. He knows: “Rebirth is ended; the Noble Practice of Purity has been accomplished; what needed to be done (for the attainment of Magga Insight) has been done; nothing else remains to be done (for such attainment)”.

363. When that person experience a pleasant sensation, he knows that that sensation is impermanent; he knows that it should not be clung to; he knows that it should not be delighted in. When experiencing an unpleasant sensation, he knows that that sensation is impermanent; he knows that it should not be clung to; he knows that it should not be delighted in. When experiencing a sensation which is neither pleasant nor unpleasant, he knows that that sensation is impermanent; he knows that it should not be clung to; he knows that it should not be delighted in.

364. When that person experiences a pleasant sensation, he experiences that sensation without association with any defilement (such as attachment). When experiencing an unpleasant sensation, he experiences that sensation without association with any defilement (such as anger). When experiencing a sensation which is neither pleasant nor unpleasant, he experiences that sensation without association with any defilement (such as ignorance of the truth). When that person experiences a sensation (at one of the five sense-doors) pertaining only to the body, he knows that he is experiencing a sensation (at the mind-door) pertaining only to life, he knows that he is experiencing a sensation pertaining only to life. He knows that on death and dissolution of the body and after the dissolution of the mental aggregates, all sensations experienced in this body, none of which are to be cherished, will become extinguished.

365. For example, bhikkhu, depending on oil and wick, the oil lamp burns. On the exhaustion of oil and wick and on there being no replenishment and no more cause to burn, the lamp is extinguished. In the same way, bhikkhu, when experiencing a sensation pertaining only to the body, he knows that he is experiencing a sensation pertaining only to life, he knows that he is experiencing a sensation pertaining only to life. He knows that on death and dissolution of the body and after the dissolution of the mental aggregates, all sensations experienced in this body, none of which are to be cherished, will become extinguished. Therefore the bhikkhu who is endowed with such knowledge is established on the supreme foundation which is arahatta fruition knowledge. Bhikkhu, this knowledge which arises on the cessation of all dukkha is indeed the supreme ariyan knowledge.

366. The Arahatta Fruition Knowledge of the arahat is established in the Ultimate Truth of Nibbāna and is not subject to dissolution. Bhikkhu, the dhamma that is subject to dissolution is false. The dhamma that is not subject to dissolution is Nibbāna and is true. Therefore the bhikkhu who is endowed with such truth is established on the supreme foundation which is the Truth. Bhikkhu, this Nibbāna which is not subject to dissolution is indeed the supreme Ariyan Truth.

367. Indeed, in the past before he had attained any magga, there was in him well established substrata of existence⁷ which were clung to with craving. He has now relinquished those substrata of existence, has cut them off at the roots, has made them like the stump of a palm tree and has rendered them incapable of coming into existence, so that they are unable to arise in the future. Therefore, the bhikkhu who is thus endowed is established on the supreme foundation which

7. Substrata of existence upadhi: where suffering exists, or that which tends to cause suffering. It consists of four kinds.

- (1) Khandhā upadhi, the five aggregates where the suffering of old age, sickness, etc., exist,
- (2) Kāma upadhi, the five sense-pleasures where all kinds of suffering arise.
- (3) Abhisamkhāra upadhi, meritorious and demeritorious kamma actions which tend to cause suffering.
- (4) Kilesā upadhi, the defilements which tend to cause suffering.

is the Renunciation (of the substrata of existence). Bhikkhu, this relinquishment of all substrata of existence is indeed the supreme Ariyan Renunciation.

368. Indeed, in the past before he had attained any magga, there was in him covetousness (*abhiṭṭhā*), desire (*chanda*) and intense attachment (*sārāga*). He has relinquished them, has cut them off at the roots, has made them like the stump of a palm tree and I has rendered them incapable of coming into existence, so that they are unable to arise in the future.

Indeed, in the past before he had attained any magga, there was in him enmity (*āghāta*), ill will (*byāpāda*) and intense hatred (*sampadosa*). He has relinquished them, has cut them off at the roots, has made them like the stump of a palm tree and has rendered them incapable of coming into existence, so that they are unable to arise in the future.

Indded, in the past before he had attained any magga, there was in him ignorance (*avijjā*) and bewilderment (*moha*). He has relinquished them, has cut them off at the roots, has made them like the stump of a palm tree and has rendered them incapable of coming into existence, so that they are unable to arise in the future. Therefore the bhikkhu who is thus endowed is established on the supreme foundation of calm (through extinction of defilements). Bhikkhu, this calming of attachment, hatred and bewilderment is indeed the supreme Ariyan Calm. With reference to this, it has been said, “One should not neglect vipassanā insight; one should safeguard the Truth; one should cultivate renunciation (of the substrata of existence); and one should practise to achieve calm (through extinction of defilements)”.

369. It has been said, “For one who is set on these four firm foundations, there is no outflow of defilement such as conceit. If there is no outflow of defilements such as conceit. One is said to be a tranquil Arahāt”, With reference to what, has this been said? Bhikkhu, ‘I am’ is a wrong conception. ‘This is I’ is a wrong conception. ‘I will exist in the future’ is a wrong conception. ‘I will not exist in the future’ is a wrong conception. ‘I will have corporeality in the future’ is a wrong conception. ‘I will have no corporeality in the future’ is a

wrong conception. 'I will have consciousness in the future' is a wrong conception. 'I will have no consciousness in the future' is a wrong conception. 'I will have neither consciousness nor non consciousness in the future' is a wrong conception. Bhikkhu, wrong view is a disease, is an abscess, is a thorny spike.

Bhikkhu, one who has passed beyond all these wrong conceptions is said to be the tranquil arahat. Bhikkhu, for a tranquil arahat, there is no more rebirth, no more ageing, no more death, no more dissolution, no more attachment. Indeed, bhikkhu, in him there is no more cause for rebirth. For one who is not subject to rebirth, how can there be ageing? For one who is not subject to ageing, how can there be death? For one who is not subject to death, how can there be dissolution? For one who is not subject to dissolution(i.e., an arahat), what is there to be attached to? With reference to this, it has been said, "For one who is set on these four firm foundations, there is no outflow of defilements such as conceit. If there is no outflow of defilements such as conceit, one is said to be an arahat, the Calmed One." Bhikkhu, bear in mind this analysis of six elements which I have taught you in brief.

370. Then, the Venerable Pukkusāti reflected thus: 'It is the Teacher who has come to me; it is the Sugata who has come to me; it is the perfectly Self-Enlightened One who had come to me'. He then rose from his seat, rearranged his robe so as to cover his left shoulder, placed his head at the Bhagavā's feet and said these words to the Bhagavā. "Venerable Sir, I have committed a misdeed, being foolish, bewildered and unwise. I have thought it proper to address the Bhagavā as 'friend'. Venerable Sir, may the Bhagavā accept this admission of my guilt so that I may restrain myself in the future". Bhikkhu, indeed you have committed a misdeed, being foolish, bewildered and unwise. You have thought it proper to address me as 'friend'. But now, since you have realized your own guilt and admitted it to make amends, we accept your admission. Bhikkhu, realizing one's guilt, making amends and abstaining from such misdeed in the future means enhancement in my teaching.

“Venerable Sir, may I in presence of the Bhagavā receive full admission into the Order? “Bhikkhu, have you got an alms-bow, and robes as yet”. “Bhikkhu the Tathāgatas do not give full admission into the Order to now who does not have an alms-bowl and robes”. When this has been said, the Venerable Pukkusāti, pleased and delighted with what the Bhagavā said, rose from his seat, made obeisance to the Bhagavā and, keeping him on his right, departed in search of an alms-bowl and robes.

Then the Venerable Pukkusāti who has gone in search of alms-bowl and robes was killed by a frenzied cow. Several bhikkhus then approached the Bhagavā and, having made obeisance to him, sat in a suitable place. Having seated, those bhikkhus addressed the Bhagavā thus: “Venerable Sir, that worthy man by the name of Pukkusāti who has been given a brief discourse by the Bhagavā is now dead. What is his destination? What is his present existence?

Bhikkhus, Pukkusāti, the worthy man, was wise. He had attained the Anāgāmi fruition which is conducive to the attainment of Arahatta Magga. He caused me no trouble for (his) attainment of Arahatta Magga. Bhikkhu, Pukkusāti, the worthy man, through the total destruction of the five fetters that lead to (rebirth in) the lower planes (of sensual existence), has spontaneous birth(in a Suddhavāsa Brahmā realm) and not being liable to return from that realm, he will realize parinibbāna there.

Delighted, those bhikkhus rejoiced in what the Bhagavā had said.

End of the Dhātuviḅhaṅga Sutta.
the tenth in this Vagga

11. SACCA VIBHAṄGA SUTTA

Discourse on the Analysis of the Ariya Truths

371. Thus have I heard:

Once the Bhagavā was staying at the deer park named Isipatana in Baranasi. While staying thus, the Bhagavā addressed the bhikkhus as “Bhikkhus” and they respectfully responded “Venerable Sir”. The Bhagavā then said:

Bhikkhus, the Tathagata, who is worthy of special veneration, who truly comprehends all Dhammas, by his own intellect and insight, while at the deer park called Isipatana in Baranasi, expounded the incomparable Wheel of Dhamma (Dhammacakkapavattana), that no bhikkhu, no brahmana, no deva, no Mara, no Brahma, no one in this world could have taught, thereby proclaiming and teaching the Four Ariya Truths, letting them be known discriminatively, bearing them well in mind, revealing them, commenting on them and expanding them. What are the Four? Proclaiming and teaching the Ariya Truth of Suffering (Dukkha Ariya Sacca), letting it be known discriminatively, bearing them well in mind, revealing them, commenting on them expanding them; proclaiming and teaching the Ariya Truth of the cause of Suffering (Samudaya Ariya Sacca), letting it be known discriminatively, bearing them well in mind, revealing them, commenting on them expanding them; proclaiming and teaching the Ariya Truth of the Cessation of Suffering (Nirodha sacca), letting it be known discriminatively, bearing them well in mind, revealing them, commenting on them and expanding them; and proclaiming and teaching the Ariya Truth of the Path leading to the Cessation of Suffering (Magga Sacca), letting it be known discriminatively, bearing them well in mind, revealing them, commenting on them and expanding them. Bhikkhus, the Tathagata, who is worthy of special veneration, who truly comprehends all Dhammas by his

own intellect and insight, while at the deer park called Isipatana in Bārānaśī, has expounded the incomparable wheel of Dhamma, that no bhikkhu, no brahmin, no deva, no Māra, no Brahmā, no one in this world could have taught, thereby proclaiming and teaching the Four Ariya Truths, letting them be known discriminatively, bearing them well in mind, revealing them, commenting on them and expanding them.

Bhikkhus, associate with Sāriputta and Moggallāna. Bhikkhus, attend on Sāriputta and Moggallāna. Sāriputta and Moggallāna are learned bhikkhus and are accustomed to support their companions in the Practice of the Dhamma. For example, bhikkhus, Sāriputta is like the mother who gives birth. Moggallāna is like the one who feeds and rears the child. Bhikkhus, Sāriputta is used to train people to realize Sotāpatti fruition, while Moggallāna is used to train people to realize fruition of the higher stages. Bhikkhus, Sāriputta is capable of proclaiming and teaching in full the Four Ariya Truths, of letting them be known discriminatively, bearing them well in mind, revealing them, commenting on them and expanding them. The Bhagavā said thus. The Bhagavā who is accustomed to excellent speech said these words, rose from his seat and went into the monastery.

372. Venerable Sāriputta, not long after the Bhagavā had left, addressed the bhikkhus “Friend bhikkhus” and they respectfully responded “Venerable Sāriputta”. The Venerable Sāriputta then said the these words:

Friend Bhikkhus, the Bhagavā who is worthy of special veneration, who truly comprehends all Dhammas by his own intellect and insight, while at the deer park called Isipatana in Baranasi, expounded the incomparable Wheel of Dhamma that no bhikkhu, no brahmin, no deva, no Māra, no Brahma, no one in this world could have taught, thereby proclaiming and teaching the Four Ariya Truths, letting them be known discriminatively, bearing them well in mind, revealing them, commenting on them and expounding them.

What are the Four? Proclaiming and teaching the Ariya Truth of Suffering, letting it be known discriminatively, bearing

them well in mind, revealing them, commenting on them and expanding them; proclaiming and teaching the Ariya truth of the Cause of Suffering, letting it be known discriminatively, bearing them well in mind, revealing them, commenting on them and expanding them; proclaiming and teaching the Ariya Truth of the Cessation of Suffering, letting it be known discriminatively, bearing them well in mind, revealing them, commenting on them and expanding them; and proclaiming and teaching the Ariya Truth of the Path leading to the Cessation of Suffering, letting it be known discriminatively, bearing them well in mind, revealing them, commenting on them and expanding them.

373. Friends, what is the Ariya Truth of Suffering? Birth (Jāti) (i.e. repeated rebirth) is suffering, ageing (jarā) is suffering, death (maraṇa) is suffering. Grief, lamentation, physical pain and mental distress, despair are suffering. Not getting what is desired is suffering. In short, the five aggregates of clinging are suffering

Friends, what is birth? The coming into existence (namarupa), the complete origination, the conception, the arising up in new form, the appearance of the aggregates, the acquisition of the sense bases of various beings in various categories. friends, this is called birth.

Friends, what is ageing? The process of ageing, the decrepitude, the decay and loss of teeth, the greying of hair, the wrinkling of the skin, the failing of the life force, the wearing out of the sense faculties of various beings in various categories, friends, this is called ageing.

Friends, what is death? The falling away from existence, the passing away from existence, the dissolution, the disappearance, the end of life, the passing away due to completion of the life span, the breaking up of the aggregates, the discarding of the body, the destruction of the life faculty of various beings in various categories. friends, this is called death.

Friends, what is grief (soka)? Friends, grievous anxiety, the sorrowful and anxious state of mind, the sorrowfulness and

anxiety, the inward grief, the inward wretchedness of one who is beset by some ruinous loss or other, who encounters some painful misfortune or other. friends, this is called grief.

Friends, what is lamentation (*parideva*)? The weeping and lamenting, the act of weeping and lamenting, the condition of weeping and lamenting by one who is beset by some ruinous loss or other, who encounters some painful misfortune or other. friends, this is called lamentation.

Friends, what is physical pain (*dukkha*)? The bodily pain and bodily unpleasantness, the painful and unpleasant feeling produced by contact of the body. friends, this is called physical pain.

Friends, what is mental distress (*domanasa*)? The mental pain and mental unpleasantness, the painful and unpleasant feeling produced by contact of the mind. friends, this is called mental distress.

Friends, what is despair (*upāyāsa*)? The sorrowful trouble and tribulation, the troubled state, the state of despair of one who is beset by some ruinous loss or other, who encounters some painful misfortune or other. friends, this is called despair.

Friends, what is the *dukkha* of the craving for what one cannot get? In beings subject to birth, the wish arises: ‘Oh, that we were not subject to birth! Oh, that (new) birth would not happen to us’! But it is not possible to get such a wish. This is the *dukkha* of the craving for what one cannot get. Friends, in beings subject to ageing the wish arises ...p... ‘Oh that we were not subject to ageing! Oh that ageing would not happen to us’. But it is not possible to get such a wish. This also is the *dukkha* of the craving for what one cannot get. Friends, in beings subject to illness, the wish arises! “Oh that were not subject to illness” ‘Oh that illness would not happen to us’ But it is not possible to get such a wish. This also is the *dukkha* of craving for what one cannot get. Friends, in beings subject to death the wish arises: ‘Oh that we were not subject to death! Oh that death would not happen to us’. But it is not possible to get such a wish. This also is the *dukkha* of the craving for

what one cannot get. Friends, in beings subject to grief, lamentation, physical pain, mental distress and despair the wish arises: 'Oh that we were not subject to grief, lamentation, physical pain, mental distress and despair. Oh that grief, lamentation, physical pain, mental distress and despair would not happen to us'. But it is not possible to get such a wish. This also is the dukkha of craving for what one cannot get.

Friends, what is (meant by) In short the five aggregates which are the objects of clinging, are dukkha? They are the Aggregate of Corporeality, the Aggregate of Sensation, the Aggregate of Perception, the Aggregate of Volitional Activities, and the Aggregate of Consciousness, are the objects of Clinging. These, friends are what is meant by 'in short, the Five Aggregates which are the objects of Clinging, are dukkha.

374. Friends, what is the Ariya Truth of the origin of dukkha? The origin of dukkha is the craving (taṇhā) which gives rise to fresh rebirth and accompanied by pleasure and attachment; friends, great delight in this or that existence, namely, craving for pleasures of the senses (kāmataṇhā), craving for (better) existence (bhava taṇha) and craving for non-existence (vibhava taṇhā). Friends, this is called the Ariya Truth of the Origin of Dukkha.

Friends, what is the Ariya truth of the Cessation of Dukkha? It is the complete extinction and cessation of this very craving, its abandoning and discarding, the liberation and detachment from it. (this is in fact the realization of Nibbāna). Friends, this is called the Ariya Truth of the Cessation of Dukkha.

375. Friends, what is the Ariya Truth of the Path leading to the Cessation of Dukkha. It is the Ariya Path of Eight Constituents. Right View (Sammāditthi), Right Thinking (Sammāsaṅkappa), Right Speech (Sammāvāsā), Right Action (Sammākāmmanta), Right Livelihood (Sammāājīva), Right Effort (Sammāvāyama), Right Mindfulness (Sammāsati), Right Concentration (Sammāsamādhi).

Friends, what is Right View? Insight knowledge of dukkha, insight knowledge of the origin of dukkha, insight knowledge of the cessation of dukkha, insight knowledge of the path leading to the cessation of dukkha (i.e. the Path leading to Nibbāna). Friends, this is said to be Right View.

Friends, what is Right Thinking? Thoughts directed to liberation from sensuality, thoughts free from ill will (i.e. thoughts of loving kindness) and thoughts free from cruelty (i.e. thoughts of compassion). Friends, this is called Right Thinking.

Friends, what is Right speech? Abstaining from falsehood, from backbiting, from coarse speech, from vain and unbeneficial talk. Friends, this is called Right Speech.

Friends, what is Right Action? Abstraing from Killing, from taking what is not given, from wrongful indulgence in sexual misconduct, Friends, this is called right Action.

Friends, what is right Livelihood? Friends, the ariya disciple following my Teaching completely abstains from a wrong way of livelihood and makes his living by a right means of livelihood. Friends, this is called Right Livelihood.

Friends, what is Right Effort?

Friends, the bhikkhu following my teaching generates will, makes effort and rouses energy, applies his mind and strives most ardently to prevent the arising of evil demeritorious states of mind that have not yet arisen. He generates will, makes effort and rouses energy, applies his mind and strives most ardently to abandon evil demeritorious states of mind that have arisen. He generates will, makes effort, rouses energy, applies his mind and strives most ardently to attain meritorious states of mind that have not yet arisen. He generates will, makes effort, rouses energy, applies his mind and strives most ardently to maintain the meritorious states of mind that have arisen, to prevent their lapsing, to increase them, to cause them to grow, to make them develop in full. (samatha, vipassana meditation). Friends, this is called Right Effort.

Friends, what is Right Mindfulness? Friends, the bhikkhu (i.e. the disciple) following my Teaching keeps his mind steadfastly on the body (kāya) with diligence, comprehension mindfulness (and perceives its impermanent, insecure, soulless and repulsive nature), thus keeping away covetousness and mental distress (which will appear if he is not mindful of the five khandhās).

The bhikkhu keeps his mind steadfastly on sensation (vedanā) ...p... The bhikkhu keeps his mind steadfastly on the mind (citta) Venerable Sāriputta delivered this discourse. The bhikkhus rejoiced at and what the venerable Sāriputta had said. The bhikkhu keeps his mind steadfastly on the Dhamma, with diligence, comprehension and mindfulness (and perceives their impermanent, insecure and soulless nature), thus keeping away covetousness and distress (which will appear if he is not mindful of the five aggregates). Friends, this is called Right Mindfulness.

Friends, what is right Concentration? The bhikkhu who follows my Teaching, being detached from sensual pleasures and demeritorious factors, achieves and remains in the first jhāna, which has vitakka (initial application of the mind), vicāra (sustained application of the mind), pīti (delightful satisfaction) and sukha (bliss), born of detachment from the hindrances (nivarana).

Having got rid of vitakka and vicāra, the bhikkhu achieves and remains in the second jhana, with internal tranquility, with enhancement of one pointedness of concentration, devoid of vitakka and vicara, but with piti and sukha, born of concentration ...p... he achieves and remains in the third jhāna ...p... achieves and remains in the fourth jhāna. Friends, this is called Right Concentration.

Friends, this is called the ariya truth of the Path leading to the cessation of dukkha.

Friends, the Tathāgatha, who is worthy of special veneration, who truly comprehends all Dhammas by his own intellect and insight, while at the deer park called Isipatana in Barānasī expounded the incomparable Wheel of the Dhamma (Dhammacakkapavattana), that no bhikkhu, no brāhmaṇa, no deva, no Māra, no Brahmā, no one in this world could have taught, thereby proclaiming and teaching the four Ariya Truths, letting them be known discriminatively, bearing them well in mind, revealing them, commenting and expanding on them. (Said Venerable Sāriputta).

Venerable Sāriputta delivered this discourse. The bhikkhus rejoiced at and what the Venerable Sāriputta had said.

End of Sacca Vibhaṅga Sutta,
the eleventh in this Vagga.

12. DAKKHINĀVIBHAṄGA SUTTA

Discourse on the Analysis of Kinds of Offerings

376. Thus have I heard:

Once the Bhagavā was residing at the Nigrodhā-rāma monastery in Kapilavatthu in the country of the Sakyans, On that occasion, Mahā Pajāpati Gotamī, bring a new pair of robes with her, approached the Bhagavā, made obeisance to him, and sat in a suitable place. Having seated, she addressed the Bhagavā thus: “Venerable Sir, I have spun (the thread) and have woven by myself this pair of new robes, intending it for the Bhagavā. Venerable Sir, may the Bhagavā, out of compassion, accept this pair of new robes of mine”. When so requested, the Bhagavā said to Mahā Pajāpati Gotamī thus: “Thus: “Gotamī, offer it to the Order of bhikkhus. By offering it to the Order, you would have venerated me as well as the Order”.

For the second time Mahā Pajāpati Gotamī addressed the Bhagavā thus: “Venerable Sir, I have spun (the thread) and have woven by myself this pair of new robes, intending it for the Bhagavā. Venerable Sir, may the Bhagavā, out of compassion, accept this pair of new robes of mine”. For the second time the Bhagavā also said to Mahā Pajāpati Gotamī thus: “Gotamī, offer it the Order. By offering it the Order,” you would have venerated me as well as the Order”. For the third time Mahā pajāpati Gotamī addressed the Bhagavā thus: “Venerable Sir, I have spun (the thread) and have woven by myself this pair of new robes, intending it for the Bhagavā. Venerable Sir, may the Bhagavā, out of compassion, accept this pair of new robes of mine”, For the third time the Bhagavā also said to Mahā Pajāpato Gotamī thus: “Gotamī, offer it to the Order, By offering it to the Order, you would have venerated me as well as the Order”.

377. Upon this, the Venerable Ānanda addressed the Bhagavā thus: “Venerable Sir, may the Bhagavā accept Mahā Pajāpati Gotamī’s new pair of robes. Venerable Sir, Mahā Pajāpati Gotamī has done much for the Bhagavā; she has been your foster mother, she brought you up, she fed you and gave you her milk. She suckled you after your mother passed away. Venerable Sir, the Bhagavā has also done much for Mahā Pajāpati Gotamī. Venerable Sir, on account of the Bhagavā, Mahā Pajāpati Gotamī has taken refuge in the Buddha, has taken refuge in the Dhamma and has taken refuge in the Saṃgha. Venerable Sir, on account of the Bhagavā, Mahā Pajāpati Gotamī has abstained from killing, has abstained from taking what is not given, has abstained from sexual misconduct, has abstained from telling lies, has abstained from taking intoxicants. Venerable Sir, on account of the Bhagavā, Mahā Pajāpati Gotamī has unshakeable perfect faith in the Buddha, has unshakeable perfect faith in the Dhamma, has unshakeable perfect faith in the Saṃgha, and is endowed with Sīla (moral virtues) cherished by the ariyas. Venerable Sir, on account of the Bhagavā, Mahā Pajāpati Gotamī has no doubts regarding dukkha, no doubts regarding the origin of dukkha, no doubts regarding the cessation of dukkha, no doubts regarding the path leading to the cessation of dukkha. Venerable Sir, the Bhagavā has also done much for Mahā Pajāpati Gotamī.

378. Ānanda, what you have said is true. Ānanda, the disciple, on account of the teacher, takes refuge in the Buddha, in the Dhamma and in the Saṃgha. Ānanda, I do not teach that it is the best way of showing gratitude for that disciple to pay respect to that teacher, to welcome him, to make obeisance to him with joined palms raised (to the forehead), to offer him such requisites as robes, food, shelter and medicine for use in illness.

Ānanda, the disciple, on account of the teacher abstains from killing, abstains from taking what is not given, abstains from sexual misconduct, abstains from telling lies, abstains from taking intoxicants. Ānanda, I do not teach that it is the best way of showing gratitude for that disciple to pay respect

to that teacher, to welcome him, to make obeisance to him with joined palms raise (to the forehead), to offer him such requisites as robes, food, shelter, and medicine for use in illness.

Ānanda, the disciple, on account of the teacher, has unshakeable perfect faith in the Buddha,...in the Dhamma..... in the Saṃgha, and is endowed with sīla cherished by the ariyas. Ānanda, I do not teach that it is the best way of showing gratitude for that disciple to pay respect to that teacher, to welcome him, to make obeisance to him with joined palms raised (to the forehead), to offer him such requisites as robes, food, shelter and medicine for use in illness.

Ānanda, the disciple, on account of the teacher, has no doubts regarding dukkhas; no doubts regarding the origin of dukkha, no doubts regarding the cessation of dukkha, no doubts regarding the path leading to the cessation of dukkha. Ānanda, I do not teach that it is the best way of showing gratitude for that disciple to pay respect to that teacher, to welcome him, to make obeisance to him with joined palms raised (to the forehead), to offer him such requisites as robes, food, shelter and medicine for use in illness.

379. Ānanda, there are offerings made to fourteen kinds of individual beings. What are the fourteen? An offering made to a Tathāgata who is worthy of special veneration and who is Perfectly Self-Enlightened is the first kind of offering made to an individual. An offering made to a Paccekabuddha¹ is the second kind of offering made to an individual. An offering made to an arahat disciple of the Tathāgata is the third kind of offering made to an individual. An offering made to one who is practising to attain Arahatta Fruition (i.e. one who has attained Arahatta Magga) is the fourth kind of offering made to an individual. An offering made to one who is an Anāgāmi is the fifth kind of offering made to an individual. An offering

1. Paccekabuddha: One who, like the Buddha, is Self-enlightened in the Four Ariya Truths and has uprooted all the kilesas. However, he does not expound this dhamma to others. Paccekabuddhas appear during the absence of the Buddha sāsaṇa or Teaching.

made to one who is practising to attain Anāgāmi fruition (i.e. one who has attained Anāgāmi magga) is the sixth kind of offering made to an individual. An offering made to one who is a Sakadāgāmi is the seventh kind of offering made to an individual. An offering made to one who is practising to attain Sakadāgāmi Fruition (i.e. one who has attained Sakadāgāmi Magga) is the eighth kind of offering made to an individual. An offering made to one who is a Sotāpanna is the ninth kind of offering made to an Individual. An offering made to one who is practising to attain Sotāpatti Fruition (i.e. one who has attained Sotāpatti Magga) is the tenth kind of offering made to an individual. An offering made in a period when the Buddha's Teaching is absent, to one who lives detached from sensual pleasures² is the eleventh kind of offering made to an individual. An offering made to a common worldling who is endowed with morality is the twelfth kind of offering made to an individual. An offering made to a common worldling who is without morality is the thirteenth kind of offering made to an individual. An offering made to an animal is the fourteenth kind of offering made to an individual being.

Ānanda, of these fourteen kind of offering, an offering made to an animal would result in a hundred-fold benefit. An offering made to a common worldling who is without morality would result in a thousandfold benefit. An offering made to a common worldling who is endowed with morality would result in a hundred thousand-fold benefit. An offering made in a period when the Buddha's Teaching is absent to one who lives detached from sensual pleasures would result in benefit multiplied by a thousand crores. An offering made to one who is practising to attain Sotāpatti Fruition would result in benefit which is immeasurable and limitless. There is no need to say how much more would be the benefit that accrues from an offering made to a Sotāpanna. There is no need to say how

2. one who lives... pleasures: This refers to one who believes in the resultant effects of volitional actions and who is detached from sensual pleasures through attainment of supernormal powers.

much more would be the benefit that accrues from an offering made to one who is practising to attain Sakadāgāmi Fruition. There is no need to say how much more would be the benefit that accrues from an offering made to a Sakadāgāmi. There is no need to say how much more would be the benefit that accrues from an offering made to one who is practising to attain Anāgāmi Fruition. There is no need to say how much more would be the benefit that accrues from an offering made to an Anagāmi. There is no need to say how much more would be the benefit that accrues from an offering made to one who is practising to attain Arahatta Fruition. There is no need to say how much more would be the benefit that accrues from an offering made to an arahat. There is no need to say how much more would be the benefit that accrues from an offering made to a Paccekabuddha. There is no need to say how much more would be the benefit that accrues from an offering made to a Tathāgata who is worthy of special veneration and who is Perfectly Self-Enlightened.

380. Ānanda, There are these seven kinds of offering made to the Order. What are the seven? An offering made to the Order, headed by the Buddha containing both bhikkhu and bhikkhunīs is the first kind of offering made to the Order. An offering made to the Order, containing both bhikkhus and bhikkhunīs after the passing away (parinibbāna) of the Tathāgata is the second kind of offering made to the Order. An offering made to the Order consisting of bhikkhus only is the third kind of offering made to the Order. An offering made to the Order consisting of bhikkhunīs only is the fourth kind of offering made to the Order. An offering made to the Order with the request, 'May the Order assign such and such a number of bhikkhus and bhikkhunīs to receive my offering,' is the fifth kind of offering made to the Order. An offering made to the Order with the request, 'May the Order assign such and such a number of bhikkhus to receive my offering' is the sixth kind of offering made to the Order. An offering made to the order with request, 'May the Order such and such a number of bhikkhunīs to receive my offering' is the seventh kind of offering made to the Order.

Ānanda, in the future, there will be those who are samaṇas only in name and who only have a piece of robe round the neck, who are devoid of morality and whose habits are immoral. An offering may be made to such persons, who are devoid of morality, with the intention of making offering to the Order (of bhikkhus endowed with morality). Ānanda, I teach that even in such a case also the benefit which accrues from an offering is immeasurable and limitless. Ānanda, by not means do I teach that the benefit which accrues from an offering made to an individual is greater than that of one made to the Order.

381. Ānanda, there are these four kinds of purity of offering. What are the four? Ānanda, there is the offering in which the donor is pure but the recipient is not. Ānanda, there is the offering in which the recipient of the offering is pure, but the donor is not. Ānanda, there is the offering in which neither the donor nor the recipient is pure. Ānanda, there is the offering in which the donor as well as the recipient is pure.

Ānanda, which is the kind of offering in which the donor is pure but the recipient is not? Ānanda, in this matter, the donor is endowed with morality and has good habits; the recipient is devoid of morality and has immoral habits. Ānanda, such kind of offering is one in which the donor is pure, but the recipient is not.

Ānanda, which is the kind of offering in which the recipient of the offering is pure but the donor is not? Ānanda, in this matter, the donor is devoid of morality and has immoral habits; the recipient is endowed with morality and has good habits. Ānanda, such kind of offering is one in which the recipient of the offering is pure but the donor is not.

Ānanda, which is the kind of offering in which neither the donor nor the recipient is pure? Ānanda, in this matter, the donor as well as the recipient is devoid of morality and has immoral habits. Ānanda, such kind of offering is one in which neither the donor nor the recipient is pure.

Ānanda, which is the kind of offering in which the donor as well as the recipient is pure? Ānanda, in this matter, the donor as well as the recipient is endowed with morality and have good habits. Ānanda, such kind of offering is one in which the donor as well as the recipient is pure. Ānanda, these are the four kinds of purity of offering.

The Bhagavā delivered this discourse. After having said this, the Sugata, the teacher. further said thus:

382. A certain person endowed with morality makes an offering of a lawfully acquired object to a person without morality, with purity of mind and very much believing in the great consequences of kamma-actions. That kind of offering is one which is pure in respect of the one makes the offering.

A certain person without morality makes an offering of an unlawfully acquired object to a person who is endowed with morality, without purity of mind and without believing in the great consequences of kamma-actions. That kind of offering is one which is pure in respect of the recipient of the offering.

A certain person without morality makes an offering of an unlawfully acquired object to a person without morality, without purity of mind and without believing in the great consequences of kamma-actions. I do not teach that that kind of offering results in great benefit.

A certain person endowed with morality makes to offering of a lawfully acquired object to a person also endowed with morality, with purity of mind and very much believing in the great consequences of kamma-actions. I teach that that kind of offering indeed result in great benefit.

A certain person who is free from attachment makes an offering of a lawfully acquired object to a person who is also free from attachment, with purity of mind and very much believing ion the great consequences of kamma-actions. I teach that that kind of offering is indeed the greatest amongs offerings of material requisites.

End of the Dakkhiṇāvibhaṅga Sutta
the twelfth in this Vagga.

End of the Vibhaṅga Vagga, the Fourth.

Namo tassa bhagavato arahato sammāsambuddhassa

(v) SAḶĀYATANA VAGGA

1. Anāthapiṇḍikovāda Sutta
2. Channovāda Sutta
3. Puṇṇovada Sutta
4. Nandakovāda Sutta
5. Cūḷarāhulovāda Sutta
6. Chachakka Sutta
7. Mahāsaḷāyatanika Sutta
8. Nagaravindeyya Sutta
9. Piṇḍpāta Parisuddhi Sutta
10. Indriyabhāvanā Sutta

1. ANĀTHAPIṄḌIKOVĀDA SUTTA

Exhortation to Anāthapiṇḍika

383. Thus have I heard:

Once the Bhagavā was staying at the Jetavana monastery of Anāthapiṇḍika in Sāvatti. At that time, Anāthapiṇḍika the householder was sick, in pain and gravely ill. Then Anāthapiṇḍika the householder sent for an attendant and said to him, “Come, O man go to the Bhagavā and pay homage with your head at his feet, carrying my words. Say to him, ‘Venerable Sir, Anāthapiṇḍika the householder is sick, in pain and gravely ill. He pays homage with his head at the feet of the Bhagavā’. And also go to the Venerable Sāriputta and pay homage with your head at his feet, carrying my words. Say to him, ‘Venerable Sir, Anāthapiṇḍika the householder is sick, in pain and gravely ill. He pays homage with his head at the feet of the Venerable Sāriputta,’ and also says thus: ‘Venerable Sir. May the Venerable Sāriputta, out of compassion, come to the house of Anāthapiṇḍika’.”

“Very well, sir,” replied the attendant to Anāthapiṇḍika the householder, and went to the Bhagavā. Paying homage to the Bhagavā and sitting in a suitable place, that attendant said to the Bhagavā, “Venerable Sir, Anāthapiṇḍika the householder is sick, in pain and gravely ill. He pays homage with his head at the feet of the Bhagavā.” He then went to the Venerable Sāriputta, paid homage to him and sat in a suitable place. Having taken his seat, that attendant said to the Venerable Sāriputta thus: “Venerable Sir, Anāthapiṇḍika the householder is sick, in pain and gravely ill. He pays homage with his head at the feet of the Venerable Sāriputta and also says thus: ‘May the Venerable Sāriputta out of compassion, come to the house of Anāthapiṇḍika the householder’.” The Venerable Sāriputta signified his acceptance by remaining silent.

384. Then, the Venerable Sāriputta rearranged the robes he was wearing and, carrying his alms-bowl and great robe, went to the house of Anāthapiṇḍika the householder accompanied by the Venerable Ānanda; and there he sat down on the prepared seat. Thus seated, the Venerable Sāriputta asked Anāthapiṇḍika the householder thus: “Householder, are you feeling well? Are you feeling better? Is your pain decreasing and not increasing? Does it appear to be decreasing and not increasing?”

“Venerable Sāriputta, I am not feeling well. I am not feeling better. My severe pain is increasing; it is not decreasing. It appears to be increasing and not decreasing.

“Venerable Sāriputta, as if a strong man were striking the top of the head with a sharp iron spike, violent winds are assailing the inside of the top of my head. Venerable Sāriputta, I am not feeling well. I am not feeling better. My severe pain is increasing; it is not decreasing. It appears to be increasing and not decreasing.

“Venerable Sāriputta, as if the head were being bound by a strong man with a strong leather thong, I am experiencing a very severe headache. Venerable Sāriputta, I am not feeling well. I am not feeling better. My severe pain is increasing; it is not decreasing. It appears to be increasing and not decreasing.

“Venerable Sāriputta, as if a skilled butcher or his assistant were cutting through the stomach with a sharp butcher’s knife, violent winds are cutting through my stomach. Venerable Sāriputta, I am not feeling well. I am not feeling better. My severe pain is increasing; it is not decreasing. It appears to be increasing and not decreasing.

“Venerable Sāriputta, as if two strong men, grasping each arm of a very weak man, were grilling the latter on a pit of live coals, my body is burning with intense heat. Venerable Sāriputta, I am not feeling well. I am not feeling better. My severe pain is increasing; it is not decreasing.

385. Householder, for that reason you should practise thus: ‘I will have no attachment for the eye; then, the consciousness which is dependent on the eye will not arise in me.’ Householder, you should practise in this way.

Householder, for that reason you should practise thus: 'I will have no attachment for the ear; then, the consciousness which is dependent on the ear will not arise in me.' Householder, you should practise in this way.

Householder, for that reason you should practise thus: 'I will have no attachment for the nose; then, the consciousness which is dependent on the nose will not arise in me.' Householder, you should practise in this way.

Householder, for that reason you should practise thus: 'I will have no attachment for the tongue; then, the consciousness which is dependent on the tongue will not arise in me.' Householder, you should practise in this way.

Householder, for that reason you should practise thus: 'I will have no attachment for the body; then, the consciousness which is dependent on the body will not arise in me.' Householder, you should practise in this way.

Householder, for that reason you should practise thus: 'I will have no attachment for the mind; then, the consciousness which is dependent on the mind will not arise in me.' Householder, you should practise in this way.(1)

Householder, for that reason you should practise thus: 'I will have no attachment for any visible object; then, the consciousness which is dependent on the visible will not arise in me.' Householder, you should practise in this way.

Householder, for that reason you should practise thus: 'I will have no attachment for sound...p...'I will have no attachment for odour ...p...'I will have no attachment for taste...p...'I will have no attachment for any tangible object...p...'I will have no attachment for any mind-object; then the consciousness which is dependent on the mind-object will not arise in me.' Householder, you should practise in this way.(2)

Householder, for that reason you should practise thus: 'I will have no attachment for the eye-consciousness; then, the consciousness which is dependent on eye-consciousness will not arise in me.' Householder, you should practise in this way.

Householder, for that reason you should practise thus: 'I will have no attachment for ear-consciousness ...p...' I will have no attachment for nose-consciousness ...p...' I will have no attachment for tongue-consciousness...p...' I will have no attachment for body-consciousness...p...' I will have no attachment for mind-consciousness; then the consciousness which is dependent on mind-consciousness, will not arise in me.' Householder, you should practise in this way.(3)

Householder, for that reason you should practise thus: 'I will have no attachment for eye-contact; then the consciousness which is dependent on eye-contact will not arise in me.' Householder, you should practise in this way. Householder, for that reason you should practise thus: 'I will have no attachment for ear-contact...p...' I will have no attachment for nose-contact ...p...' I will have no attachment for tongue-contact...p...' I will have no attachment for body-contact...p...' I will have no attachment for mind-contact; then the consciousness which is dependent on mind-contact will not arise in me.' Householder, you should practise in this way.(4)

Householder, for that reason you should practise thus: 'I will have no attachment for sensation arising out of eye-contact; then the consciousness which is dependent on sensation arising out of eye-contact will not arise in me.' Householder, you should practise in this way.

Householder, for that reason you should practise thus: 'I will have no attachment for sensation arising out of ear-contact ...p...' I will have no attachment for sensation arising out of nose-contact ...p...' I will have no attachment for sensation arising out of tongue-contact...p...' I will have no attachment for sensation arising out of body-contact...p...' I will have no attachment for sensation arising out of mind-contact; the consciousness which is dependent on sensation arising out of mind-contact will not arise in me.' Householder, you should practise in this way.(5)

386. Householder, for that reason you should practise thus: 'I will have no attachment for the element of solidity; then, the consciousness which is dependent on the element of solidity will not arise in me.' Householder, you should practise in this way.

Householder, for that reason you should practise thus: 'I will have no attachment for the element of fluidity and cohesion ...p...'I will have no attachment for the element of heat...p...'I will have no attachment for the element of motion...p...'I will have no attachment for the element of space...p...'I will have no attachment for the element of consciousness; then, the consciousness will not arise in me.' Householder, you should practise in this way.(6)

Householder, for that reason you should practise thus: 'I will have no attachment for corporeality; then the consciousness which is dependent on corporeality will not arise in me.' Householder, you should practise in this way.

Householder, for that reason you should practise thus: 'I will have no attachment for sensation...p...'I will have no attachment for perception ...p...'I will have no attachment for volitional activities ...p...'I will have no attachment for consciousness; then the consciousness which is dependent on consciousness will not arise in me.' Householder, you should practise in this way.(7)

Householder, for that reason you should practise thus: 'I will have no attachment for the jhāna of Infinity of Space; then the consciousness which is on the jhāna of Infinity of Space will not arise in me.' Householder, you should practise in this way.

Householder, for that reason you should practise thus: 'I will have no attachment for the jhāna of Infinity of Consciousness ...p...'I will have no attachment for the jhāna of Nothingness...p...'I will have no attachment for the jhāna of Neither-consciousness Nor-Non-consciousness; then the consciousness which is dependent on the jhāna of Neither-consciousness Nor-Non-consciousness will not arise in me.' Householder, you should practise in this way.(8)

Householder, for that reason you should practise thus: 'I will have no attachment for the present world;¹ then the consciousness which is dependent on the present world will not arise in me.' Householder, you should practise in this way.

Householder, for that reason you should practise thus: 'I will have no attachment for other worlds:² then the consciousness which is dependent on other worlds will not arise in me.' Householder, you should practise in this way.

Householder, for that reason you should practise thus: 'I will have no attachment for what has been seen or heard or touched or known, or attained, or sought and repeatedly sought or has been intently thought of; then the consciousness which is dependent on it will not arise in me.' Householder, you should practise in this way.(9)

387. When this had been said, Anāthapiṇḍika the householder wept, with tears streaming. Then the Venreable Ānanda said to Anāthapiṇḍika the householder: "Householder, are you attached to your possessions? Householder, are you disheartened?" "Venerable Ānanda, I am not attached to my possessions. Nor am I disheartened. I have indeed for a long time attended upon the Bhagavā. I have also attended upon the bhikkhus who are worthy of respect. But I have not heard such words of the dhamma before." "Householder, the laity who wear white clothes cannot understand clearly this word of the dhamma. Householder, this word of the dhamma can only be understood by bhikkhus." Venerable Sāriputta, I beg of you. Let this word of the dhamma be made clear to the laity who wear white clothes. Venerable Sir, there are worthy men whose understanding is not clouded by the dust of defilements. They are wanting in the dhamma for not having heard the dhamma. There are likely to be people who will be able to understand the dhamma."

1. present world: what is taught here in detachment from one's possessions such as abode, food and raiments.

2. other worlds means other than the human world: e.g the deva world where also one should not long for mansion and raiments.

After thus exhorting Anāthapiṇḍika the householder, the Venerable Sāriputta and the Venerable Ānanda rose from their seats and departed. Not long after the departure of the Venerable Sāriputta and the expired. He was reborn in the Tusitā deva realm. Then soon after the middle watch of the night, the deva Anāthapiṇḍika of extremely attractive appearance approached the Bhagavā (at the Jetavana monastery), illuminating the entire Jetavana monastery. He made obeisance to the Bhagavā and stood at a suitable place. Thus standing, the deva Anāthapiṇḍika then addressed the Bhagavā with the following verses:

“This Jetavana monastery is frequented by many bhikkhus. It is where King of the Dhamma, the Bhagavā, resides. (That is why) it gives rise to delightful satisfaction in me. It is through action,³ knowledge, dhamma and virtuous living based on morality that beings are purified; they are not purified through lineage or wealth.⁴

“That is why the wise person, seeking his own advantage, should contemplate the dhamma⁵ with right perception. Contemplating in this way, that person is purified by realizing the Four Ariya Truths.

“A certain bhikkhu reaches the other shore (that is Nibbāna). In this respect he is equal to Sāriputta. But, Sāriputta with his knowledge, morality and calm is the noblest among those bhikkhus who reach the other shore (that is Nibbāna).”

The deva Anāthapiṇḍika spoke these words. The teacher was pleased. Thereupon the deva Anāthapiṇḍika, thinking, ‘The Teacher is pleased with these words of mine,’ made obeisance to the Bhagavā and vanished.

3. **action: kamma:** According to the Commentary, this means volitional activities associated with magga (maggacetanā).

4. What is meant here is that purity is gained by means of the Ariya Path of Eight Constituents. According to the Commentary, Knowledge (vijjā) stands for Right View and Right Thinking. Dhamma stands for Right Effort, Right Mindfulness and Right Concentration. Morality (sīla) stands for Right Speech, Right Action and Right Livelihood.

5. **Dhamma:** Here it means the five *khandha* aggregates.

388. Then, when the night had passed, the Bhagavā addressed the bhikkhus thus. “Bhikkhus, soon after the middle watch of the night a certain deva of extremely attractive appearance approached me, illuminating the entire Jetavana monastery. That deva made obeisance to me and stood at a suitable place. Thus standing, he addressed me with the following verses:

“This Jetavana monastery is frequented by many bhikkhus. It is where King of the Dhamma, the Bhagavā, resides. (That is why) it gives rise to delightful satisfaction in me. It is through action, knowledge, dhamma, and virtuous living based on morality that beings are purified; they are not purified through lineage or wealth.

That is why the wise person, seeking his own advantage and welfare, should contemplate the dhamma with right contemplation. Contemplating in this way, that person is purified by realizing the Four Ariya Truths.

“A certain bhikkhu reaches the other shore (that is Nibbāna). In this respect he is equal to Sāriputta. But Sāriputta with his knowledge, morality and calm is the noblest among those bhikkhus who reach the other shore (that is Nibbāna).”

Bhikkhus, that deva said these words. Then, thinking ‘The Teacher is pleased with these words of mine,’ the deva made obeisance to me and vanished.

When this was said, the Venerable Ānanda addressed the Bhagavā thus: “Venerable Sir, that deva must have been the deva Anāthapiṇḍika. Venerable Sir, Anāthapiṇḍika the householder greatly adored the Venerable Sāriputta.” Well said, Ānanda, well said. Ānanda, what you think is true. Ānanda, that deva is indeed the deva Anāthapiṇḍika.

Thus spoke the Bhagavā. Delighted, the Venerable Ānanda rejoiced at what the Bhagavā had said.

End of the Anāthapiṇḍikovāda Sutta,
the first in this Vagga.

2. CHANNOVĀDA SUTTA

Exhortation to Channa

389. Thus have I heard:

Once the Bhagavā was staying in Rajagaha, at the veluvana monastery where the black squirrels were fed and bred. At that time, Venerable Sariputta, Venerable Maha Cunda and Venerable Channa were staying at Gijjhakuta Hill. At that time Venerable Channa was sick, in distress and gravely ill. Then, Venerable Sāriputta rose from his evening rest and approached Venerable Maha Cunda and said to him: “Friend Maha Cunda, let us go to Revered Channa to enquire after his health. Venerable Maha Cunda replied to Venerable Sāriputta saying. “Very well, friend”.

Venerable Sāriputta and Maha Cunda then approached Venerable Channa, exchanged greetings and amiable conversation with the latter and sat at a suitable place. Thus seated, Venerable Sāriputta asked Venerable Channa: “My Revered Channa, are you feeling well? Are you feeling better? Is your pain decreasing and not increasing? Does it appear to be decreasing and not increasing?”

“Venerable Sāriputta, I am not feeling well, I am not feeling better. My severe pain is increasing; it is not decreasing. It appears to be increasing and not decreasing. Venerable Sāriputta, as if a strong man were striking the top of the head with a sharp iron spike, violent winds are assailing the inside of the top of my head. Venerable Sāriputta, I am not feeling well. I am not feeling better. My severe pain is increasing, it is not decreasing. It appears to be increasing and not decreasing.

Venerable Sāriputta, as if the head were being bound by a strong man with a strong leather thong. I am experiencing a very severe headache. Venerable Sāriputta, I am not feeling well. I am not feeling better. My severe pain is increasing; it is not decreasing. It appears to be increasing and not decreasing.

Venerable Sāriputta, as if a skilled butcher or his assistant were cutting through the stomach with a sharp butcher's knife, violent winds are cutting through the stomach. Venerable Sāriputta, I am not feeling well. I am not feeling better. My severe pain is increasing; it is not decreasing. It appears to be increasing and not decreasing.

Venerable Sāriputta, as if two strong men, grasping each arm of a very weak man, were to grill the latter on a bed of live coals, my body is burning with intense heat.

Venerable Sāriputta, I am not feeling well. I am not feeling better. My severe pain is increasing. It is not decreasing. It appears to be increasing and not decreasing. Friend Sāriputta, I am going to use the knife on myself. I do not want to live any longer. (Said Revered Channa).

390. "Venerable Channa, don't use a knife on yourself. May the Venerable Channa feel better. We wish the Venerable channa to feel better. If the Venerable Channa does not have any suitable food, we will get it for you. If the Venerable Channa does not have any suitable medicine, we will get it for you. If the Venerable Channa does not have any suitable attendants to serve you, I myself will serve you. Please do not use a knife on yourself. May the Venerable Channa feel better. We wish the Venerable Channa to feel better.

Friend Sāriputta, it is not that I have no suitable food, I do have suitable food. Also, it is not that I have no suitable medicines; I do have suitable medicines. It is not that I have no suitable attendants; I do have suitable attendants. Friends, as a matter of fact, I have personally served the Teacher for a long time(as an attendant) in a pleasing manner, not in an unpleasing manner. Friend, the fact that a disciple has served the Teacher in a pleasing manner and not in an unpleasing manner makes him a worthy attendant. Friend Sariputta, bear in mind that Bhikkhu Channa who is going to use the knife on himself will have no more rebirth.

“If Venerable Channa would answer us, we would like to ask the Venerable Channa a few questions”.(Said Venerable Sāriputta and Venerable Maha Cunda). “Friend Sāriputta, you may ask. I shall answer if I can”.

391. Friend Channa, do you consider thus: “The eye, eye-consciousness and the objects cognizable by the eye-consciousness as: ‘this is I, this is my Self (atta)?’” ...p...

Friend Channa, do you consider the tongue, tongue consciousness and objects cognizable by the tongue consciousness as; ‘this is mine, this is I, this is my Self (atta)? ...p...

Friend Channa do you consider the mind, mind consciousness and objects cognizable by the mind consciousness as: ‘this is mine, this is I, this is my Self (atta)?

Friend Sāriputta, I consider the eye, the eye consciousness and objects cognizable by the eye consciousness as ‘this is not mine, this is not I, this is not my self (atta)’. Friend Sāriputta, I consider the tongue, tongue consciousness and objects cognizable by the tongue consciousness as: ‘this is not mine, this is not I, this is not my self (atta)’ ...p... Friend Sāriputta, I consider the mind, mind consciousness and objects cognizable by the mind consciousness as: ‘this is not mine, this is not I, this is not my self (atta)’.

392. Friend Channa, seeing and perceiving in what manner the eye, eye consciousness and objects cognizable by the eye consciousness do you consider the eye eye consciousness and objects cognizable by the eye consciousness as: ‘this is not mine, this is not I, this is not my self (atta)?’ Friend Channa, the ear, ear consciousness and the objects cognizable by the ear consciousness ... Friend Channa, the nose, nose consciousness Friend Channa, the tongue, tongue consciousness and the objects cognizable by the tongue consciousness ... Friend Channa, the body, body consciousness ... Friend Channa, seeing and perceiving in what manner, the mind, mind consciousness, and the objects cognizable by the mind consciousness do you consider the mind, mind consciousness and objects cognizable by the mind consciousness as: ‘this is not mine, this is not I, this is not my Self (atta)?’

Friend Sāriputta, seeing and perceiving the cessation of the eye, eye consciousness and the objects cognizable by the eye consciousness I consider the eye, eye consciousness and the objects cognizable by the eye consciousness as: ‘this is not mine, this is not I, this is not my Self(atta)’. Friend Sāriputta, the ear, ear consciousness ... Friend Sāriputta, the nose, nose consciousness ... Friend Sāriputta, the tongue, tongue consciousness... Friend Sāriputta, the body, body consciousness ... Friend Sāriputta, seeing and perceiving the cessation of the mind, mind consciousness and the objects cognizable by the mind consciousness I consider the mind, mind consciousness and the objects cognizable by the mind consciousness as: ‘this is not mine, this is not I, this is not my Self (atta)’. (Self Venerable Channa)

393. On this being said the Venerable Māha Cunda said to the Venerable Channa thus: “Venerable Channa, one who is subject to craving and wrong view is shaken. One who is not subject to craving and wrong view is not shaken. When there is no shaking there is serenity. When there is serenity there is no coming (i.e. rebirth in new existence); and no going(i.e. death) When there is no coming and no going there is no death and rebirth. When there is no death and rebirth there is no existence in this world or in the next world or in both. The Bhagavā’s Teaching that this is the end of suffering should be constantly borne in mind. (said Venerable Maha Cunda). After exhorting Venerable Channa thus, venerable Sāriputta and Venerable Maha Cunda rose from their seats and departed.

394. Not long after the departure of Venerable Sāriputta and Venerable Maha Cunda, Venerable Channa used the knife on himself. Venerable Sāriputta then approached the Bhagavā, made his respectful obeisance, and seating himself appropriately, respectfully asked the Bhagavā: “Venerable Sir, Venerable Channa has used the knife. What is his destination? What is his next existence?”

Sāriputta, did not Venerable Channa say in your presence that he thought he had no more rebirth? (Said the Bhagavā). Venerable Sir, there is Vajjian village called Pubbajira where there are the dear relatives of Venerable Channa, where there are good-hearted relatives and where there are relatives who may be approached. (Respectfully said Venerable Sāriputta).

Sāriputta, the Bhikkhu Channa has dear relatives, good hearted relatives and relatives who may be approached. Sāriputta, I do not say that having relatives is having somewhere to approach. Sāriputta, in fact, some person gives up this body and hankers after another body. I teach that such a person is one who has somewhere to approach. Bhikkhu, for the bhikkhu Channa, there is nowhere to approach. That bhikkhu Channa having nowhere to approach has used the knife. (said the Bhagavā). The Bhagavā delivered this discourse. The Venerable Sāriputta rejoiced at what the Bhagavā had said.

End of Channovāda Sutta,
the second in this Vagga.

3. PUNṆOVĀDA SUTTA

Discourse to Puṇṇa

395. Thus have I heard:

Once the Bhagavā was staying at the Jetavana monastery of Anāthapiṇḍika in Sāvatti. One evening, the Venerable Puṇṇa, rising from his solitary meditation, approached the Bhagavā, made obeisance and sat at a suitable place. Thus seated, he said these words to the Bhagavā: “Venerable Sir, I beg of you. May the Bhagavā favour me with a brief exhortation. After listening to the Bhagavā’s exhortation, I would seek solitary seclusion and remain directing my mind (towards Nibbāna) with mindfulness and diligence.” “Puṇṇa, if so, listen and pay good attention. I shall speak.” “Very well, Venerable Sir”, replied the Venerable Puṇṇa to the Bhagavā. The Bhagavā then gave this discourse.

Puṇṇa, there is the visible object cognizable by eye-consciousness, which is desirable, delightful, pleasing, alluring, associated with sensual pleasure and enticing. If the bhikkhu takes delight in that visible object, speaks about it with joy and gets absorbed in it, clinging arises in him who takes delight in that visible object, speaks about it with joy and gets absorbed in it. Puṇṇa, I teach that because of the arising of clinging, dukkha arises.

Puṇṇa, there is the sound cognizable by ear-consciousness, ...p...the smell cognizable by nose-consciousness...p...the taste cognizable by tongue consciousness ...p... the tangible object cognizable by body-consciousness...p...the mind-object cognizable by mind-consciousness, which is desirable, delightful, pleasing, alluring, associated with sensual pleasure and enticing. If the bhikkhu takes delight in that mind-object, speaks about it with joy and gets absorbed in it, clinging arises in him who takes

delight in that mind-object, speaks about it with joy and gets absorbed in it. Puṇṇa, I teach that because of the arising of clinging, dukkha arises.

Puṇṇa, there is the visible object cognizable by eye-consciousness, desirable, delightful, pleasing, alluring, associated with sensual pleasure and enticing. If the bhikkhu does not take delight in that visible object, does not speak about it with joy and does not get absorbed in it, clinging ceases in him who does not take delight in that visible object, does not speak about it with joy and does not get absorbed in it. Puṇṇa, I teach that because of the cessation of clinging, dukkha ceases.

Puṇṇa, there is the sound cognizable by ear-consciousness, ...p... the smell cognizable by nose-consciousness...p...the taste cognizable by tongue consciousness ...p... the tangible object cognizable by body-consciousness...p...the mind-object cognizable by mind-consciousness, desirable, delightful, pleasing, alluring, associated with sensual pleasure and enticing. If the bhikkhu does not take delight in that mind-object, does not speak about it with joy and does not get absorbed in it, clinging ceases in him who does not take delight in that mind-object, does not speak about it with joy and does not get absorbed in it. Puṇṇa, I teach that because of the cessation of clinging, dukkha ceases.

“Puṇṇa, having received this exhortation in brief from me, in which locality do you intend to reside?” “Venerable Sir, having received this exhortation in brief from the Bhagavā, I intend to reside in the countryside known as Sunāparanta.”

396. “Puṇṇa, the people of Sunāparanta are brutal. Puṇṇa, the people of Sunaparanta use rough and abusive words. Puṇṇa, suppose the people of Sunāparanta were to abuse and threaten you. In that case, Puṇṇa, how would you feel?” “Venerable Sir, suppose the people of Sunāparanta were to abuse and threaten me. In that case, I would feel thus: ‘There people of Sunāparanta have not yet assaulted me physically. These people of Sunāparanta

are not so bad.' O Bhagavā, this is how I would feel on being thus abused and threatened. O Sugata, this is how I would feel on being thus abused and threatened."

"Puṇṇa, suppose the people of Sunāparanta were to assault you physically. In that case, Puṇṇa, how would you feel?" "Venerable Sir, suppose the people of Sunāparanta were to assault me physically. In that case, I would feel thus: 'These of Sunāparanta have not yet stoned me. These people of Sunāparanta are not so bad; these people of Sunāparanta really are not so bad.' O Bhagavā, this is how I would feel on being thus assaulted physically. O Sugata, this is how I would feel on being thus assaulted physically."

"Puṇṇa, suppose the people of Sunāparanta were to stone you. In that case, Puṇṇa, how would you feel?" "Venerable Sir, suppose the people of Sunāparanta were to stone me. In that case, I would feel thus: 'These people of Sunāparanta have not yet beaten me with a stick. These people of Sunāparanta are not so bad; these people of Sunāparanta really are not so bad.' O Bhagavā, this is how I would feel on being thus stoned. O Sugata, this is how I would feel on being thus stoned."

"Puṇṇa, suppose the people of Sunāparanta were to beat you with a stick. In that case, how would you feel?" "Venerable Sir, suppose the people of Sunāparanta were to beat me with a stick. In that case, I would feel thus: 'These people of Sunāparanta have not yet cut me with a sword. These people of Sunāparanta are not so bad; these people of Sunāparanta really are not so bad.' O Bhagavā, this is how I would feel on being thus beaten with a stick. O Sugata, this is how I would feel on being thus beaten with a stick."

"Puṇṇa, suppose the people of Sunāparanta were to cut you with a sword. In that case, Puṇṇa, how would you feel?" "Venerable Sir, suppose the people of Sunāparanta were to cut me with a sword. In that case, I would feel thus: 'These people of Sunāparanta have not yet tried to kill me with a sharp sword.

These people of Sunāparanta are not so bad; these people of Sunāparanta really are not so bad.' O Bhagavā, this is how I would feel on being thus cut with a sword. O Sugata, this is how I would feel on being thus cut with a sword."

"Puṇṇa, suppose the people of Sunāparanta were to try to kill you with a sharp sword. In that case, Puṇṇa, how would you feel?" "Venerable Sir, suppose the people of Sunāparanta were to try to kill me with a sharp sword. In that case, I would feel thus: 'There are disciples of the Bhagavā who, being weary of and ashamed of, and being disgusted with the body and with life, are looking for lethal weapons to kill themselves but I have got the lethal weapons without having to look for it. O Bhagavā, this is how I would feel on thus being threatened with death by a sharp sword.'"

"Puṇṇa, it is well, it is well. Puṇṇa, being endowed with such complete forbearance (which eradicates and calms all ill will) you will be able to live in Sunāparanta countryside. O Puṇṇa, you may go when you wish."

397. Thereupon, pleased and delighted with what the Bhagavā said, the Venerable Puṇṇa rose from his seat and made obeisance to the Bhagavā. Having departed from his presence, he tidied up the monastic building and carrying his alms-bowl and great robe, left for Sunāparanta countryside. Travelling stage by stage. The Venerable Puṇṇa took up his residence there. Then, the Venerable Puṇṇa taught the dhamma to five hundred male and five hundred female lay disciples during that vassa (rains-retreat). During that same vassa the Venerable Puṇṇa attained the threefold knowledge¹ and subsequently passed away realizing parinibbāna.

Then, many bhikkhus approached the Bhagavā and, having paid homage to him, sat at an appropriate place. Thus seated, those bhikkhus addressed the Bhagavā thus: "Venerable Sir, the worthy man by the name of Puṇṇa was given a brief discourse by the Bhagavā. That worthy man has now passed away. What is his destination? What is his present existence?"

1. the threefold knowledge: recollection of past existences, insight into the destination of beings, recognition of emancipation through extinction of (asavas).

Bhikkhus, Puṇṇa the worthy man was wise. He had practised in accordance with the dhamma which is conducive to the attainment of Arahatta Magga. He caused me on trouble for (his) attainment of Arahatta Magga. Bhikkhus, the worthy man Puṇṇa has passed away realizing parinibbāna.

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

End of the Puṇṇovāda Sutta
the third in this Vagga.

4. NANDAKOVĀDA SUTTA

Discourse Containing Nandaka's Exhortation

398. Thus have I heard:

Once the Bhagavā was staying at the Jetavana monastery of Anāthapiṇḍika in Sāvattī. At that time Mahā Pajāpati Gotamī approached the Bhagavā together with five hundred bhikkhunīs, made obeisance to him and, standing at a suitable place, addressed him thus: "Venerable Sir, may the Bhagavā instruct the Bhikkhunīs. Venerable Sir, may the Bhagavā admonish the bhikkhunīs. Venerable Sir, may the Bhagavā discourse on the dhamma to the bhikkhunīs."

At that time, the senior bhikkhus took turns to instruct the bhikkhunīs. But, the Venerable Nandaka had no wish to take his turn to instruct the bhikkhunīs. The Bhagavā then asked the Venerable Ānanda: "Ānanda, whose turn is it today to instruct the bhikkhunīs?" "Venerable Sir, all the senior bhikkhus have taken their turn to instruct the bhikkhunīs. Venerable Sir, this Venerable Nandaka has no wish to take his turn to instruct the bhikkhunīs."¹

The Bhagavā then sent for the Venerable Nandaka and said to him, "Nandaka, instruct the bhikkhunīs. Nandaka admonish the bhikkhunīs. You, who have given up unwholesome deeds, discourse on the dhamma to the bhikkhunīs." "Very well, Venerable Sir" replied the Venerable Nandaka to the Bhagavā. Then in the early morning he suitably rearranged his robes and

1. The Venerable Nandaka's reluctance to discourse on the Dhamma to the five hundred bhikkhunīs was based on his knowledge of past existences (Pubbenivāsānussati ñāṇa) that these bhikkhunīs had been his consorts in past existences. He was afraid that if somebody else who possessed similar knowledge saw him surrounded by these bhikkhunīs, he might be misunderstood as being still attached to his former consorts. (The Commentary)

carrying alms-bowl and great robe entered Sāvatthī on his daily round for alms. After going round for alms in Sāvatthī and after having had the meal he left the place and went alone to the monastery of Rājakārāma. The bhikkhunis seeing the Venerable Nandaka coming in the distance prepared a seat for him and placed water for washing his feet. The Venerable Nandaka sat on the prepared seat and washed his feet. Those bhikkhunis also made obeisance to the Venerable Nandaka and sat at a suitable place. The Venerable Nandaka then addressed the bhikkhunis thus: Sisters, this discourse will be in the form of questions. When so questioned, if you know, you should say that you know. If you do not know, you should say that you do not know. If anyone should have any uncertainty or perplexity regarding the question, you should ask me thus: ‘Venerable Sir, what is this word? What is the meaning of this word?’ ‘Venerable Sir, we are delighted and satisfied with the Venerable Nandaka’s words of invitation for us to ask questions.’

399. “Sisters, what do you think of this? Is the eye permanent or impermanent?” “Impermanent, Venerable Sir,” “That which is impermanent, is it painful or pleasant?” “Painful, Venerable Sir.” “Is it proper to consider what is impermanent, painful and subject to change as: ‘This is mine; this is I; this is my Self (atta)’?” “Indeed no, Venerable Sir.” “Sisters, what do you think of this? Is the ear permanent or impermanent?” “Impermanent, Venerable Sir.” “...p...Is the nose permanent or impermanent?” “Impermanent, Venerable Sir.” “...p...Is the tongue permanent or impermanent?” “Impermanent, Venerable Sir.” “...p...Is the body permanent or impermanent?” “Impermanent, Venerable Sir.” “...p...Is mind permanent or impermanent?” “Impermanent, Venerable Sir.” “That which is impermanent, is it painful or pleasant?” “Painful, Venerable Sir.” “Is it proper to consider what is impermanent, painful and subject to change, as: ‘This is mine; this is I; this is my Self (atta)’?” “Indeed no, Venerable Sir.” “Why is that so?” “Venerable Sir, it is because we have already seen fundamentally and truly with right under-

standing thus: ‘These six internal sense-bases are impermanent’.”
 “Sisters, well said, well said. Sisters, indeed an ariya disciple sees things fundamentally and truly with right understanding in the same way.”

400. “Sisters, what do you think of this? Are visible objects permanent or impermanents?” “Impermanent, Venerable Sir.” “That which is impermanent, is it painful or pleasant?” “Painful, Venerable Sir.” “Is it proper to consider what is impermanent, painful and subject to change, as: ‘This is mine; this is I; this is my Self (atta)’?” “Indeed no, Venerable Sir.” “Sisters what do you think of this? Are sounds permanent or impermanent?” “Impermanent, Venerable Sir.” “...p...Are odours permanent or impermanent?” “Impermanent, Venerable Sir.” “...p...Are flavours permanent or impermanent?” “Impermanent, Venerable Sir.” “...p...Are tangible objects permanent or impermanent?” “Impermanent, Venerable Sir.” “...p...Are mind-objects permanent or impermanent?” “Impermanent, Venerable Sir.” “That which is impermanent, it is painful or pleasant?” “Painful, Venerable Sir.” “Is it proper to consider what is impermanent, painful and subject to change as; ‘This is mine; this is I; this is my Self (atta)’?” “Indeed, no Venerable Sir.” “Why is that so?” Venerable Sir, it is because we have already seen fundamentally and truly with right understanding thus: ‘These six external sense-bases are impermanent.’ ” “Sisters, well said, well said. Sisters, indeed an ariya disciple sees things fundamentally and truly with right understanding in the same way.”

401. Sisters, what do you think of this? Is eye-consciousness permanent or impermanent?” “Impermanent, Venerable Sir,” “That which is impermanent, is it painful or pleasant?” “Painful, Venerable Sir.” “Is it proper to consider what is impermanent, painful and subject to change as: ‘This is mine; this is I; this is my Self (atta)’?” “Indeed no, Venerable Sir.” “Sisters, what do you think of this? Is ear-consciousness permanent or impermanent?” “Impermanent, Venerable Sir.” “...p...Is nose-consciousness permanent or impermanent?” “Impermanent, Venerable Sir.” “...p...Is tongue-consciousness permanent or impermanent?” “Im-

permanent, Venerable Sir.” “...p...Is body-consciousness permanent or impermanent?” “Impermanent, Venerable Sir.” “...p...Is mind-consciousness permanent or impermanent?” “Impermanent, Venerable Sir.” “That which is impermanent, is it painful or pleasant?” “Painful, Venerable Sir.” “Is it proper to consider what is impermanent, painful and subject to change, as: ‘This is mine; this is I; this is my Self (atta)’?” “Indeed, no, Venerable Sir.” “Why is that so?” “Venerable Sir, it is because we have already seen fundamentally and truly with right understanding thus: ‘These six kinds of consciousness are impermanent’.” “Sisters, well said, well said. Sisters, indeed an ariya disciple sees things fundamentally and truly with right understanding in the same way.”

402. “For example, sisters, the oil in the oil-lamp that is burning is impermanent and is subject to change. The wick is also impermanent and is subject to change. The flame is also impermanent and is subject to change. The radiance is also impermanent and is subject to change. Sisters, suppose someone were to say thus: ‘The oil in the oil-lamp that is burning is impermanent and is subject to change. The wick is also impermanent and is subject to change. The flame is also impermanent and is subject to change. But the radiance of this oil-lamp is permanent, stable and enduring and is not subject to change.’ Sisters, would he be saying what is true?” “No, indeed, Venerable Sir, he would not.” “Why is that so?” “Venerable Sir, the oil in the oil-lamp that is burning is impermanent and is subject to change. The wick is also impermanent and is subject to change. The flame is also impermanent and is subject to change. What more can be said of the radiance? It must also be impermanent and subject to change.”

“Similarly, sisters, suppose someone were to say thus: ‘These six internal sense-bases are impermanent. Dependent on these six internal sense-bases, pleasant sensation or unpleasant sensation or the sensation that is neither pleasant nor unpleasant is experienced. That sensation is permanent, stable and enduring and is not subject to change.’ Sisters, would he be saying what is true?” “No, indeed, Venerable Sir,” “Why is that so?” “Venerable Sir, it is because dependent on such and such a cause,

such and such a kind of sensation arises. With the cessation of such and such a cause, such and such a kind of sensation ceases.” “Sisters, well said, well a kind of sensation ceases.” “Sisters, well said, well said. Sisters, an ariya disciple sees things fundamentally and truly with right understanding in the same way.”

403. “For example, sisters, the root of a big standing tree with heart-wood is impermanent and is subject to change. The trunk is also impermanent and is subject to change. The branches and the leaves are also impermanent and are subject to change. The shade of that tree is also impermanent and is subject to change.”

“Sisters, suppose someone were to say thus: ‘The root of the big standing tree with heart-wood is impermanent and is subject to change. The trunk is also impermanent and is subject to change. The branches and the leaves are also impermanent and are subject to change. But the shade of that tree is permanent, stable, enduring and is not subject to change.’ Sisters, would he be saying what is true?” “No, indeed, Venerable Sir.” “Why is that so?” “Venerable Sir, the root of that big standing tree with heart-wood is permanent and is subject to change. The trunk is also impermanent and is subject to change. The branches and the leaves are also impermanent and are subject to change. What more can be said of the shade of that tree? It must also be impermanent and subject to change.”

“Similarly, sisters, suppose someone were to say thus: ‘These six external sense-bases are impermanent. Dependent on these six external sense-bases, pleasant sensation or unpleasant sensation or the sensation that is neither pleasant nor unpleasant is experienced. That sensation is permanent, stable and enduring and is not subject to change.’ Sisters, would he be saying what is true?” “No, indeed, Venerable Sir,” “Why is that so?” “Venerable Sir, it is because dependent on such and such a cause, such and such a kind of sensation arises. With the cessation of such and such a cause, such and such a kind of sensation ceases.” “Sisters, well said, well said. Sisters, indeed, an ariya disciple sees things fundamentally and truly with right understanding in the same way.”

404. “For example, sisters, a skilled butcher or his assistant, after killing a cow, cuts with a sharp butcher’s knife, without damaging the flesh or the skin. In so doing, he severs, hacks, cuts and cuts and cuts out with a sharp butcher’s knife, only the intervening membranes, the nerves and the sinews between flesh and skin. After severing, hacking, cutting and cutting out thus, he severs the skin and covers the cow with this skin and says: ‘This cow is one united with this skin as before.’ Sisters, would he be saying what is true?” “N indeed, Venerable Sir.” “Why is that so?” “Venerable Sir, a skilled butcher or his assistant, after killing a cow, cuts with a sharp butcher’s knife, without damaging the flesh or the skin. In so doing, he severs, hacks, cuts and cuts out with a sharp butcher’s knife, only the intervening membranes, the nerves and the sinews between flesh and skin. After severing, hacking, cutting and cutting out thus, he severs the skin and covers the cow with this skin and says: ‘This cow is one united with this skin as before.’ Though he may say so, that cow is no longer one united with the skin.”

Sisters, I cite this example to let you know the meaning. In this example, what is going to be said is the meaning. Sisters, ‘the flesh’ is the name of the six internal sense-bases. Sisters, ‘the skin’ is the name of the six external sense-bases. ‘The intervening membranes, nerves and sinews’ are the name of pleasureable attachment. Sisters, ‘the sharp butcher’s pleasureable attachment. Sisters, ‘the sharp butcher’s knife’ is the name of the Ariya Magga Knowledge which severs, cuts and cuts the defilements, the fetters and the bounds.

405. Sisters, these are the seven Factors of Enlightenment. Cultivating and repeatedly practising these seven Factors of Enlightenment, the bhikkhu, by means of abhiññā, special apperception, personally and in this very life, realizes, attains to and remains in the emancipation of mind (cetovimutti) and in the emancipation by insight (paññāvimutti), free of āsavas (defilements that befuddle the mind) through their destruction. What are the seven Factors of Enlightenment? Sisters, in this Teaching, the bhikkhu cultivates the enlightenment-factor of mindfulness that is

directed to detachment from defilements, freedom from attachment, cessation of defilements, and that promotes and develops the Nibbāna. He cultivates the enlightenment-factor of investigative knowledge of phenomena ...p...He cultivates the enlightenment-factor of effort ...p...He cultivates the enlightenment-factor of delightful satisfaction...p...He cultivates the enlightenment-factor of serenity ...p... He cultivates the enlightenment-factor of concentration ...p...He cultivates the enlightenment-factor of equanimity that is directed to detachment from defilements, freedom from attachment, cessation of defilements, and that promotes and develops the uprooting of defilements and speedy attainment of Nibbāna. Sisters, these are the seven Factors of Enlightenment. Cultivating and repeatedly practising these seven factors of enlightenment, the bhikkhu, by means of abhiñña, personally and in this very life, realizes, attains to and remains in the emancipation of mind and in the emancipation by insight, free of āsavas through their destruction.

406. The Venerable Nandaka, after thus instructing the bhikkhunīs, permitted them to depart from his presence by saying: “Sisters, it is time for you to leave.” Thereupon the Bhikkhunīs, pleased and delighted with the Venerable Nandaka’s instruction, rose from their seats, made obeisance to the Venerable Nandaka. Then they approached the Bhagavā, made obeisance to him and stood at an appropriate place. To the bhikkhunīs standing thus, the Bhagavā said, “Bhikkhunīs, it is time for you to leave.” Thereupon, the bhikkhunīs made obeisance to the Bhagavā and departed. Then, not long after the departure of the bhikkhunīs, the Bhagavā addressed the bhikkhus thus: “For example, bhikkhus, on the Sabbath day, the fourteenth day of the lunar month, there is no uncertainty or perplexity on the part of many people as to whether the moon is full or not quite full. In fact, the moon is not quite full then. Bhikkhus, in the same way, those bhikkhunīs were delighted with the Venerable Nandaka’s discourse but their aspirations have not yet been completely fulfilled.”

407. The Bhagavā then said to the Venerable Nandaka: “Nandaka, for the reason stated above you had better go and instruct those bhikkhunīs again tomorrow with the same instruction.” “Very well, Venerable Sir,” the Venerable Nandaka re-

plied to the Bhagavā. The next morning, when the night had passed, the Venerable Nandaka rearranged his robes, and carrying alms-bowl and great robe entered Savatthī for alms-food. After going round in Savatthī on his daily round for alms, and after having had the meal, he left the place and went alone to the monastery of Rajakarama. The Bhikkhunīs, seeing the Venerable Nandaka coming in the distance, prepared a seat for him and placed water for washing his feet. The Venerable Nandaka sat on the prepared seat and washed his feet. Those bhikkhunīs also made obeisance to the Venerable Nandaka and sat a suitable place. The Venerable Nandaka then addressed the bhikkhunīs this: “Sisters, this discourse will be in the form of questions. When so questioned, if you know, you should say that you know. If you do not know, you should say that you do not know. If anyone should have any uncertainty or perplexity regarding the question, you should ask me thus: ‘Venerable Sir, what is this word? What is the meaning of this word?’ we are delighted and satisfied with the Venerable Nandaka’s invitation for us to ask questions.”

408. “Sisters, what do you think of this? Is the eye permanent or impermanent?” “Impermanent, Venerable Sir” “That which is impermanent, is it painful or pleasant?” “Painful, Venerable Sir.” “Is it proper to consider what is impermanent, painful and subject to change, as: ‘This is mine: this is I; this is my Self (atta)’?” “Indeed, no, Venerable Sir.” “Sisters, what do you think of this? Is the ear permanent or impermanent?” “Impermanent, Venerable Sir.” “...p...is the nose permanent or impermanent?” “Impermanent, Venerable Sir.” “...p...is the tongue permanent or impermanent?” “Impermanent, Venerable Sir.” “...p...is the body permanent or impermanent?” “Impermanent, Venerable Sir.” “...p...is the mind permanent or impermanent?” “Impermanent, Venerable Sir.” “That which is impermanent, is it painful or pleasant?” “Painful, Venerable Sir.” “Is it proper to consider what is impermanent, painful and subject to change, as: ‘This is mine; this is I; this is my Self (atta)’?” “Indeed, no, Venerable Sir.” “Why is that so?” “Venerable Sir, it is because we have already seen fundamentally and truly with right under-

standing thus: ‘These six internal sense-bases are impermanent’.”
 “Sisters, well said, well said. Sisters, indeed an ariya disciple sees things fundamentally and truly with right understanding in the same way.”

409. “Sisters, what do you think of this? Are visible objects permanent or impermanent?” “Impermanent, Venerable Sir” “That which is impermanent, is it painful or pleasant?” “Painful, Venerable Sir.” “Is it proper to consider what is impermanent, painful and subject to change, as: ‘This is mine: this is I; this is my Self (atta)’?” “Indeed, no, Venerable Sir.” “Sisters, what do you think of this? Are sounds permanent or impermanent?” “Impermanent, Venerable Sir.” “...p...Are odours permanent or impermanent?” “Impermanent, Venerable Sir.” “...p...Are flavours permanent or impermanent?” “Impermanent, Venerable Sir.” “...p...Are tangible objects permanent or impermanent?” “Impermanent, Venerable Sir.” “...p...Are cognizable object permanent or impermanent?” “Impermanent, Venerable Sir.” “That which is impermanent, is it painful or pleasant?” “Painful, Venerable Sir.” “Is it proper to consider what is impermanent, painful and subject to change, as: ‘This is mine; this is I; this is my Self (atta)’?” “Indeed, no, Venerable Sir.” “Why is that so?” “Venerable Sir, it is because we have already seen fundamentally and truly with right understanding thus: ‘These six internal sense-bases are impermanent’.” “Sisters, well said, well said. Sisters, indeed an ariya disciple sees things fundamentally and truly with right understanding in the same way.”

410. “Sisters, what do you think of this? Is eye-consciousness permanent or impermanent?” “Impermanent, Venerable Sir” “That which is impermanent, is it painful or pleasant?” “Painful, Venerable Sir.” “Is it proper to consider what is impermanent, painful and subject to change, as: ‘This is mine: this is I; this is my Self (atta)’?” “Indeed, no, Venerable Sir.” “Sisters, what do you think of this? Is ear-consciousness permanent or impermanent?” “Impermanent, Venerable Sir.” “...p...is nose-consciousness permanent or impermanent?” “Impermanent, Venerable Sir.” “...p...Is tongue-consciousness permanent or impermanent?” “Impermanent, Venerable Sir.” “...p...Is body-consciousness permanent or impermanent?” “Impermanent, Vener-

able Sir.” “...p...Is mind-consciousness permanent or impermanent?” “Impermanent, Venerable Sir.” “That which is impermanent, is it painful or pleasant?” “Painful, Venerable Sir.” “Is it proper to consider what is impermanent, painful and subject to change, as: ‘This is mine; this is I; this is my Self (atta)’?” “Indeed, no, Venerable Sir.” “Why is that so?” “Venerable Sir, it is because we have already seen fundamentally and truly with right understanding thus: ‘These six kinds of consciousness are impermanent’.” “Sisters, well said, well said. Sisters, indeed an ariya disciple sees things fundamentally and truly with right understanding in the same way.”

411. “For example, sisters, the oil in the oil-lamp that is burning is impermanent and is subject to change. The wick is also impermanent and is subject to change. The flame is also impermanent and is subject to change. The radiance is also impermanent and is subject to change. Sisters, suppose someone were to say thus: ‘The oil in the oil-lamp that is burning is impermanent and is subject to change. The wick is also impermanent and is subject to change. The flame is also impermanent and is subject to change. But the radiance of this oil-lamp is permanent, stable and enduring and is not subject to change.’ Sisters, would he be saying what is true?” “No, indeed, Venerable Sir, “Why is that so?” “Venerable Sir, the oil in the oil-lamp that is burning is impermanent and is subject to change. The wick is also impermanent and is subject to change. The flame is also impermanent and is subject to change. What more can be said of the radiance? It must also be impermanent and subject to change.”

“Similarly, sisters, suppose someone were to say thus: ‘These six internal sense-bases are impermanent. Dependent on these six internal sense-bases, pleasant sensation or unpleasant sensation or the sensation that is neither pleasant nor unpleasant is experienced. That sensation is permanent, stable and enduring and is not subject to change.’ Sisters, would he be saying what is true?” “No, Indeed, Venerable Sir, ” “Why is that so?” “Venerable Sir, it is because dependent on such and such a cause, such and such a kind of sensation arises. With the cessation of such and such a cause, such and such kind of sensation ceases.” “Sisters, well said, well said. Sisters, an ariya

disciple sees things fundamentally and truly with right understanding in the same way.”

412. “For example, sisters, the root of a big standing tree with heart-wood is impermanent and is subject to change. The trunk is also impermanent and is subject to change. The branches and the leaves are also impermanent and are subject to change. The shade of that tree is impermanent and is subject to change.

“Sisters, suppose someone were to say thus: ‘The root of the big standing tree with heart-wood is impermanent and is subject to change. The trunk is also impermanent and is subject to change. The branches and the leaves are also impermanent and are subject to change. But the shade of that tree is permanent, stable, enduring and is not subject to change.’ Sisters, would he be saying what is true? “No, indeed, Venerable Sir,” “Why is that so?” “Venerable Sir, the root of that big standing tree with heart-wood is impermanent and is subject to change. The trunk is also impermanent and is subject to change. The branches and the leaves are also impermanent and are subject to change. What more can be said to the shade of that tree? it must also be impermanent and subject to change.”

“Similarly, sisters, suppose someone were to say thus: ‘These six internal sense-bases are impermanent. Dependent on these six external sense-bases, pleasant sensation or unpleasant sensation or the sensation that is neither pleasant nor unpleasant is experienced. That sensation is permanent, stable and enduring and is not subject to change.’ Sisters, would he be saying what is true?” “No, Indeed, Venerable Sir, ” “Why is that so?” “Venerable Sir, it is because dependent on such and such a cause, such and such a kind of sensation arises. With the cessation of such and such a cause, such and such kind of sensation ceases.” “Sisters, well said, well said. Sisters, an ariya disciple sees things fundamentally and truly with right understanding in the same way.”

413. “For example, sisters, a skilled butcher or his assistant, after killing a cow, cuts with a sharp butcher’s knife, without damaging the flesh or the skin. In so doing, he severs,

hacks, cuts and cuts out with a sharp butcher's knife, only the intervening membranes, the nerves and the sinews between flesh and skin. After severing hacking, cutting and cutting out thus, he severs the skin and covers the cow with this skin and says: 'This cow is one united with the skin as before.' Sisters, would he be saying what is true?" "No, indeed Venerable Sir," "Why is that so?" "Venerable Sir, a skilled butcher or his assistant, after killing a cow, cuts with a sharp butcher's knife, without damaging the flesh or the skin. In so doing, he servers, hacks, cuts and cuts out with a sharp butcher's knife, only the intervening membranes, the nerves and the sinews between flesh and skin. After severing, hacking, cutting and cutting out thus, he severs the skin and covers the cow with this skin and says: 'This cow is one united with this skin as before.' Though he may say so, that cow is no longer one united with the skin."

Sisters, I cite this example to let you know the meaning. In this example, what is going to be said is the meaning. Sisters, 'the flesh' is the name of the six internal sense-bases. Sisters, 'the skin' is the name of the six external sense-bases. 'The intervening membranes, the nerves and the sinews' are the name of pleasurable attachment. Sisters, 'the sharp butcher's knife' is the name of the Ariya Magga Knowledge which severs, hacks, cuts and cuts out the defilements, the fetters and the bonds.

414. Sisters, these are the seven Factors of Enlightenment. Cultivating and repeatedly practising these seven Factors of Enlightenment the bhikkhu, by means of abhiññā, special apperception, personally and in this very life, realizes, attains to and remains in the emancipation of mind (cetovimutti) and in the emancipation by insight (paññāvimutti), free of āsavas (defilements befudding the mind) through their destruction. What are the seven Factors of Enlightenment? Sisters, in this Teaching, the bhikkhu cultivates the enlightenment-factor of mindfulness that is directed to detachment (viveka) from defilements, freedom from attachment (virāga), cessation (nirodha) of defilements, and that promotes and develops the uprooting of defilements and speedy attainment of Nibbāna (vossagga). He cultivates the enlightenment-factor of investigative knowledge of phenomena ...p...He cultivates the enlightenment-factor of effort ...p...He cultivates

the enlightenment-factor of delightful satisfaction ...p... He cultivates the enlightenment-factor of serenity ...p...He cultivates the enlightenment-factor of equanimity that is directed to detachment from defilements, freedom from attachment, cessation of defilements, and that promotes and develops the uprooting of defilements and speedy attainment of Nibbāna. Sisters, these are the seven Factors of Enlightenment. Cultivating and repeatedly practising these seven Factors of Enlightenment, the bhikkhu, by means of abhiññā, personally and in this very life, realizes, attains to and remains in the emancipation of mind and in the emancipation by insight, free of āsavas through their destruction.

415. The Venerable Nandaka, after thus instructing the bhikkhunīs, permitted them to depart from his presence by saying: “Sisters, it is time for you to leave.” Thereupon the bhikkhunīs, pleased and delighted with the Venerable Nandaka’s instruction, rose from their seats, made obeisance to the Venerable Nandaka. Then they approached the Bhagavā, made obeisance to him and stood at an appropriate place. To the bhikkhunīs standing thus, the Bhagavā said: “Bhikkhunīs, it is time for you to leave.” Thereupon, the bhikkhunīs, made obeisance to the Bhagavā and departed. Then, not long after the departure of the bhikkhunīs, the Bhagavā addressed the bhikkhus thus: “For example, bhikkhus, on the sabbath day, the fifteenth days of the lunar month, there is no uncertainty or perplexity on the part of many people as to whether the moon is full or not quite full. In fact, the moon is full then. Bhikkhus, in the same way, those bhikkhunīs were not only delighted with the Venerable Nandaka’s discourse but their aspiration have also been completely fulfilled. Bhikkhus, of these five hundred bhikkhunīs, those who are the lowest (in attaining Insight) are now Sotāpannas, Stream-Winners. They are not liable to fall into realms of misery and suffering and are assured of a good destination and of attaining (the three higher levels of Insight, culminating in) Enlightenment.

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

End of the Nandakovāda Sutta

the fourth in this Vagga.

5. CŪḶARĀHULOVĀDA SUTTA

Shorter Discourse to Rāhulā

416. Thus have I heard:

Once the Bhagavā was staying at the Jetavana monastery of Anāthapindika in Sāvattḥī. At that time the Bhagavā was in retreat in quiet solitude. While in retreat thus, it occurred to the Bhagavā thus: “In Rāhulā the dhammas making for maturity towards Arahatta fruition have already matured. It would be well for me to exhort him one stage further in the extinction of the āsavas”. The Bhagavā then, in the morning, rearranged his robe, took his alms bowl and great robe and went to Sāvattḥī for alms food. He went on his alms round in Sāvattḥī, came back and had his alms meal. He then said to the Revered Rāhulā: “Rāhulā, bring the seat cloth. We are going to the Andhavanna Forest for day-rest”. “Very well, Venerable Sir” respectfully replied Revered Rāhulā. He then took the seat cloth and followed the Bhagavā.

Thousands of devas followed the Bhagavā reflecting: “The Bhagavā is going to exhort to Revered Rāhulā one stage further and teach him in the extinction of the āsavas.” The Bhagavā then entered the Andhavanna forest and seated himself on a prepared seat at the foot of a tree. Revered Rāhulā made his obeisance to the Bhagavā and seated himself at a suitable place. The Bhagavā then addressed Revered Rāhulā thus:

417. Rāhulā, what do you think of this? Is the eye permanent or not? (Asked the Bhagavā). It is not permanent, Venerable Sir. (Answered Rāhulā). The eye that is not permanent, is it pain or pleasure? (Asked the Bhagavā). It is pain, Venerable Sir. (Answered Rāhulā). Would it be proper for the eye that is not permanent, that is painful and that is subject to change to be thought of as “This is mine, this is I, this is my Self (atta)”? (Asked the Bhagavā). It would not, Venerable Sir.

(Answered Rāhulā). Rāhulā, what do you think of this? Are visible objects permanent or not? (Asked the Bhagavā). They are not permanent, Venerable Sir. (Answered Rāhulā). Visible objects that is not permanent, is it pain or pleasure? (Asked the Bhagavā). It is pain, Venerable Sir. (answered Rāhulā). Would it be proper for the visible objects that is not permanent, that is painful and that is subject to change to be thought of as: “This is mine; this is I; this is my Self (atta)”? (Asked the Bhagavā). It would not be proper, Venerable Sir. (Answered Rāhulā).

Rāhulā, what do you think of this? Is the eye-consciousness permanent or not? (Asked the Bhagavā). It is not permanent, Venerable Sir. (Answered Rāhulā). The eye-consciousness that is not permanent, is it pain or pleasure? (Asked the Bhagavā). It is pain, Venerable Sir. (Answered Rāhulā). Would it be proper for the eye-consciousness, that is not permanent, that is painful, and subject to change to be thought of as: “This is mine, this is I, this is my Self (atta) (Asked the Bhagavā). It would not be proper, Venerable Sir. (Answered Rāhulā). Rāhulā, what do you think of this? Is the eye-contact permanent or not. (Asked the Bhagavā). It is not permanent, Venerable Sir. (Answered Rāhulā). The eye-contact that is not permanent, is it pain or pleasure? (Asked the Bhagavā). It is pain, Venerable Sir. (Answered Rāhulā). Would it be proper for the eye-contact that is not permanent, that is painful, and that is subject to change to be thought of as: “This is mine; this is I; This is my Self (atta)”? (Asked the Bhagavā). It would not be proper, Venerable Sir. (answered Rāhulā).

Rāhulā, what do you think of this? Is sensation, perception, volitional activities and consciousness arising out of eye-contact, permanent or not? (Asked the Bhagavā). It is not permanent, Venerable Sir. (Answered Rāhulā). Is sensation, perception, volitional activities and consciousness that is not permanent, pain or pleasure? (Asked the Bhagavā). It is suffering, Venerable Sir. (Answered Rāhulā). Would it be proper for this sensation, perception, volitional activities and consciousness that is not permanent, that is pair and that is subject to change to be

thought of as: “This is mine; this is I; this is my Self (atta)?” (Asked the Bhagavā). It would not be proper, Venerable Sir. (Answered Rāhulā).

418. Rāhulā, what do you think of this? Is the ear permanent or not? (Asked the Bhagavā). It is not permanent, Venerable Sir. (Answered Rāhulā). ...p... Is the nose permanent or not? (Asked the Bhagavā). It is not permanent, Venerable Sir. (Answered Rāhulā). ... Is the tongue permanent or not. (Asked the Bhagavā). It is not permanent, Venerable Sir. (Answered Rāhulā). ... Is the body permanent or not? (Asked the Bhagavā). It is not permanent, Venerable Sir. (Asked Rāhulā)... Is the mind permanent or not? (Asked the Bhagavā). It is not permanent, Venerable Sir. (Answered Rāhulā). The mind that is not permanent, is it pain or pleasure? (Asked the Bhagavā). It is pain, Venerable Sir. (Answered Rāhulā). Would it be proper for the mind that is not permanent, that is painful and that is subject to change to be thought of as: “This is mine; this is I; this is my Self (atta)?”. (Asked the Bhagavā). It would not be proper, Venerable Sir. (Answered Rāhulā).

Rāhulā, what do you think of this? Are mind objects permanent or not? (Asked the Bhagavā). They are not permanent, Venerable Sir. (Answered Rāhulā). Are mind objects that are not permanent, pain or pleasure? (Asked the Bhagavā). They are pain, Venerable Sir. (Answered Rāhulā). Would it be proper for the mental objects that are not permanent, that are painful and subject to change to be thought of as: “This is mine; this is I; this is my Self (atta)?”. (Asked the Bhagavā). It would not be proper, Venerable Sir. (Answered Rāhulā)?” Rāhulā, what do you think of this? Is the mind consciousness permanent or not? (Asked the Bhagavā). It is not permanent, Venerable Sir. (Answered Rāhulā). The mind consciousness that is not permanent, is it pain or pleasure? (Asked the Bhagavā). It is pain, Venerable Sir. (answered Rāhulā). Would it be proper for the mind-consciousness that is not permanent, that is painful and that is subject to change to be thought of as: “This is mine; this is I; this is my Self (atta)?” (Asked the Bhagavā) It would not be proper, Venerable Sir. (Answered Rāhulā).

Rāhulā, what do you think of this? Is mind-contact permanent or not? (Asked the Bhagavā). It is not permanent, Venerable Sir. (Answered Rāhulā). The mind-contact that is not permanent, is it pain or pleasure? (Asked the Bhagavā). It is pain, Venerable Sir. (Answered Rāhulā). Would it be proper for the mind- contact that is not permanent, that is painful and that is subject to change, to be thought of as: “This is mine; this is I; this is my Self (atta)?” (Asked the Bhagavā). It would not be proper, Venerable Sir. (Answered Rāhulā). Rāhulā, what do you think of this? Is sensation, perception, volitional activities and consciousness arising out of mind-contact, permanent or not? (Asked the Bhagavā). It is not permanent Venerable Sir. (Answered Rāhulā). Sensation, perception, volitional activities, consciousness that is not permanent, is it pain or pleasure? (Asked the Bhagavā). It is pain, Venerable Sir. (Answered Rāhulā). Would it be proper for sensation, perception, volitional activities and consciousness that is not permanent, that is painful and that is subject to change, to be thought of as: “This is mine; this is I; this is my Self (atta)?” (Asked the Bhagavā). It would not be proper, Venerable Sir. (Answered Rāhulā).

419. Rāhulā, the well informed Ariya disciple, contemplating thus, gets disgusted with the eye, visible objects, eye-consciousness, eye-contact and of sensation, perception, volitional activities and consciousness arising out of eye-contact. He gets tired of the ear, of sound ...p... He gets tired of the nose, of smell ... He gets tired of the tongue, of taste ... He gets tired of body consciousness, of touch ... He gets tired of mind-base, mind objects, mind consciousness, mind contact and of sensation, perception, volitional activities and consciousness arising out of mind contact. On being disgusted thus he is freed from attachment. On being freed from attachment, he is liberated. On being liberated, knowledge of liberation arises. He knows “rebirth is no more, fulfilled is the Noble Practice of Purity, is all there is to be done to realize Magga, there is nothing more to for such realization.” (Said the Bhagavā).

Thus spoke the Bhagavā. The Venerable Rāhulā rejoiced at the words of the Bhagavā. When this cunniya discourse had been delivered the mind of the Venerable Rāhulā became free of āsavas through non-clinging. From thousands of devas too (who had come to listen to the discourse) the defilement free eye of the dhamma that is the first (sotāpatti) path knowledge arose, making them realize that all dhammas that arise must pass away.

**End of Cūḷarāhulovāda Sutta,
the fifth in this Vagga.**

6. CHACHAKKA SUTTA

Discourse on Six Groups of Six

420. Thus have I heard:

Once the Bhagavā was staying at the Jetavana monastery of Anāthapiṇḍika in Sāvattī. On that occasion the Bhagavā addressed the bhikkhus, the bhikkhus, saying: “Bhikkhus?” The bhikkhus replied to the Bhagavā: “Venerable Sir!” The Bhagavā spoke thus: “Bhikkhus, I am going to expound to you the dhamma which is excellent in the beginning, excellent in the middle and excellent in the end, which is complete in meaning and phrasing. I shall set out the Noble Life of Purity which is utterly perfect and pure. I shall give you a discourse on the Six Groups of Six. Listen and pay good attention. I shall speak.” “Very well, Venerable Sir,” replied the bhikkhus to the Bhagavā. The Bhagavā then spoke these words:

The six internal sense-bases should be understood.¹ The six external sense-bases should be understood. The six kinds of consciousness should be understood. The six kinds of Contact should be understood. The six kinds of Sensation should be understood. The six kinds of Craving should be understood.

421. It has been said, ‘The six internal sense-bases should be understood.’ With reference to what has this been said? There are these sense-bases: the eye, the ear, the nose, the tongue, the body and the mind. With reference to these, it has been said, ‘The six internal sense-bases should be understood.’ This is the first Group of Six.(1)

1. ‘should be understood’ means should be understood with vipassanā and Magga Insight.

It has been said, 'The six external sense-bases should be understood.' With reference to what has this been said? There are these sense-bases: visible object, sound, odour, taste, tangible object and mind-object. With reference to these, it has been said, 'The six external sense-bases should be understood.' This is the second Group of Six.(2)

It has been said, 'The six kinds of consciousness should be understood. With reference to what has this been said? Dependent on eye and visible object, eye-consciousness arises. Dependent on ear and sound, ear-consciousness arises. Dependent on nose and odour, nose-consciousness arises. Dependent on tongue and taste, tongue-consciousness arises. Dependent on body and tangible object, body-consciousness arises. Dependent on mind and mind-object mind-consciousness arises. We reference to these, it has been said, 'The six kinds of consciousness should be understood.' This is the third Group of Six.(3)

It has been said, 'The six kinds of Contact should be understood.' With reference to what has this been said? Dependent on eye and visible object, eye-consciousness arises. The coming together of these three is Contact. Dependent on ear and sound, ear-consciousness arises. The coming together of these three is Contact. Dependent on nose and odour, nose-consciousness arises. The coming together of these three is Contact. Dependent on tongue and taste, tongue-consciousness arises. The coming together of these three is Contact. Dependent on body and tangible object, body-consciousness arises. The coming together of these three is Contact. Dependent on mind and mind-object, mind-consciousness arises. The coming together of these three is Contact. With reference to these, it has been said, 'The six kinds of Contact should be understood.' This is the fourth Group of Six.(4)

It has been said, 'The six kinds of Sensation should be understood.' With reference to what has this been said? Dependent on eye and visible object, eye-consciousness arises. The coming together of these three is Contact. Dependent on Contact, Sensation arises. Dependent on ear and sound, ear-consciousness arises. The coming together of these three is Contact.

Dependent on Contact, Sensation arises. Dependent on nose and odour, nose-consciousness arises. The coming together of these three is Contact. Dependent on Contact, Sensation arises. Dependent on tongue and taste, tongue-consciousness arises. The coming together of these three is Contact. Dependent on Contact, Sensation arises. Dependent on body and tangible object, body-consciousness arise. The coming together of these three is Contact. Dependent on Contact, Sensation arises. Dependent on mind and mind-object, mind-consciousness arises. The coming together of these three is Contact. Dependent on Contact, Sensation arises. With reference to these, it has been said, 'The six kinds of Sensation should be understood.' This is the fifth Group of Six.(5)

It has been said, 'The six kinds of Craving should be understood.' 'With reference to what has this been said? Dependent on eye and visible object, eye-consciousness arises. The coming together of these three is Contact. Dependent on Contact, Sensation arises; dependent on Sensation, Craving arises. Dependent on ear and sound, ear-consciousness arises. ...p... Dependent on nose and odour, nose-consciousness arises ...p... Dependent on tongue and taste, tongue-consciousness arises ...p... Dependent on body and tangible object, body-consciousness arises ...p... Dependent on mind and mind-object, mind-consciousness arises. The coming together of these three is Contact. Dependent on Contact, Sensation arises; Dependent on Sensation, Craving arises. With reference to these, it has been said, 'The six kinds of Craving should be understood.' This is the Sixth Group of Six. (6)

422. If someone were to say, 'The eye is Self (atta)', that statement would be improper. The arising and disintegrating of the eye is evident. The arising and disintegrating of a certain phenomena is evident. If that phenomena is said to be Self (atta), it would amount to saying, 'My Self both arises and disintegrates. Therefore, if someone were to say 'The eye is Self', that statement would be improper. Thus, the eye is non-Self.

If someone were to say, 'Visible object is Self', that statement would be improper. The arising and disintegrating of

visible object is evident. The arising and disintegrating of a certain phenomenon is evident. If that phenomenon is said to be Self, it would amount to saying, 'My Self both arises and disintegrates'. Therefore, if someone were to say, 'Visible object is Self', that statement would be improper. Thus the eye is non-Self; visible object is non-Self.

If someone were to say, 'Eye-consciousness is Self', that statement would be improper. The arising and disintegrating of eye-consciousness is evident. The arising and disintegrating of a certain phenomenon is evident. If that phenomenon is said to be Self, it would amount to saying, 'My Self both arises and disintegrates. Therefore, if someone were to say, 'Eye-consciousness is Self', that statement would be improper. Thus the eye is non-Self; visible object is non-Self; eye-consciousness is non-Self.

If someone were to say, 'Eye-contact is Self', that statement would be improper. The arising and disintegrating of eye-contact is evident. The arising and disintegrating of a certain phenomenon is evident. If that phenomenon is said to be Self, it would amount to saying, 'My Self both arises and disintegrates.' Therefore, if someone were to say, 'Eye-contact is Self', that statement would be improper. Thus the eye is non-Self; the visible object is non-Self; eye-consciousness is non-Self; eye-contact is non-Self.

If someone were to say, 'Sensation is Self', that statement would be improper. The arising and disintegrating of sensation is evident. The arising and disintegrating of a certain phenomenon is evident. If that phenomenon is said to be Self, it would amount to saying, 'My Self both arises and disintegrates.' Therefore, if someone were to say, 'Sensation is Self', that statement would be improper. Thus the eye is non-Self; visible object is non-Self; eye-consciousness is non-Self; eye-contact is non-Self; sensation is non-Self.

If someone were to say, 'Craving is Self', that statement would be improper. The arising and disintegrating of Craving is evident. The arising and disintegrating of certain phenomenon is evident. If that phenomenon is said to be Self, it would amount to saying, 'My Self both arises and disintegrates.' Therefore, if

someone were to say, 'Craving is Self', that statement would be improper. Thus the eye is non-Self; visible object is non-Self; eye-consciousness is non-Self; eye-contact is non-Self; sensation is non-Self; Craving is non-Self.

423. If someone were to say, 'The ear is Self'...p...If someone were to say, 'The nose is Self', ...p...If someone were to say, 'The tongue is Self', ...p...If someone were to say, 'The body is Self', ...p...if someone were to say, 'The mind is Self', that statement would be improper. The arising and disintegrating of mind is evident. The arising and disintegrating of a certain phenomenon is evident. If that phenomenon is said to be Self, it would amount to saying, 'My Self both arises and disintegrates.' Therefore, if someone were to say, 'The mind is Self', that statement would be improper. Thus the mind is non-Self.

If someone were to say, 'mind-object is Self', that statement would be improper. The arising and disintegrating of mind-object is evident. The arising and disintegrating of a certain phenomenon is evident. If that phenomenon is said to be Self, it would amount to saying, 'My Self both arises and disintegrates.' Therefore if someone were to say, 'Mind-object is Self,' that statement would be improper. Thus the mind is non-Self; mind-object is non-Self.

If someone were to say, 'Mind-consciousness is Self,' that statement would be improper. The arising and disintegrating of mind-consciousness is evident. The arising and disintegrating of a certain phenomenon is evident. If that phenomenon is said to be Self, it would amount to saying, 'My Self both arises and disintegrates. Therefore, if someone were to say, 'Mind-consciousness is Self, that statement would be improper. Thus the mind is non-Self; mind-object is non-Self; mind-consciousness is non-Self.

If someone were to say, 'Mind-contact is Self,' that statement would be improper. The arising and disintegrating of mind-contact is evident. The arising and disintegrating of a certain phenomenon is evident. If that phenomenon is said to be Self, it would amount to saying, 'My Self both arises and disintegrates. Therefore, if someone were to say, 'Mind-contact is Self,' that statement would be improper. Thus the mind is non-Self; mind-object is non-Self; mind-consciousness is non-Self; mind-contact is non-Self.

If someone were to say, 'Sensation is Self', that statement would be improper. The arising and disintegrating of sensation is evident. The arising and disintegrating of a certain phenomenon is evident. If that phenomenon is said to be Self, it would amount to saying, 'My Self both arises and disintegrates.' Therefore, if someone were to say, 'Sensation is Self,' that statement would be improper. Thus the mind is non-Self, mind-object is non-Self, mind-object is non-Self; mind-consciousness is non-Self; mind-contact is non-Self; sensation is non-Self.

If someone were to say 'Craving is self,' that statement would be improper. The arising and disintegrating of Craving is evident. The arising and disintegrating of a certain phenomenon is evident. If that phenomenon is said to be Self, it would amount to saying, 'My Self both arises and disintegrates.' Therefore, if someone were to say, 'Craving is Self,' that statement would be improper. Thus the mind is non-Self; mind-consciousness is non-Self; mind-contact is non-Self; sensation is non-Self; craving is non-Self.

424. Bhikkhus, this is the Path leading to the arising of *sakkāyadiṭṭhi*, the illusion of Self--Eye is considered as: 'This is mine; this is I; this is my Self (atta).' Visible object is considered as: 'This is mine; this is I; this is my Self.' Eye-consciousness is considered as: 'This is mine; this is I; this is my Self.' Eye-contact is considered as: 'This is mine; 'this is I; this is my Self'. Sensation is considered as: 'This is mine; this is I; this is my Self.' Craving is considered as: 'This is mine; this is I: this is my Self.' Ear is considered as: 'This is mine; this is I; this is my Self.' ...p...Nose is considered as: This is mine; this is I; this is my Self.' ...p... Tongue is considered as: 'This is mine; this is I; this is my Self.' ...p...Body is considered as: 'This is mine; this is I; this is my Self. Mind is considered as: 'This is mine; this is I; this is my Self.' Mind-object is considered as: 'This is mine; this is I this is my Self.' Mind-consciousness is considered as: 'This is mine; this is I; this is my Self.' Mind-contact is considered as: 'This is mine; 'this is I; this is my Self'. Sensation is considered as: 'This is mine; this is I; this is my Self.' Craving is considered as: 'This is mine; this is I: this is my Self.'

Bhikkhus, this is the Path leading to the sensation of *sakkāyaditthi*, the illusion of Self-- The eye is considered as: 'This is not mine; this is not I; this is not my Self (atta).' Visible object is considered as: 'This is not mine; this is not I; this is not my Self.' Eye-consciousness is considered as: 'This is not mine; this is not I; this is not my Self.' Eye-contact is considered as: 'This is not mine; 'this is not I; this is not my Self'. Sensation is considered as: 'This is not mine; this is not I; this is not my Self.' Craving is considered as: 'This is not mine; this is not I; this is not my Self.' The ear is considered as: 'This is not mine; this is not I; this is not my Self.'...p...The nose is considered as: 'This is not mine; this is not I; this is not my Self.' ...p... The tongue is considered as: 'This is not mine; this is not I; this is not my Self.' ...p...The body is considered as: 'This is not mine; this is not I; this is not my Self. The mind is considered as: 'This is not mine; this is not I; this is not my Self.' Mind-object is considered as: 'This is not mine; this is not I; this is not my Self.' Mind-consciousness is considered as: 'This is not mine; this is not I; this is not my Self.' Mind-contact is considered as: 'This is not mine; 'this is not I; this is not my Self'. Sensation is considered as: 'This is not mine; this is not I; this is not my Self.' Craving is considered as: 'This is not mine; this is not I; this is not my Self.'

425. Bhikkhus, dependent on eye and visible object, eye-consciousness arises: The coming together of these three is contact. Dependent on contact, pleasant sensation, or unpleasant sensation, or a sensation that is neither pleasant nor unpleasant arises (in one). When experiencing a pleasant sensation, that person revels in that sensation, speaks about it with joy and gets absorbed in it. Latent attachment (*rāgānusaya*) lies dormant in him. When experiencing an unpleasant sensation, that person grieves, mourns laments beats his breast, weeps and becomes bewildered. Latent animosity (*paṭighānusaya*) lies dormant in him. When experiencing a sensation that is neither pleasant nor unpleasant, that person does not understand fundamentally and truly the origin of that sensation, its cessation, its pleasantness, its faults and the (way of) escape from attachment to it. Latent ignorance (*avijjānusaya*) lies dormant in him. Bhikkhus, indeed there is no reason or possibility for that person to make an end

of the cycle of dukkha in this very life, without getting rid of latent attachment regarding life, without getting rid of latent attachment regarding pleasant sensation, without stamping out latent animosity regarding unpleasant sensation, without uprooting latent ignorance regarding sensation that is neither pleasant nor unpleasant, without getting rid of ignorance (avijjā) and without letting knowledge (vijjā) arise.

Bhikkhus, dependent on ear and sound, ear-consciousness arises...p... Bhikkhus, dependent on nose and odour, nose-consciousness arises ...p... Bhikkhus, dependent on tongue and taste, tongue-consciousness arises ...p... Bhikkhus, dependent on body and tangible object, body-consciousness arises ...p... Bhikkhus dependent on mind and mind-object, mind-consciousness arises. The coming together of these three is Contact. Dependent on Contact, pleasant sensation, or unpleasant sensation, or a sensation that is neither pleasant nor unpleasant arises (in one). When experiencing a pleasant sensation, that person revels in that sensation, speaks about it with joy and gets absorbed in it. Latent attachment lies dormant in him. When experiencing unpleasant sensation, that person grieves, mourns, laments, beats his breast and becomes bewildered. Latent animosity has dormant in him. When experiencing a sensation that is neither pleasant nor unpleasant, he does not understand fundamentally and truly the origin of that sensation, its cessation, its pleasantness, its faults and the (way of) escape from attachment to it. Latent ignorance lies dormant in him. Bhikkhus, indeed there is no reason or possibility for that person to make an end of the cycle of dukkha in this very life, without getting rid of latent attachment regarding pleasant sensation, without stamping out latent animosity regarding unpleasant sensation, without uprooting latent ignorance regarding sensation that is neither pleasant, without getting rid of ignorance and without letting knowledge arise.

426. Bhikkhus, dependent on eye and visible object, eye-consciousness arises. The coming together of these three is Contact. Dependent on Contact, pleasant sensation, or unpleasant sensation, or a sensation that is neither pleasant nor unpleasant

arises (in one). When experiencing a pleasant sensation, that person does not revel in that sensation, does not speak about it with joy and does not get absorbed in it. Latent attachment does not lie dormant in him. When experiencing an unpleasant sensation, that person does not grieve, does not mourn, does not lament, does not beat his breast, does not weep and does not become bewildered. Latent animosity does not lie dormant in him. When experiencing a sensation that is neither pleasant nor unpleasant, he understands fundamentally and truly the origin of that sensation, its cessation, its pleasantness, its faults and the (way of) escape from attachment to it. Latent ignorance does not lie dormant in him. Bhikkhus, indeed there is the possibility for that person to make an end of the cycle of dukkha in this very life, by getting rid of latent attachment regarding pleasant sensation, by stamping out latent animosity regarding unpleasant sensation, by uprooting latent ignorance regarding sensation that is neither pleasant nor unpleasant, by getting rid of ignorance and by letting knowledge arise.

Bhikkhus, dependent on ear and sound, ear-consciousness arises ...p... Bhikkhus, dependent on nose and odour, nose-consciousness arises ...p... Bhikkhus, dependent on tongue and taste, tongue-consciousness arises ...p... Bhikkhus, dependent on body and tangible object, body-consciousness arises ...p... Bhikkhus, dependent on mind and mind-object, mind-consciousness arises. The coming together of these three is Contact. Dependent on Contact, pleasant sensation or unpleasant sensation, or a sensation that is neither pleasant nor unpleasant arises (in one). When experiencing a pleasant sensation, that person does not revel in that sensation, does not speak about it with joy and does not get absorbed in it. Latent attachment does not lie dormant in him. When experiencing an unpleasant sensation, that person does not grieve, does not mourn, does not lament, does not beat his breast, does not weep and does not become bewildered. Latent animosity does not lie dormant in him. When experiencing a sensation that is neither pleasant nor unpleasant, he understands fundamentally and truly the origin of that sensation, its cessation, its pleasantness, its faults and the (way of) escape from attachment to it. Latent ignorance does not lie dormant in him.

Bhikkhus, indeed, there is the possibility for that person to make an end of the cycle of dukkha in this very life, by getting rid of latent attachment regarding pleasant sensation, by stamping out latent animosity regarding unpleasant sensation, by uprooting latent ignorance regarding sensation that is neither pleasant nor unpleasant, by getting rid of ignorance and by letting knowledge arise.

427. Bhikkhus, the instructed ariya disciple who sees thus gets disgusted with the eye, gets disgusted with visible object, gets disgusted with eye-consciousness, gets disgusted with eye-contact, gets disgusted with sensation and gets disgusted with craving. He gets disgusted with the ear, gets disgusted with sound ...p... He gets disgusted with the nose, gets disgusted with odour ...p... He gets disgusted with the tongue, gets disgusted with taste ...p... He gets disgusted with the body, gets disgusted with tangible object ...p... He gets disgusted with the mind, gets disgusted with mind-object, gets disgusted with mind-consciousness, gets disgusted with mind-contact gets disgusted with sensation and gets disgusted with craving. On being disgusted (thus), he is free from attachment. On being free from attachment, he is liberated. On being liberated, knowledge of liberation arises. He knows clearly: 'Rebirth is no more; fulfilled is the Noble Practice of Purity; done is all there is the Noble Practice of Purity; done is all there is to be done (to realize magga); there is nothing more to do (for such realization).'

Thus spoke the Bhagavā; and those bhikkhus, delighted, rejoiced in the words of the Bhagavā. When this plain discourse (without verses) was delivered, the minds of sixty bhikkhus were freed from attachment to any object and were liberated from āsavas.

End of the Chachakka Sutta,
the sixth in this Vagga.

7. MAHĀSALĀYATANIKA SUTTA

Discourse Based on the All-encompassing Six Sense-bases

428. Thus have I heard:

Once the Bhagavā was staying at the Jetavana monastery of Anāthapiṇḍika in Sāvattī. At that time the Bhagavā addressed the bhikkhus saying: “Bhikkhus!” The bhikkhus replied to the Bhagavā: “Venerable Sir!” The Bhagavā spoke thus: “Bhikkhus, I am going to give a discourse based on all-encompassing six sense-bases. Listen and pay good attention. I shall speak.” “Very well, Venerable Sir”, replied the bhikkhus to the Bhagavā. The Bhagavā then spoke these words:

429. Bhikkhus, not knowing and not seeing the eye as it really is, not knowing and not seeing visible object as it really is, not knowing and not seeing eye-consciousness as it really is, not knowing and not seeing eye-contact as it really is, and not knowing and not seeing, as it really is, the pleasant sensation or the unpleasant sensation or the sensation that is neither pleasant nor unpleasant, which arises dependent on eye-contact, one has strong attachment for the eye, strong attachment for visible object, strong attachment for eye-consciousness, strong attachment for eye-contact and strong attachment for the pleasant or for the unpleasant sensation or for the sensation that is neither pleasant nor unpleasant, which arises dependent on eye-contact.

In the person who is strongly attached to them, who is tied to them, who is overwhelmed by bewilderment and who sees them as being pleasant, there will be in the future recurrence of the five aggregates which are the objects of Clinging. In him who has Craving which gives rise to fresh rebirth, which is accompanied by pleasure and attachment, which finds great

delight in this or that sense-object or existence, there is the increase of that Craving. In him there is also increase of physical distress, increase of physical torment and increase of mental torment, increase of physical torture and increase of mental torture. That person experiences physical suffering and mental suffering.

Bhikkhus, not knowing and not seeing the ear as it really is, ...p... Bhikkhus, not knowing and not seeing the nose as it really is, ...p... Bhikkhus, not knowing and not seeing the tongue as it really is, ...p... Bhikkhus, not knowing and not seeing the body as it really is, ...p... Bhikkhus, not knowing and not seeing the mind as it really is, not knowing and not seeing mind-object as it really is, not knowing and not seeing mind-consciousness as it really is, not knowing and not seeing mind-contact as it really is, and not knowing and not seeing, as it really is, the pleasant sensation or the unpleasant sensation or the sensation that is neither pleasant nor unpleasant, which arises dependent on mind-contact, one has strong attachment for the mind, strong attachment for mind-objects, strong attachment for mind-consciousness, strong attachment for mind-contact and strong attachment for the pleasant or the unpleasant sensation or the sensation that is neither pleasant nor unpleasant, which arises dependent on mind-contact.

In the person who is strongly attachment to them, who is tied to them, who is overwhelmed by bewilderment and who sees them as being pleasant, there will be in the future recurrence of the five aggregates which are the objects of Clinging. In him who has Craving which gives rise to fresh rebirth, which is accompanied by pleasures and pleasure and attachment, which finds great delight in this or that sense-object or existence, there is the increase of that Craving. In him there is the increase of physical distress and increases of mental distress, the increase of physical torment and increase of mental torment, the increase of physical torture and increase of mental torture. That person experiences physical suffering and mental suffering.

430. Bhikkhus, knowing and seeing the eye as it really is, knowing and seeing visible object as it really is, knowing and seeing eye-consciousness as it really is, knowing and seeing eye-contact as it really is, and knowing and seeing, as it really is, the pleasant sensation or the unpleasant sensation or the sensation that is neither pleasant nor unpleasant, which arises dependent on eye-contact, nor has no attachment for the eye, no attachment for visible object, no attachment for eye-consciousness, no attachment for eye-contact and no attachment for the pleasant sensation or the unpleasant sensation or the sensation that is neither pleasant nor unpleasant, which arise dependent on eye-contact.

In the person who is attached to them, who is not tied to them, who is not overwhelmed by bewilderment and who sees them as being full of faults, there will be in the future no recurrence of the five aggregates which are the objects of Clinging. In him who has no Craving which gives rise to fresh rebirth, which is accompanied by pleasure and attachment, which is accompanied by pleasure and attachment, which finds great in this or that sense-object or existence, there is the disappearance of that Craving. In him there is disappearance of physical distress and disappearance of mental distress, disappearance of physical torment and disappearance of mental torment, disappearance of physical torture and disappearance of mental torture. That person experiences physical comfort and mental ease.

431. The view of such a person is Right View. The thinking of such a person is Right Thinking. The effort of such a person is Right Effort. The mindfulness of such a person is Right Mindfulness. The concentration of such a person is Right Concentration. That person's bodily action, verbal action and his way of living have been pure from the beginning. Thus, the cultivation of the Ariya Path of Eight Constituents of that person is completed.

In him, who has thus cultivated Ariya Path of Eight Constituents cultivation of the Four Methods of Steadfast Mindfulness (*satipaṭṭhāna*) is also completed, cultivation of the Four Supreme Efforts (*sammappadhāna*) is also completed, cultivation

of the Four Bases of Psychic Potency (iddhipāda) is also completed, cultivation of the Five Faculties (indriya) is also completed cultivation of the Five Powers (bala) is also completed and cultivation of the Seven Factors of Enlightenment (bojjhaṅga) is also completed.

In such a person the two factors of Concentration and vipassanā Insight jointly occur. He knows accurately through Magga Insight (abhiññā) the factors that should be known accurately through Magga Insight (abhiññā). He abandons through Magga Insight the factors that should be abandoned through Magga Insight. He cultivates through Magga Insight the factors that should be cultivated through Magga Insight. He realizes through Magga Insight the factors that should be realized through Magga Insight.

Bhikkhus, what are the factors that should be known accurately through Magga Insight? They are said to be the five aggregates which are the objects of Clinging. They are: the aggregate of corporeality which is the object of Clinging, the aggregate of sensation which is the object of Clinging, the aggregate of perception which is the object of Clinging, the aggregate of volitional activities which is the object of Clinging and the aggregate of consciousness which is the object of Clinging. These are the factors that should be known accurately through Magga Insight.

Bhikkhus, what are the factors that should be abandoned through Magga Insight? They are: ignorance (avijjā) and Craving for existence (bhavatanhā). They are the factors that should be abandoned through Magga Insight.

Bhikkhus, what are the factors that should be cultivated through Magga Insight? They are: concentration and Vipassanā Insight. These are the factors that should be cultivated through Magga Insight.

Bhikkhus, what are the factors that should be realized through Magga Insight (abhiññā)? They are: Arahatta Magga (vijjā)¹ and Arahatta Fruition (vimutti). These are the factors that should be realized through Magga Insight.

1. Arahatta Magga (vijjā) : realizing Magga Insight; through Magga Insight means knowing through Magga Insight the mind and the mental concomitants which are associated with Magga Insight.

432. Bhikkhus, knowing and seeing the ear as it really is ...p...Bhikkhus, knowing and seeing the nose as it really is ...p...Bhikkhus, knowing and seeing the tongue as it really is ...p...Bhikkhus, knowing and seeing the body as it really is ...p...Bhikkhus, knowing and seeing the mind as it really is, and knowing and seeing mind-object as it really is, knowing and seeing mind-consciousness as it really is, knowing and seeing mind-contact as it really is and knowing and seeing, as it really is, the pleasant sensation, or the unpleasant sensation, or the sensation that is neither pleasant nor unpleasant, which arises dependent on mind-contact, one has no attachment for the mind, no attachment for mind-consciousness, no attachment for mind-contact and no attachment for pleasant sensation or for unpleasant sensation or for sensation that is neither pleasant nor unpleasant, which arises dependent on mind-contact.

In the person who is not attached to them, who is not tied to them, who is not overwhelmed by bewilderment and who sees them as being full of faults, there will be in the future no recurrence of the five aggregates which are the objects of Clinging. In him who has no Craving which gives rise to fresh rebirth, which is accompanied by pleasure and attachment, which finds great delight in this or that sense-object or existence, there is the disappearance of that Craving. In him there is disappearance of physical distress and disappearance of mental distress, disappearance of physical torment and disappearance of mental torment, disappearance of physical torture and disappearance of mental torture. That person experiences physical comfort and mental ease.

433. The view of such a person is Right View. The thinking of such a person is Right Thinking. The effort of such a person is Right Effort. The mindfulness of such a person is Right Mindfulness. The concentration of such a person is Right Concentration. That person's bodily action and verbal action and his way of living have been pure from the beginning. Thus the cultivation of the Ariya Path of Eight Constituents of that person is completed.

In him, who has time thus cultivated the Ariya Path of Eight Constituents, cultivation of the Four Methods of Steadfast Mindfulness is also completed, cultivation of the Four Supreme Efforts is also completed, cultivation of the Four Bases of Psychic Potency is also completed, cultivation of the Five Faculties is also completed, cultivation of the Five Powers is also completed and cultivation of the Seven Factors of Enlightenment is also completed.

In such a person the two factors of concentration and vipassanā Insight jointly occur. He knows accurately through Magga Insight (*abhiññā*) the factors that should be known accurately through Magga Insight. He abandons through Magga Insight the factors that should be abandoned through Magga Insight. He cultivates through Magga Insight the factors that should be cultivated through Magga Insight. He realizes through Magga Insight the factors that should be realized through Magga Insight.

Bhikkhus, what are the factors that should be known accurately through Magga Insight? They are said to be the five aggregates which are the objects of Clinging. They are: the aggregate of corporeality which is the object of Clinging, the aggregate of sensation which is the object of Clinging, the aggregate of perception which is the object of Clinging, the aggregate of volitional activities which is the object of Clinging and the aggregate of Consciousness which is the object of Clinging. These are the factors that should be known accurately through Magga Insight.

Bhikkhus, what are the factors that should be abandoned through Magga Insight? They are: ignorance (*avijjā*) and craving for existence (*bhavatanhā*). These are the factors that should be abandoned through Magga Insight.

Bhikkhus, what are the factors that should be cultivated through Magga Insight? They are: concentration and Vipassanā Insight. These are the factors that should be cultivated through Magga Insight.

Bhikkhus, what are the factors that should be realized through Magga Insight (abhiññā)? They are: Arahatta Magga (vijjā) and Arahatta Fruition (vimutti). These are the factors that should be realized through Magga Insight.

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

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

8. NAGARAVINDEYYA SUTTA

Discourse Delivered to the Brāhmins of Nagaravinda Village

434. Thus have I heard:

Once while the Bhagavā was journeying through the Kosalan country in the company of bhikkhus, he arrived at a brahmin village called Nagaravinda. Thereupon the brahmin householders who are villagers of Nagaravinda said (to one another): “Friends, Prince Gotama of Sakyan royal lineage who became a recluse has, in the course of his journeying in the Kosalan country in the company of many bhikkhus, duly arrived in Nagaravinda village. The good fame of that Revered Gotama has spread thus: ‘The Venerable Bhagavā is worthy of special veneration (Arahan). He truly comprehends all Dhammas by his own intellect and insight (Sammāsambuddha). He possesses supreme knowledge and perfect practice of morality (Vijjācaraṇa Sampanna). He knows all the three lokas (Lokavidū). He is incomparable in taming those who deserve to be tamed (Anuttaropurisa dhamma sārathi). He is the teacher of all devas and men (Satthādeva manussānam). He is the enlightened one, knowing and teaching the Four Ariya Truths (Buddho). He is the most exalted (Bhagavā).. Through Perfect wisdom, he personally realizes the nature of the universe with its devas, Māras and Brahmās, and also the world of human beings with its samaṇas and brāhmaṇas, kings and men, and knowing it, he expounds on it. He proclaims the dhamma which is excellent at the beginning, excellent at the middle, and excellent at the end, with richness in meaning and words. He makes clear the completeness and purity of the Noble practice. It cannot but be excellent to meet and revere such an Arahat.

The brāhmin householders of Nagaravinda village then approached the Bhagavā, some of them making obeisance to the

Bhagavā and seating themselves in suitable places. Some of them exchanged courteous greetings with the Bhagavā and engaged in friendly and polite conversation with the latter. Having done so, they seated themselves in suitable places. Some of them raised their joined palms in the direction of the Bhagavā and seated themselves in suitable places. Some of them announced their names and clans to the Bhagavā and seated themselves in suitable places. Some of them kept silent and seated themselves in suitable places. When the brāhmin householders of Nagaravinda village were thus seated, the Bhagavā addressed them as follows:

435. Householders, if you were asked thus by wandering ascetics outside the Bhagavā's Teaching: "Householders, which kind of samaṇa or brāhmaṇa should not be honoured, esteemed, venerated and revered", you should answer thus: 'Those samaṇas and brāhmaṇas who are not free from attachment to visible objects cognizable by the eye-consciousness, are not free from hatred, are not free from bewilderment, are internally agitated and conduct themselves sometimes in accordance with the Dhamma, sometimes not in accordance with the Dhamma, bodily, verbally and mentally. Such samaṇas and brāhmaṇas should not be honored, esteemed, venerated and revered. Why so? Because we ourselves are not free from attachment, hatred, bewilderment in regard to visible objects cognizable by the eye-consciousness, and are internally agitated and conduct ourselves sometimes in accordance with the Dhamma, sometimes not in accordance with the Dhamma, bodily, verbally and mentally. We do not see that they conduct themselves better than we do.

That is why those samaṇas and brāhmaṇas should not be honored, esteemed, venerated and revered. Those samanas and brahmanas with regard to sounds cognizable by ear-consciousness ... with regard to smell cognizable by nose-consciousness ... with regard to taste cognizable by tongue-consciousness ... with regard to touch cognizable by the body-consciousness ... with regard to mind object cognizable by the mind conscious-

ness, are not free from attachment, hatred, bewilderment are internally agitated and conduct themselves sometimes in accordance with the Dhamma, sometimes not in accordance with the Dhamma, bodily, verbally and mentally. We do not see that they conduct themselves better than we do. That is why those *samaṇas* and *brāhmaṇas* should not be honoured, esteemed, venerated and revered. (Answered the householders). Householders, when asked thus, you should answer thus to these wandering ascetics who are outside the Bhagavās Teaching.

436. Householders, if you were asked by wandering ascetics outside the Bhagavā's Teaching, "Householders, which kind of *samaṇas* or *brāhmaṇas* should be honoured, esteemed, venerated and revered" you should answer thus to those wandering ascetics outside the Bhagavā's Teaching: 'Those *samaṇas* and *brāhmaṇas* who are free from attachment, hatred and bewilderment, who are internally not agitated and who conduct themselves in accordance with the Dhamma, bodily, verbally and mentally in regard to visible objects cognizable by the eye-consciousness, should be honoured, esteemed, venerated and revered'. Why so? Because we ourselves are not free from attachment, hatred and bewilderment; are internally agitated in our minds and conduct ourselves sometimes in accordance with the Dhamma and sometimes not in accordance with the Dhamma, bodily, verbally and mentally in regard to visible objects cognizable by the eye-consciousness. We see that they conduct themselves better than we do. That is why those *samaṇas* and *brāhmaṇas* should be honoured, esteemed, venerated and revered.

Certain *samaṇas* and *brāhmaṇas* with regard to sound cognizable by the ear-consciousness ... with regard to smell cognizable by the nose-consciousness ... with regard to taste cognizable by the tongue consciousness ... with regard to touch cognizable by the body-consciousness ... with regard to mind objects cognizable by the mind-consciousness, are free from attachment, hatred and bewilderment, are internally not agitated and conduct themselves in accordance with the Dhamma, bodily, verbally and mentally. Such *samaṇas* and *brāhmaṇas* should be

honoured, esteemed, venerated and revered. Why so? Because we in regard to mind objects cognizable by the mind-consciousness are not free from attachment, hatred and bewilderment, internally not agitated and conduct ourselves sometimes in accordance with the Dhamma and sometimes not in accordance with the Dhamma, bodily, verbally and mentally. We see that they conduct themselves better than we do. That is why those *samaṇas* and *brāhmaṇas* should be honoured, esteemed, venerated and revered. Householders, when asked in this manner you should answer thus to those wandering ascetics outside the Bhagavā's Teaching.

437. Householders, if you were asked thus by wandering ascetics outside the Bhagavā's Teaching: "Householders, what is your reason for saying, surely, those revered ones are free from attachment and practise to eliminate attachment; are free from hatred and practise to eliminate hatred; are free from bewilderment and practise to eliminate bewilderment?" You should answer thus to the wandering ascetics: "It is because they are free from attachment, hatred and bewilderment that they live in monastic retreats in (remote and isolated) mountainous and rural areas. On sight of visible objects, there may arise great delight. There are no such visible objects cognisable by the eye-consciousness in rural monastic retreats. On hearing sounds, there arise great delight. There are no such sounds cognisable by the ear-consciousness in rural monastic retreats. On experiencing odours, there may arise great delight. There are no such odours cognisable by the nose-consciousness in rural monastic retreats. On experiencing tastes, there arise great delight. There are no such tastes cognisable by the tongue-consciousness in such rural monastic retreats. On experiencing touch, there arise great delight. There is no such touch cognisable by the body-consciousness in rural monastic retreats. Friends, these are reasons for saying: 'Those revered ones are certainly free from attachment and practise to eliminate attachment; are free from hatred and practise to eliminate hatred; are free from bewilderment and practise to eliminate bewilderment. Householders, on being asked in this manner, you should answer thus to the wandering ascetics outside the Bhagavā's Teaching. (Said the Bhagavā).

On the Bhagavā saying thus, the brahmin householders of Nagaravinda village respectfully addressed the following words to the Bhagavā: “O Gotama, Excellent (is the Dhamma). O Gotama, Excellent (is the Dhamma). Just as O Gotama, one turns up what lies upside down, just as one uncovers what is 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, and I take refuge in the Saṃgha. May the Revered Gotama take me as a lay disciple from this very day till the end of my life. “(Said the Householder).

End of Nagaravindeyya Sutta,
the eighth in this Vagga.

9. PIṄḌAPĀTA PARISUDDHI SUTTA

Discourse on Purifying Alms-food

438. Thus have I heard:

Once the Bhagavā was staying at the Veluvana monastery where the black squirrels were fed and bred. On that occasion Venerable Sāriputta, having arisen from his evening retreat, approached the Bhagavā, made his respectful obeisance and seated himself at a suitable place. While Venerable Sāriputta was thus seated, the Bhagavā addressed him thus:

Sāriputta, your faculties are very clear, your complexion pure and clean. Sāriputta, in what way have you been abiding often in these days? (Asked the Bhagavā). Venerable Sir, I have often been abiding in the fruition attainment of emptiness. (respectfully answered Sāriputta). Sāriputta, well done, well done. Sāriputta, you are these days often abiding in the ways of noble men. Sāriputta, such abiding in fruition-attainment is the way of noble men. Sāriputta, that is why in this Teaching, if the bhikkhu desires to abide often in the fruition-attainment of emptiness, he should reflect thus: 'I enter the village for alms-round by a certain road; go on alms round in a certain place; come away from this alms-round by a certain road. While on this road have there been desire in me or attachment, hatred, bewilderment or mental agitation in regard to the visible objects cognizable by the eye-consciousness?'

Sāriputta, if the bhikkhu on reflection knows thus: 'By this road I entered the village for alms-round, went on alms-round in this village and came away from the alms-round village by this road. While on this road there was desire in me, attachment, hatred, bewilderment or mental agitation in regard to visible objects cognizable by the eye-consciousness.' Sāriputta, that bhikkhu should strive to abandon these evil demeritorious dhammas.

Sāriputta, if the bhikkhu on reflection knows thus: ‘By this road I entered the village for alms-food, went on alms-round in this village and came away from this alms-round village by this road. While on this road there was no desire in me, attachment, hatred, bewilderment or mental agitation in regard to visible objects cognizable by the eye-consciousness,’ Sāriputta that bhikkhu should with delight and gladness abide, practising day and night in these meritorious dhammas.

439. And again, Sāriputta, the bhikkhu should reflect thus: ‘By this road I entered the village for alms food, went on alms-round in this village, and came away from this alms-round village by this road. While on this road, was there desire in me, attachment, hatred, bewilderment or mental agitation in regard to sound cognizable by the ear-consciousness, in regard to smell cognizable by the nose-consciousness, in regard to taste cognizable by the tongue consciousness, touch cognizable by the body-consciousness ... mind objects cognizable by the mind-consciousness?’

Sāriputta, if the bhikkhu on reflection knows thus: “By this road I entered the village for alms food, went on alms-round in this village and came away from this alms-round village by this road. While on this road there was desire in me, attachment, hatred, bewilderment or mental agitation in regard to mind objects cognizable by the mind consciousness”. Sāriputta, that bhikkhu should strive to abandon these evil demeritorious dhammas.

Sāriputta, if the bhikkhu on reflection knows thus: “By this road I entered the village for alms food, went on alms-round in this village and came away from this alms-round village by this road. While on this road there was no desire in me, attachment, hatred, bewilderment or mental agitation in regard to mind objects cognizable by the mind consciousness”. Sāriputta, that bhikkhu should abide in delight and gladness, practising day and night in these meritorious dhammas.

440. And again Sāriputta, the bhikkhu should reflect thus: “Have I given up the five sensual pleasures?” Sāriputta if

the bhikkhu on reflection knows thus: “I have not yet given up the five sensual pleasures” Sāriputta, he should strive to abandon the five sensual pleasures. Sāriputta, if the bhikkhu on reflection knows thus: “I have given up the five sensual pleasures”, Sāriputta, he should abide in delight and gladness, practising day and night in these meritorious dhammas.

441. And again Sāriputta, the bhikkhu should reflect thus: “Have I given up the five hindrances?” Sāriputta, if the bhikkhu on reflection knows thus: “I have not yet abandoned the five hindrances”, he should strive to abandon the five hindrances, Sāriputta, if the bhikkhu on reflection knows thus: “I have abandoned the five hindrances”, Sāriputta, the bhikkhu should with delight and gladness abide practising day and night in these meritorious dhammas.

442. And again Sāriputta, the bhikkhu should reflect thus: “Have I distinctly comprehended the five aggregates of clinging,” Sāriputta, if the bhikkhu on reflection knows thus: “I have not yet distinctly comprehended the five aggregates of clinging,” Sāriputta, the bhikkhu should strive to distinctly comprehend the five aggregates of clinging. Sāriputta, if the bhikkhu on reflection knows thus: “I have distinctly comprehended the five aggregates of clinging,” Sāriputta the bhikkhu should with delight and gladness abide practising day and night in these meritorious dhammas.

443. And again Sāriputta, the bhikkhu should reflect thus: “Have I practised the four methods of Steadfast Mindfulness?” Sāriputta if the bhikkhu on reflection knows thus: “I have not yet practised the four methods of Steadfast Mindfulness” Sāriputta, that bhikkhu should strive to practise the four methods of Steadfast Mindfulness. Sāriputta, if the bhikkhu on reflection knows thus: “I have practised the four methods of Steadfast Mindfulness”, Sāriputta, the bhikkhu with delight and gladness abide practising day and night in these meritorious dhammas.

444. And again Sāriputta, the bhikkhu should reflect thus: “Have I practised the Four Right Exertions?” If the bhikkhu on reflection knows thus: “I have not yet practised the Four Right Exertions,” Sāriputta, he should strive to practise the Four Right Exertions. Sāriputta, if the bhikkhu on reflection knows thus: “I have practised the Four Right Exertions, Sāriputta, the bhikkhu should in delight and gladness abide practising day and night in these meritorious dhammas.

445. And again Sāriputta, the bhikkhu should reflect thus: “Have I developed the Four Bases of Psychic Power?” Sāriputta, if the bhikkhu on reflection knows thus: “I have not yet developed the Four Bases of Psychic Powers,” Sāriputta, he should strive to develop the Four Bases of Psychic Powers. Sāriputta, if the bhikkhu on reflection knows thus: “I have developed the Four Bases of Psychic Powers,” Sāriputta, the bhikkhu should abide in delight and gladness practising day and night in meritorious dhammas.

446. And again Sāriputta, the bhikkhu should reflect thus: “Have I developed the Five Faculties?” Sāriputta, if the bhikkhu on reflection knows thus: “I have not yet developed the Five Faculties”, Sāriputta, he should strive to develop the Five Faculties. Sāriputta, if the bhikkhu on reflection knows thus: “I have developed the Five Faculties,” Sāriputta, the bhikkhu should abide in delight and gladness, practising day and night in meritorious dhammas.

447. And again Sāriputta, the bhikkhu should reflect thus: “Have I developed the Five Powers?” Sāriputta, if the bhikkhu on reflecting knows thus: “I have not yet developed the Five Powers,” Sāriputta, he should strive to develop the Five Powers, Sāriputta, if the bhikkhu on reflection knows thus: “I have developed the Five Powers,” Sāriputta, the bhikkhu should abide in delight and gladness practising day and night in these meritorious dhammas.

448. And again Sāriputta the bhikkhu should reflect thus: “Have I developed the Seven Factors of Enlightenment?” Sāriputta,

if the bhikkhu on reflection knows thus: “I have not yet developed the Seven Factors of Enlightenment,” Sāriputta, he should strive to develop the Seven Factors of Enlightenment. Sāriputta, if the bhikkhu on reflection knows thus: “I have developed the Seven Factors of Enlightenment,” Sāriputta, the bhikkhu should abide in delight and gladness practising day and night in the meritorious dhammas.

449. And again Sāriputta, the bhikkhu should reflect thus: “Have I developed the Eightfold Ariya Path?” Sāriputta, if the bhikkhu on reflection knows thus: “I have not yet developed the Eightfold Ariya Path,” Sāriputta, he should strive to develop the Eightfold Ariya Path. Sāriputta, if the bhikkhu on reflection knows thus: “I have developed the Eightfold Ariya Path,” Sāriputta, the bhikkhu should abide in delight and gladness practising day and night in these meritorious dhammas.

450. And again Sāriputta, if the bhikkhu should reflect thus: “Have I developed Tranquillity Meditation and Insight Meditation?” Sāriputta, if the bhikkhu on reflection knows thus: “I have not yet developed Tranquillity Meditation and Insight Meditation,” Sāriputta, he should strive to develop Tranquillity Meditation and Insight Meditation. Sāriputta, if the bhikkhu on reflection knows thus: I have developed Tranquillity Meditation and Insight Meditation,” Sāriputta, the bhikkhu should abide in delight and gladness practising day and night in these meritorious dhammas.

451. And again Sāriputta, the bhikkhu should reflect thus: “Have I realized Arahatta Magga and Arahatta Fruition?” Sāriputta, if the bhikkhu on reflection knows thus: “I have not yet realized Arahatta Magga and Arahatta Fruition he should strive to realize Arahatta Magga and Arahatta Fruition. Sāriputta, if the bhikkhu on reflection knows thus: “I have realized Arahatta Magga and Arahatta Fruition he should abide in delight and gladness practising day and night in these meritorious dhammas.

452. Sāriputta, in the past all samaṇas and brāhmaṇas who purified their alms food, did so reflecting thus: Sāriputta, in future all samaṇas and brāhmaṇas who purify their alms food will do so reflecting thus. Sāriputta, at the present **time all** samaṇas and brāhmaṇas who purify their alms food **do** so reflecting thus. Sāriputta, in this Teaching alms food should be purified with reflection (Said the Bhagavā).

The Bhagavā delivered this discourse. Venerable Sāriputta rejoiced at what the Bhagavā had said.

**End of Piṇḍapāta Parisuddhi Sutta,
the ninth in this Vagga.**

10. INDRIYABHĀVANĀ SUTTA

Discourse on Cultivation of the Faculties

453. Thus have I heard:

Once the Bhagavā was staying in the Suveḷu Grove near Gajāṅgalā market-town. At that time young Uttara a pupil of the brāhmin Pārāsiviya came to the Bhagavā and exchanged greetings with him. Bringing to an end the courteous and amiable greetings, he sat at a suitable place. The Bhagavā then said to young Uttara, pupil of the brahmin Pārāsiviya thus: “Uttara, does the brāhmin Pārāsiviya teach his pupils the cultivation of the faculties?” “O Gotama, the brahmin Pārāsiviya teaches the cultivation of the faculties to his pupils.” “Uttara, how does the brāhmin Pārāsiviya teach the cultivation of the faculties to his pupils?” “O Gotama, in this world, a visible object should **not** be looked at with the eye. A sound should not be listened to **with** the ear. O Gotama, thus does the brahmin Pārāsiviya **teach the cultivation of the faculties to his pupils.**” “Uttara, if that be so, according to the words of the brahmin Pārāsiviya, one who is blind must have cultivated the faculties, one who is deaf must have cultivated the faculties. Uttara, indeed one who is blind does not see a visible object with the eye; one who is deaf does not hear a sound with the ear” On this being said, young Uttara, pupil of the brahmin Pārāsiviya, sat silent, confused, with drooping shoulders and bent head, downcast and incapable of making an answer.

Then the Bhagavā realizing that young Uttara, pupil of the brahmin Pārāsiviya, had become silent, confused, with dropping shoulders and bent head, downcast and incapable of making an answer, said to the Venerable Ānanda, “Ānanda, the

brāhmin Pārāsiviya teaches his pupils the cultivation of the faculties in one way. Ānanda, in the Teaching of the ariyas the incomparable cultivation of the faculties is quite different,” “Bhagavā, this is the time for you to teach. Sugata, this is the time for you to teach. If the Bhagavā would expound on the incomparable cultivation of the faculties, the bhikkhus, hearing it from the Bhagavā, will bear it in mind.” “If that be so, Ānanda listen and pay good attention. I shall speak.” “Very well Venerable Sir,” replied the Venerable Ānanda to the Bhagavā, And the Bhagavā said this:

454. Ānanda, how is the incomparable cultivation of the faculties taught in the Teaching of the ariyas? Ānanda, in this Teaching, in the bhikkhu who sees a visible object with the eye, pleasure arises or displeasure arises or neither-pleasure-nor displeasure arises. That bhikkhu knows thus: ‘Indeed, in me this pleasure has arisen, this displeasure has arisen, this neither-pleasure-nor-displeasure has arisen. In fact, this (pleasure or displeasure or neither-pleasure-nor-displeasure) is conditioned, gross and causally produced. The equanimity of vipassana insight is serene and sublime. In that bhikkhu who knows thus, the pleasure that has arisen or the displeasure that has arisen or the neither-pleasure-nor-displeasure that has arisen ceases; but the equanimity of vipassanā insight remains firm. For example, Ānanda, just as a man with good eyes opens his closed eyes or closes his open eyes, so also, Ānanda, the pleasure that has arisen or the displeasure that has arisen or the neither-pleasure-nor-displeasure that has arisen ceases in him with similar speed, with similar swiftness, with similar ease; but the equanimity of vipassanā Insight remains firm. Ānanda, in this Teaching of the ariyas this is said to be the incomparable cultivation of the faculties with regard to visible object cognizable by eye-consciousness.

455. And again, Ānanda, in the bhikkhu who hears a sound with the ear, pleasure arises or displeasure arises or neither-pleasure-nor-displeasure arises. That bhikkhu knows thus: ‘Indeed, in me this pleasure has arisen, this displeasure has arisen, this neither-pleasure-nor-displeasure has arisen. In fact, this (pleasure or displeasure or neither-pleasure-nor-displeasure) is

conditioned, gross and causally produced. The equanimity of vipassanā insight is serene and sublime. In that bhikkhu who knows thus, the pleasure that has arisen or the displeasure that has arisen or the neither-pleasure-nor-displeasure that has arisen ceases; but the equanimity of vipassanā insight remains firm. For example, Ānanda, just as a strong man flicks his fingers effortlessly, so also, Ānanda, the pleasure that has arisen or the displeasure that has arisen or the neither-pleasure-nor-displeasure that has arisen ceases in him with similar speed, with similar swiftness, with similar ease; but the equanimity of vipassanā insight remains firm. Ānanda, in this Teaching of the ariyas this is said to be the incomparable cultivation of the faculties with regard to sound cognizable by ear-consciousness.

456. And again, Ānanda, in the bhikkhu who smells an odour with the nose, pleasure arises or displeasures arises or neither-pleasure-nor displeasure arises. That bhikkhu knows thus: 'Indeed, in me this pleasure has arisen, this displeasure has arisen, this neither-pleasure-nor-displeasure has arisen. In fact, this (pleasure or displeasure, or neither-pleasure-nor-displeasure) is conditioned, gross and causally produced. The equanimity of vipassanā insight is serene and sublime.' In that bhikkhu who knows thus, the pleasure that has arisen or the displeasure that has arisen or the neither-pleasure-nor-displeasure that has arisen ceases; but the equanimity of vipassanā insight remains firm. For example, Ānanda, just as drops of water falling from a lotus leaf that is slightly inclined cannot remain on it, so also, Ānanda, the pleasure that has arisen or the displeasure that has arisen or the neither-pleasure-nor-displeasure that has arisen ceases in him with similar speed, with similar swiftness, with similar ease; but the equanimity of vipassanā insight remains firm. Ānanda, in this Teaching of the ariyas this is said to be the incomparable cultivation of the faculties with regard to odour cognizable by nose-consciousness.

457. And again, Ānanda, in the bhikkhu who tastes a flavour with the tongue, pleasure arises or displeasure arises or

neither-pleasure-nor displeasure arises. That bhikkhu knows thus: 'Indeed, in me this pleasure has arisen, this displeasure has arisen, this neither-pleasure-nor-displeasure has arisen. In fact, this (pleasure or displeasure or neither-pleasure-nor-displeasure) is conditioned, gross and causally produced. The equanimity of vipassanā insight is serene and sublime.' In that bhikkhu who knows thus, the pleasure that has arisen or the displeasure that has arisen or the neither-pleasure-nor-displeasure that has arisen ceases; but the equanimity of vipassanā insight remains firm. For example, Ānanda, just as a strong man collects saliva on the tip of his tongue and spits out effortlessly, so also Ānanda, the pleasure that has arisen or the displeasure that has arisen or the neither-pleasure-nor-displeasure that has arisen ceases in him with similar speed, with similar swiftness, with similar ease; but the equanimity of vipassanā Insight remains firm. Ānanda, in the Teaching of the ariyas this is said to be the incomparable cultivation of the faculties with regard to flavour cognizable by tongue-consciousness.

458. And again, Ānanda, in the bhikkhu who contacts a tangible object with the body, pleasure arises or displeasure arises or neither-pleasure-nor displeasure arises. That bhikkhu knows thus: 'Indeed, in me this pleasure has arisen, this displeasure has arisen, this neither-pleasure-nor-displeasure has arisen. In fact, this (pleasure or displeasure or neither-pleasure-nor-displeasure) is conditioned, gross and causally produced. The equanimity of vipassanā insight is serene and sublime.' In that bhikkhu who knows thus, the pleasure that has arisen or the displeasure that has arisen or the neither-pleasure-not-displeasure that has arisen ceases; but the equanimity of vipassanā insight remains firm. For example, Ānandā, just as a strong man stretches out his bent arm or bends his stretched arm, so also, Ānanda, the pleasure that has arisen or the displeasure that has arisen or the neither-pleasure-nor-displeasure that has arisen ceases in him with similar speed, with similar swiftness, with similar ease; but the equanimity of vipassanā insight remains firm. Ānandā, in the

Teaching of the ariyas this is said to be the incomparable cultivation of the faculties with regard to tangible object cognizable by body-consciousness.

459. And again, Ānanda, in the bhikkhu who cognizes a mind-object with the mind, pleasure arises or displeasure arises or neither-pleasure-nor-displeasure arises. That bhikkhu knows thus: 'Indeed, in me this pleasure has arisen, this displeasure has arisen, this neither-pleasure-nor-displeasure has arisen. In fact, this (pleasure or displeasure or neither-pleasure-nor-displeasure) is conditioned, gross and causally produced. The equanimity of vipassanā insight is serene and sublime.' In that bhikkhu who knows thus, the pleasure that has arisen or the displeasure that has arisen or the neither-pleasure-nor-displeasure that has arisen ceases; but the equanimity of vipassanā insight remains firm. Suppose, Ānanda, a strong man lets fall two or three drops of water on a cauldron that has been heated the whole day. Ānanda, just as the evaporation and drying up of the drops of water is faster than their fall, so also, Ānanda, the pleasure that has arisen or the displeasure that has arisen or the neither-pleasure-nor-displeasure that has arisen ceases in him with similar speed, with similar swiftness, with similar ease; but the equanimity of vipassanā Insight remains firm. Ānanda, in this Teaching of the ariyas this is said to be the incomparable cultivation of the faculties with regard to mind-object cognizable by mind-consciousness.

460. Ānandā, what is the practice of a *sekha*¹ (one still training himself)? In this Teaching, Ānanda, in the bhikkhu who sees visible object with the eye, pleasure arises or displeasure arises or neither-pleasure-not-displeasure arises. That bhikkhu is weary of, ashamed of, and is disgusted with the pleasure that has arisen or the displeasure that has arisen or the neither-pleasure-not-displeasure that has arisen. In the bhikkhu who hears a sound with the ear...p...In the bhikkhu who smells an

1. *sekha*: one who is still in the process of practising the Teaching not yet having attained Arahatta Fruition.

odour with the nose ...p...In the bhikkhu who tastes a flavour with the tongue ...p... In the bhikkhu who contacts a tangible object with the body ...p...In the bhikkhu who cognizes a mind-object with the mind, pleasure arises or displeasure arises or neither-pleasure-nor displeasure arises. That bhikkhu is weary of, ashamed of, and disgusted with the pleasure that has arisen or the displeasure that has arisen or the neither-pleasure-nor displeasure that has arisen. Ānandā, this is the practice of a sekha.

461. Ānanda, what is the practice of an ariya who has completed the cultivation of the faculties? In this Teaching, Ānanda, in the bhikkhu who sees visible object with the eye, pleasure arises or displeasure arises or neither-pleasure-not-displeasure arises. If he wishes to consider what is repulsive as not repulsive, he can remain considering what is repulsive as not repulsive. If he wishes to consider what is not repulsive as repulsive, he can remain considering what is not repulsive as repulsive. If he wishes to consider what is either repulsive or not repulsive as not repulsive, he can remain considering what is either repulsive or not repulsive as not repulsive. If he wishes to consider what is either not repulsive or repulsive as repulsive, he can remain considering what is either not repulsive or repulsive as repulsive. If he wishes to remain in equanimity, not considering both what is repulsive and not repulsive, being mindful and clear in comprehension, he can remain in equanimity regarding them, being mindful and clear in comprehension.

462. Again, Ānanda, in the bhikkhu who hears a sound with the ear...p...In the bhikkhu who smells an odour with the nose ...p...In the bhikkhu who tastes a flavour with the tongue ...p...In the bhikkhu who contacts a tangible object with the body ...p... In the bhikkhu who cognizes a mind-object with the mind, pleasure arises or displeasure arises or neither-pleasure-nor-displeasure arises. If he wishes to consider what is repulsive as not repulsive, he can remain considering what is repulsive is not repulsive. If he wishes to consider what is not repulsive as repulsive, he can remain considering what is not repulsive as

repulsive. If he wishes to consider what is either repulsive or not repulsive as not repulsive, he can remain considering what is either repulsive or not repulsive as not repulsive. If he wishes to consider what is either not repulsive or repulsive as repulsive, he can remain considering what is either not repulsive or repulsive. If he wishes to remain in equanimity, not considering both what is repulsive and not repulsive, being mindful and clear in comprehension, he can remain in equanimity regarding them, being mindful and clear in comprehension. Ānanda, this is practice of an ariya who has completed the cultivation of the faculties.

463. Ānanda, in this Teaching of the ariyas, this is how I teach regarding the incomparable cultivation of the faculties, how I teach regarding the practice of a sekha, how I teach regarding an ariya who has completed the cultivation of the faculties. Ānanda, what a compassionate teacher, who has the welfare of his disciples at heart, should do out of compassion, that I have done for you. Ānanda, there are the places at the foot of trees. There are the secluded places. Ānanda, meditate! Do not be unmindful. Do not be remorseful later! This is our instruction to you all.

Thus spoke the Bhagavā. Delighted, the Venerable Ānanda rejoiced at what the Bhagavā had said.

End of the Indriyabhāvanā Sutta,
the tenth in this Vagga.

End of the Saḷāyatana Vagga, the Fifth.

Namo tassa bhagavato arahato sammāsambuddhassa

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