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Rahogata Sutta

Alone

Then a certain monk went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One: "Just now, lord, while I was alone in seclusion, this train of thought arose in my awareness: 'Three feelings have been spoken of by the Blessed One: a feeling of pleasure, a feeling of pain (stress), and a feeling of neither pleasure nor pain. These are the three feelings spoken of by the Blessed One. But the Blessed One has said: "Whatever is felt comes under stress (pain)." Now in what connection was this stated by the Blessed One: "Whatever is felt comes under stress (pain)?"'"

"Excellent, monk. Excellent. These three feelings have been spoken of by me: a feeling of pleasure, a feeling of pain (stress), and a feeling of neither pleasure nor pain. These are the three feelings spoken of by me. But I have also said: 'Whatever is felt comes under stress (pain).' That I have stated simply in connection with the inconstancy of fabrications. That I have stated simply in connection with the nature of fabrications to end... in connection with the nature of fabrications to fall away... to fade away... to cease... in connection with the nature of fabrications to change.

"And I have also taught the step-by-step cessation of fabrications. When one has attained the first jhana, speech has ceased. When one has attained the second jhana, directed thought and evaluation have ceased. When one has attained the third jhana, rapture has ceased. When one has attained the fourth jhana, in-and-out breathing has ceased. When one has attained the dimension of the infinitude of space, the perception of forms has ceased. When one has attained the dimension of the infinitude of consciousness, the perception of the dimension of the infinitude of space has ceased. When one has attained the dimension of nothingness, the perception of the dimension of the infinitude of

consciousness has ceased. When one has attained the dimension of neither-perception nor non-perception, the perception of the dimension of nothingness has ceased. When one has attained the cessation of perception and feeling, perception and feeling have ceased. When a monk's effluents have ended, passion has ceased, aversion has ceased, delusion has ceased.

"Then, monk, I have also taught the step-by-step stilling of fabrications. When one has attained the first jhana, speech has been stilled. When one has attained the second jhana, directed thought and evaluation have been stilled. When one has attained the third jhana, rapture has been stilled. When one has attained the fourth jhana, in-and-out breathing has been stilled. When one has attained the dimension of the infinitude of space, the perception of forms has been stilled. When one has attained the dimension of the infinitude of consciousness, the perception of the dimension of the infinitude of space has been stilled. When one has attained the dimension of nothingness, the perception of the dimension of the infinitude of consciousness has been stilled. When one has attained the dimension of neither-perception nor non-perception, the perception of the dimension of nothingness has been stilled. When one has attained the cessation of perception and feeling, perception and feeling have been stilled. When a monk's effluents have ended, passion has been stilled, aversion has been stilled, delusion has been stilled.

"There are these six calmings. When one has attained the first jhana, speech has been calmed. When one has attained the second jhana, directed thought and evaluation have been calmed. When one has attained the third jhana, rapture has been calmed. When one has attained the fourth jhana, in-and-out breathing has been calmed. When one has attained the cessation of perception and feeling, perception and feeling have been calmed. When a monk's effluents have ended, passion has been calmed, aversion has been calmed, delusion has been calmed."

Rahula Sutta

Advice to Rahula

"Renouncing the five pleasures of sense that entrance and delight the mind, and in faith departing from home, become one who makes an end of suffering!

"Associate with good friends and choose a remote lodging, secluded, with little noise. Be moderate in eating. Robes, alms-food, remedies and a dwelling, -- do not have craving for these things; do not be one who returns to the world. [1] Practice restraint according to the Discipline, [2] and control the five sense-faculties.

"Practice mindfulness of the body and continually develop dispassion towards it. Avoid the sign of the beautiful connected with passion; by meditating on the foul [3] cultivate a mind that is concentrated and collected.

"Meditate on the Sign-less [4] and get rid of the tendency to conceit. By thoroughly understanding and destroying conceit [5] you will live in the highest peace."

In this manner the Lord repeatedly exhorted the Venerable Rahula.

Footnotes:

1. By being dragged back to it again by your craving for these things (Comy).
2. The Vinaya, or disciplinary code of the community of Bhikkhus.
3. The "foul," or *asubha-kammattana*, refers to the practice of contemplating a corpse in various stages of decay and the contemplation on the thirty-two parts of the body, as a means of developing detachment from body and dispassion in regard to its beautiful (or, "the sign of the beautiful," *subha-nimitta*).

4. The Sign-less (*animitta*) is one of the three Deliverances (*vimokkha*) by which beings are liberated from the world. The other two are Desirelessness (*appanihita*) and Emptiness (*sunnata*). The Sign-less is connected with the idea of impermanence of all conditioned things (cf. Visuddhi Magga, XXI 67f).

5. The word "*mana*" means both conceit and misconceiving.

Raja Sutta

The King

I have heard that on one occasion the Blessed One was staying near Savatthi, in Jeta's Grove, Anathapindika's monastery. Now at that time King Pasenadi Kosala was together with Queen Mallika in the upper palace. Then he said to her, "Is there anyone more dear to you than yourself?"

"No, your majesty," she answered. "There is no one more dear to me than myself. And what about you, your majesty? Is there anyone more dear to you than yourself?"

"No, Mallika. There is no one more dear to me than myself."

Then the king, descending from the palace, went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there, he said to the Blessed One: "Just now I was together with Queen Mallika in the upper palace. I said to her, 'Is there anyone more dear to you than yourself?'

"'No, your majesty,' she answered. 'There is no one more dear to me than myself. And what about you, your majesty? Is there anyone more dear to you than yourself?'

"'No, Mallika. There is no one more dear to me than myself.'"

Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:

Searching all directions
with one's awareness,
one finds no one dearer
than oneself.
In the same way, others
are fiercely dear to themselves.
So one should not hurt others
if one loves oneself.

Ratana Sutta

The Jewel Discourse

The occasion for this discourse, in brief, according to the commentary, is as follows: The city of Vesali was afflicted by a famine, causing death, especially to the poor folk. Due to the presence of decaying corpses the evil spirits began to haunt the city; this was followed by a pestilence. Plagued by these three fears of famine, non-human beings and pestilence, the citizens sought the help of the Buddha who was then living at Rajagaha.

Followed by a large number of monks including the Venerable Ānanda, his attendant disciple, the Buddha came to the city of Vesali. With the arrival of the Master, there were torrential rains, which swept away the putrefying corpses. The atmosphere became purified the city was clean.

Thereupon the Buddha delivered this Jewel Discourse (Ratana Sutta [1]) to the Venerable Ānanda, and gave him instructions as to how he should tour the city with the Licchavi citizens reciting the discourse as a mark of protection to the people of Vesali. The Venerable Ānanda followed the instructions, and sprinkled the sanctified water from the Buddha's own alms bowl. As a consequence the evil spirits were exorcised the pestilence subsided. Thereafter the Venerable Ānanda returned with the citizens of Vesali to the Public hall where the Buddha and his disciples had assembled awaiting his arrival. There the Buddha recited the same Jewel Discourse to the gathering:

1. "Whatever beings (non-humans) are assembled here, terrestrial or celestial, may they all have peace of mind, and may they listen attentively to these words:
2. "O beings, listen closely. May you all radiate loving-kindness to those human beings who, by day and night, bring offerings to you (offer merit to you). Wherefore, protect them with diligence.

3. "Whatever treasure there be either in the world beyond, whatever precious jewel there be in the heavenly worlds, there is naught comparable to the Tathágata (the perfect One). This precious jewel is the Buddha. [2] By this (asseveration of the) truth may there be happiness.

4. "That Cessation, that Detachment, that Deathlessness (Nibbána) supreme, the calm and collected Sakyan Sage (the Buddha) had realized. There is naught comparable to this (Nibbána) Dhamma. This precious jewel is the Dhamma. [3] By this (asseveration of the) truth may there be happiness.

5. "The Supreme Buddha extolled a path of purity (the Noble Eightfold Path) calling it the path which unfailingly brings concentration. There is naught comparable to this concentration. This precious jewel is the Dhamma. By this (asseveration of the) truth may there be happiness.

6. "The eight persons extolled by virtuous men constitute four pairs. They are the disciples of the Buddha and are worthy of offerings. Gifts given to them yield rich results. This precious jewel is the Sangha. [4] By this (asseveration of the) truth may there be happiness.

7. "With a steadfast mind, and applying themselves well in the dispensation of the Buddha Gotama, free from (defilements), they have attained to that which should be attained (Arahantship) encountering the Deathless. They enjoy the Peace of Nibbána freely obtained. [5] This precious jewel is the Sangha. By this (asseveration of the) truth may there be happiness.

8. "As a post deep-planted in the earth stands unshaken by the winds from the four quarters, so, too, I declare is the righteous man who comprehends with wisdom the Noble Truths. This precious jewel is the Sangha. By this (asseveration of the) truth may there be happiness.

9. "Those who realized the Noble Truths well taught by him who is profound in wisdom (the Buddha), even though they may be

exceedingly heedless, they will not take an eighth existence (in the realm of sense spheres). [6] This precious jewel is the Sangha. By this (asseveration of the) truth may there be happiness.

10. "With his gaining of insight he abandons three states of mind, namely self-illusion, doubt, and indulgence in meaningless rites and rituals, should there be any. He is also fully freed from the four states of woe, and therefore, incapable of committing the six major wrongdoings. [7] This precious jewel is the Sangha. By this (asseveration of the) truth may there be happiness.

11. "Any evil action he may still do by deed, word or thought, he is incapable of concealing it; since it has been proclaimed that such concealing is impossible for one who has seen the Path (of Nibbána). [8] This precious jewel is the Sangha. By this (asseveration of the) truth may there be happiness.

12. "As the woodland groves though in the early heat of the summer month are crowned with blossoming flowers even so is the sublime Dhamma leading to the (calm) of Nibbána which is taught (by the Buddha) for the highest good. This precious jewel is the Buddha. By this (asseveration of the) truth may there be happiness.

13. "The Peerless Excellent one (the Buddha) the Knower (of Nibbána), the Giver (of Nibbána), the Bringer (of the Noble Path), taught the excellent Dhamma. This precious jewel is the Buddha. By this (asseveration of the) truth may there be happiness.

14. "Their past (kamma) is spent, their new (kamma) no more arises, their mind to future becoming is unattached. Their germ (of rebirth-consciousness) has died, they have no more desire for re-living. Those wise men fade out (of existence) as the flame of this lamp (which has just faded away). This precious jewel is the Sangha. By this (asseveration of the) truth may there be happiness.

15. "Whatever beings (non-human) are assembled here, terrestrial or celestial, come let us salute the Buddha, the Tathágata (the

perfect One), honored by gods and men. May there be happiness.
[9]

16. "Whatever beings are assembled here terrestrial or celestial, come let us salute the perfect Dhamma, honored by gods and men. May there be happiness.

17. "Whatever beings are assembled here terrestrial or celestial, come let us salute the perfect Sangha, honored by gods and men. May there be happiness."

Footnotes:

1. *Ratana* means precious jewel. Here the term is applied to the Buddha, Dhamma, and Sangha.
2. Literally, in the Buddha is this precious jewel.
3. Literally, in the Dhamma is this precious jewel.
4. Literally, in the Sangha is this precious jewel.
5. Obtained without payment; '*avyayena*' (*KhpA*).
6. The reason why it is stated that there will be no eighth existence for a person who has attained the stage of *sotapatti* or the first stage of sanctity is that such a being can live at the most for only a period of seven existences in the realm of sense spheres.
7. *Abhithanani*; i. matricide, ii. patricide, iii. the murder of Arahants (the Consummate Ones), iv. the shedding of the Buddha's blood, v. causing schism in the Sangha, and vi. pernicious false beliefs (*niyata micca ditthi*).
8. He is a *sotapanna*, stream-enterer, one who has attained the first stage of sanctity.
9. The last three stanzas were recited by *Sakka*, the chief of Devas (gods) (*KhpA*).

Ratha-vinita Sutta

Relay Chariots

I have heard that on one occasion the Blessed One was staying near Rajagaha in the Bamboo Grove, the Squirrels' Sanctuary. Then a number of monks from the Blessed One's native land, having completed the Rains Retreat in the native land, went to the Blessed One and, on arrival, having bowed down to him, sat to one side.

As they were sitting there, the Blessed One said to them, "Monks, whom in our native land do the native-land monks -- his companions in the holy life -- esteem in this way: 'Having few wants himself, he gives talks to the monks on fewness of wants. Contented himself, he gives talks to the monks on contentment. Secluded himself, he gives talks to the monks on seclusion. Un-entangled himself, he gives talks to the monks on non-entanglement. Having aroused persistence in himself, he gives talks to the monks on arousing persistence. Consummate in his own virtue, he gives talks to the monks on becoming consummate in virtue. Consummate in his own concentration, he gives talks to the monks on becoming consummate in concentration. Consummate in his own discernment, he gives talks to the monks on becoming consummate in discernment. Consummate in his own release, he gives talks to the monks on becoming consummate in release. Consummate in his own knowledge and vision of release, he gives talks to the monks on becoming consummate in the knowledge and vision of release. [1] He is one who exhorts, informs, instructs, urges, rouses, and encourages his companions in the holy life."

"Lord, the monk named Punna Mantaniputta (Mantani's son) is esteemed by the native-land monks -- his companions in the holy life -- in this way: 'Having few wants himself, he gives talks to the monks on fewness of wants. Contented himself, he gives talks to the monks on contentment. Secluded himself, he gives talks to the monks on seclusion. Un-entangled himself, he gives talks to the

monks on non-entanglement. Having aroused persistence in himself, he gives talks to the monks on arousing persistence. Consummate in his own virtue, he gives talks to the monks on becoming consummate in virtue. Consummate in his own concentration, he gives talks to the monks on becoming consummate in concentration. Consummate in his own discernment, he gives talks to the monks on becoming consummate in discernment. Consummate in his own release, he gives talks to the monks on becoming consummate in release. Consummate in his own knowledge and vision of release, he gives talks to the monks on becoming consummate in the knowledge and vision of release. He is one who exhorts, informs, instructs, urges, rouses, and encourages his companions in the holy life."

Now at that time Ven. Shariputra was sitting not far from the Blessed One. The thought occurred to him: "It's a gain, a great gain for Ven. Punna Mantaniputta that his knowledgeable companions in the holy life speak his praise point by point in the presence of the Teacher, and that the Teacher seconds that praise. Maybe sometime or other I, too, will go to meet with Ven. Punna Mantaniputta; maybe I'll have some conversation with him."

Then the Blessed One, having stayed at Rajagaha as long as he liked, set out wandering to Savatthi. Wandering by stages, he arrived there and stayed in Jeta's Grove, Anathapindika's monastery. Ven. Punna Mantaniputta heard, "The Blessed One has arrived at Savatthi and is staying near Savatthi in Jeta's Grove, Anathapindika's monastery." Setting his lodgings in order and taking his robes and bowl, he set out wandering to Savatthi. Wandering by stages, he went to where the Blessed One was staying in Jeta's Grove, Anathapindika's monastery. On arrival, having bowed down to the Blessed One, he sat to one side. As he was sitting there, the Blessed One instructed, urged, roused, and encouraged him with a Dhamma talk. Then Ven. Punna -- instructed, urged, roused, and encouraged with the Blessed One's Dhamma talk; delighting and approving of the Blessed One's words -- got up from his seat, bowed down to the Blessed One,

circumambulated him, and went to the Grove of the Blind for the day's abiding.

Then a certain monk went to Ven. Shariputra and, on arrival, said to him: "Friend Shariputra, the monk named Punna Mantaniputta whom you have so often praised -- instructed, urged, roused, and encouraged with the Blessed One's Dhamma talk; delighting and approving of the Blessed One's words -- has gotten up from his seat, bowed down to the Blessed One, circumambulated him, and has gone to the Grove of the Blind for the day's abiding." So Ven. Shariputra quickly picked up a sitting cloth and followed right behind Ven. Punna, keeping his head in sight. Ven. Punna plunged into the Grove of the Blind and sat down in the shade of a tree for the day's abiding. Ven. Shariputra also plunged into the Grove of the Blind and sat down in the shade of a tree for the day's abiding.

Then in the evening, Ven. Shariputra arose from his seclusion and went to Ven. Punna. On arrival, he exchanged courteous greetings with him. After an exchange of friendly greetings and courtesies, he sat to one side. As he was sitting there, he said to Ven. Punna, "My friend, is the holy life lived under the Blessed One?"

"Yes, my friend."

"And is the holy life lived under the Blessed One for the sake of purity in terms of virtue?" [2]

"No, my friend."

"Then is the holy life lived under the Blessed One for the sake of purity in terms of mind concentration?"

"No, my friend."

"Then is the holy life lived under the Blessed One for the sake of purity in terms of view?"

"No, my friend."

"Then is the holy life lived under the Blessed One for the sake of purity in terms of the overcoming of perplexity?"

"No, my friend."

"Then is the holy life lived under the Blessed One for the sake of purity in terms of knowledge and vision of what is and is not the path?"

"No, my friend."

"Then is the holy life lived under the Blessed One for the sake of purity in terms of knowledge and vision of the way?"

"No, my friend."

"Then is the holy life lived under the Blessed One for the sake of purity in terms of knowledge and vision?"

"No, my friend."

"When asked if the holy life is lived under the Blessed One for the sake of purity in terms of virtue, you say, 'No, my friend.' When asked if the holy life is lived under the Blessed One for the sake of purity in terms of mind... view... the overcoming of perplexity... knowledge and vision of what is and is not the path... knowledge and vision of the way... knowledge and vision, you say, 'No, my friend.' For the sake of what, then, my friend, is the holy life lived under the Blessed One?"

"The holy life is lived under the Blessed One, my friend, for the sake of total Unbinding through lack of clinging." [3]

"But is purity in terms of virtue total Unbinding through lack of clinging?"

"No, my friend."

"Then is purity in terms of mind... view... the overcoming of perplexity... knowledge and vision of what is and is not the path..."

knowledge and vision of the way... knowledge and vision total Unbinding through lack of clinging?"

"No, my friend."

"Then is total Unbinding through lack of clinging something apart from these qualities?"

"No, my friend."

"When asked if purity in terms of virtue... mind... view... the overcoming of perplexity... knowledge and vision of what is and is not the path... knowledge and vision of the way... knowledge and vision is total Unbinding through lack of clinging, you say, 'No, my friend.' But when asked if total Unbinding through lack of clinging is something apart from these qualities, you say, 'No, my friend.' Now how, my friend is the meaning of these statements to be understood?"

"If the Blessed One had described purity in terms of virtue as total Unbinding through lack of clinging, my friend, then he would have defined something still accompanied by clinging as total Unbinding through lack of clinging. If he had described purity in terms of mind... view... the overcoming of perplexity... knowledge and vision of what is and is not the path... knowledge and vision of the way... knowledge and vision as total Unbinding through lack of clinging, then he would have defined something still accompanied by clinging as total Unbinding through lack of clinging. But if total Unbinding through lack of clinging were apart from these qualities, then a run-of-the-mill person would be totally unbound, inasmuch as a run-of-the-mill person is apart from these qualities.

"So, my friend, I will give you an analogy, for there are cases where it's through analogies that knowledgeable people can understand the meaning of what is being said. Suppose that while King Pasenadi Kosala was staying at Savatthi, some urgent business were to arise at Saketa; and that between Savatthi and Saketa seven relay chariots were made ready for him. Coming out the door of the inner palace in Savatthi, he would get in the first

relay chariot. By means of the first relay chariot he would reach the second relay chariot. Getting out of the first relay chariot he would get in the second relay chariot. By means of the second relay chariot he would reach the third... by means of the third he would reach the fourth... by means of the fourth, the fifth... by means of the fifth, the sixth... by means of the sixth he would reach the seventh relay chariot. Getting out of the sixth relay chariot he would get in the seventh relay chariot. By means of the seventh relay chariot he would finally arrive at the door of the inner palace at Saketa. As he arrived there, his friends and companions, relatives and kin would ask him, 'Great king, did you come from Savatthi to the door of the inner palace in Saketa by means of this chariot?' Answering in what way, my friend, would King Pasenadi Kosala answer them correctly?"

"Answering in this way, my friend, he would answer them correctly: 'Just now, as I was staying at Savatthi, some urgent business arose at Saketa; and between Savatthi and Saketa seven relay chariots were made ready for me. Coming out the door of the inner palace in Savatthi, I got in the first relay chariot. By means of the first relay chariot I reached the second relay chariot. Getting out of the first relay chariot I got in the second relay chariot. By means of the second relay chariot I reached the third... by means of the third I reached the fourth... by means of the fourth, the fifth... by means of the fifth, the sixth... by means of the sixth I reached the seventh relay chariot. Getting out of the sixth relay chariot I got in the seventh relay chariot. By means of the seventh relay chariot I finally arrived at the door of the inner palace at Saketa.' Answering in this way, he would answer them correctly."

"In the same way, my friend, purity in terms of virtue is simply for the sake of purity in terms of mind. Purity in terms of mind is simply for the sake of purity in terms of view. Purity in terms of view is simply for the sake of purity in terms of the overcoming of perplexity. Purity in terms of the overcoming of perplexity is simply for the sake of purity in terms of knowledge and vision of what is and is not the path. Purity in terms of knowledge and vision of what is and is not the path is simply for the sake of purity in terms of knowledge and vision of the way. Purity in terms of knowledge

and vision of the way is simply for the sake of purity in terms of knowledge and vision. Purity in terms of knowledge and vision is simply for the sake of total Unbinding through lack of clinging. And it's for the sake of total Unbinding through lack of clinging that the holy life is lived under the Blessed One."

When this was said, Ven. Shariputra said to Ven. Punna Mantaniputta: "What is your name, friend, and how do your companions in the holy life know you?"

"My name is Punna, friend, and my companions in the holy life know me as Mantaniputta."

"How amazing, my friend, how astounding, that Ven. Punna Mantaniputta has answered point by point with profound, profound discernment in the manner of a learned disciple who has rightly understood the Teacher's message! It's a gain, a great gain, for any of his companions in the holy life who get to see him and visit with him. Even if they had to carry him around on a cushion placed on top of their heads in order to see him and visit with him, it would be a gain for them, a great gain. And the fact that I have gotten to see him and visit with him has been a gain, a great gain for me."

When this was said, Ven. Punna said to Ven. Shariputra: "And what is your name, friend, and how do your companions in the holy life know you?"

"My name is Upatissa, friend, and my companions in the holy life know me as Shariputra."

"What? I've been talking with the disciple who is like the Teacher himself without knowing that it is Ven. Shariputra? Had I known it was Ven. Shariputra, I wouldn't have answered at such length. How amazing, my friend, how astounding, that Ven. Shariputra has questioned point by point with profound, profound discernment in the manner of a learned disciple who has rightly understood the Teacher's message! It's a gain, a great gain, for any of his companions in the holy life who get to see him and visit

with him. Even if they had to carry him around on a cushion placed on top of their heads in order to see him and visit with him, it would be a gain for them, a great gain. And the fact that I have gotten to see him and visit with him has been a gain, a great gain for me."

In this way did both great beings rejoice in each other's good words!

Footnotes:

2. Ven. Shariputra and Ven. Punna speak of this list of seven purities -- purity in terms of virtue, mind, view, the overcoming of perplexity, knowledge and vision of what is and is not the path, knowledge and vision of the way, and knowledge and vision -- as if it were a teaching familiar to both of them, and yet nowhere else is it mentioned as a Buddhist teaching in the discourses. The Atthaka Vagga (Sn IV) however, mentions various non-Buddhist sectarians who spoke of purity as the goal of their teaching and who variously defined that purity in terms of virtue, view, knowledge, and practice. Perhaps the seven types of purity listed in this discourse were originally non-Buddhist teachings that were adopted by the early Buddhist community and adapted to their own purpose for showing that these seven forms of purity functioned not as a goal of practice but as stages along the path to that goal. At any rate, this list of the seven purities formed the framework for Buddhaghosa's *Visuddhimagga (The Path of Purity)*, the cornerstone of his Pali commentaries, in which the seven purities cover all three parts of the threefold training in virtue, concentration, and discernment.

3. *Anupada-parinibbána*. The Commentary gives two interpretations of this term. The first, taking upadana as *clinging*, is total Unbinding through lack of clinging. This, it says, refers to the fact that total Unbinding follows on the fruit of arahant-ship, which is devoid of clinging. The other meaning, taking upadana as *sustenance*, is total Unbinding with no sustenance. This, it says, refers to the fact that total Unbinding is independent of any

condition. For an explanation of these meanings of the word upadana, see *The Mind Like Fire Unbound* [chapter 3].

Rathakara Sutta

The Chariot Maker

On one occasion the Blessed One was staying near Varanasi in the Deer Park at Isipatana. There he addressed the monks:

"Monks!"

"Yes, lord," the monks responded.

The Blessed One said: "Once, monks, there was a king named Pacetana. One day King Pacetana said to his chariot maker, 'My good chariot maker, in six months time from now a battle will take place. Can you make me a new pair of chariot wheels?'

"Yes, your majesty, I can,' the chariot maker replied to the king.

"Then in six months minus six days the chariot maker finished one wheel. King Pacetana said to him, 'in six days time from now the battle will take place. Will the pair of chariot wheels be finished?'

"Your majesty, in these six months minus six days, I have finished one wheel.'

"But can you finish the second wheel in these six days?'

"Yes, your majesty, I can,' the chariot maker replied to the king.

"Then, after finishing the second wheel in six days, the chariot maker took the pair of wheels to the king and, on arrival, said to him, 'Here is your new pair of chariot wheels all finished, your majesty.'

"And what is the difference between your wheel that took six months minus six days to finish, and your wheel that took six days to finish? I don't see any difference between them at all.'

"There is a difference between them, your majesty. Look at the difference.' Then the chariot maker took the chariot wheel finished in six days and set it rolling. Going as far as its momentum carried

it, it twirled around and around and fell to the ground. But then he took the chariot wheel finished in six months minus six days to finish and set it rolling. Going as far as its momentum carried it, it stood still as if fixed on an axle.

"Now what is the reason, my good chariot maker, what is the cause, why the chariot wheel finished in six days, when set rolling, goes as far as its momentum carries it and then, twirling around and around, falls to the ground? And what is the reason, what is the cause, why the chariot wheel finished in six months minus six days, when set rolling, goes as far as its momentum carries it and then stands still as if fixed on an axle?"

"Your majesty, as for the wheel finished in six days, its rim is crooked, with faults and flaws. Its spokes are crooked, with faults and flaws. Its hub is crooked, with faults and flaws. Because its rim... spokes... [and] hub are crooked, with faults and flaws, when set rolling it goes as far as its momentum carries it and then, twirling around and around, falls to the ground. But as for the wheel finished in six months minus six days, its rim is not crooked, with no faults or flaws. Its spokes are not crooked, with no faults or flaws. Its hub is not crooked, with no faults or flaws. Because its rim... spokes... [and] hub are not crooked, with no faults or flaws, when set rolling it goes as far as its momentum carries it and then stands still as if fixed on an axle.'

"Now, monks, the thought may occur to you that the chariot maker on that occasion was someone else, but it shouldn't be seen in that way. I myself was the chariot maker on that occasion. I was skilled in dealing with the crookedness, the faults, the flaws of wood. Now I am a worthy one, rightly self-awakened, skilled in dealing with the crookedness, faults, and flaws of bodily action; skilled in dealing with the crookedness, faults, and flaws of verbal action; skilled in dealing with the crookedness, faults, and flaws of mental action.

"Any monk or nun in whom the crookedness, faults, and flaws of bodily action are not abandoned; the crookedness, faults, and flaws of verbal action are not abandoned; the crookedness, faults,

and flaws of mental action are not abandoned has fallen away from this Dhamma and Discipline, just like the wheel finished in six days. But any monk or nun in whom the crookedness, faults, and flaws of bodily action are abandoned; the crookedness, faults, and flaws of verbal action are abandoned; the crookedness, faults, and flaws of mental action are abandoned stands firm in this Dhamma and Discipline, just like the wheel finished in six months minus six days.

"Thus you should train yourselves: 'we will abandon crookedness, faults, and flaws in bodily action. We will abandon crookedness, faults, and flaws in verbal action. We will abandon crookedness, faults, and flaws in mental action.' That's how you should train yourselves."

Rohitassa Sutta

To Rohitassa

On one occasion the Blessed One was staying near Savatthi, in Jeta's Grove, Anathapindika's monastery. Then Rohitassa, the son of a deva, in the far extreme of the night, his extreme radiance lighting up the entirety of Jeta's Grove, went to the Blessed One. On arrival, having bowed down to the Blessed One, he stood to one side. As he was standing there he said to the Blessed One: "Is it possible, lord, by traveling, to know or see or reach a far end of the cosmos where one does not take birth, age, die, pass away or reappear?"

"I tell you, friend, that it is not possible by traveling to know or see or reach a far end of the cosmos where one does not take birth, age, die, pass away, or reappear."

"It is amazing, lord, and awesome, how well that has been said by the Blessed One: 'I tell you, friend, that it is not possible by traveling to know or see or reach a far end of the cosmos where one does not take birth, age, die, pass away, or reappear.' Once I was a seer named Rohitassa, a student of Bhoja, a powerful sky-walker. My speed was as fast as that of a strong archer -- well trained, a practiced hand, a practiced sharpshooter -- shooting a light arrow across the shadow of a palm tree. My stride stretched as far as the east sea is from the west. To me, endowed with such speed, such a stride, there came the desire: 'I will go traveling to the end of the cosmos.' I -- with a one-hundred year life, a one-hundred year span -- spent one hundred years traveling -- apart from the time spent on eating, drinking, chewing and tasting, urinating and defecating, and sleeping to fight off weariness -- but without reaching the end of the cosmos I died along the way. So it is amazing, lord, and awesome, how well that has been said by the Blessed One: 'I tell you, friend, that it is not possible by traveling to know or see or reach a far end of the cosmos where one does not take birth, age, die, pass away, or reappear.'"

When this was said, the Blessed One responded: "I tell you, friend, that it is not possible by traveling to know or see or reach a far end of the cosmos where one does not take birth, age, die, pass away, or reappear. But at the same time, I tell you that there is no making an end of suffering and stress without reaching the end of the cosmos. Yet it is just within this fathom-long body, with its perception and intellect, that I declare that there is the cosmos, the origination of the cosmos, the cessation of the cosmos, and the path of practice leading to the cessation of the cosmos."

It's not to be reached by traveling,
the end of the cosmos --
regardless.

And it's not without reaching
the end of the cosmos
that there is release
from suffering and stress.

So, truly, the wise one,
an expert with regard to the cosmos,
a knower of the end of the cosmos,
having fulfilled the holy life,
calmed,
knowing the cosmos' end,
doesn't long for this cosmos
or for any other.

Rupa Sutta

Forms

At Savatthi. "Monks, forms are inconstant, changeable, alterable. Sounds... Aromas... Flavors... Tactile sensations... Ideas are inconstant, changeable, alterable.

"One who has conviction & belief that these phenomena are this way is called a faith-follower: one who has entered the orderliness of rightness, entered the plane of people of integrity, transcended the plane of the run-of-the-mill. He is incapable of doing any deed by which he might be reborn in hell, in the animal womb, or in the realm of hungry shades. He is incapable of passing away until he has realized the fruit of stream-entry.

"One who, after pondering with a modicum of discernment, has accepted that these phenomena are this way is called a Dhamma-follower: one who has entered the orderliness of rightness, entered the plane of people of integrity, transcended the plane of the run-of-the-mill. He is incapable of doing any deed by which he might be reborn in hell, in the animal womb, or in the realm of hungry shades. He is incapable of passing away until he has realized the fruit of stream-entry.

"One who knows and sees that these phenomena are this way is called a stream-enterer, steadfast, never again destined for states of woe, headed for self-awakening."

Saamagaama Sutta

At Samagama

I heard thus.

At one time the Blessed One was living with the Sakyas in their village Saamagaama. At that time Niganta Naataputta had recently died at Paavaa. When he died the Nigantas had split and were quarrelling, fighting and attacking each other with the weapon in their mouths. They were saying things like these. 'You do not know this Teaching and Discipline, I know it. What do you know of it? You have fallen to the wrong method. I have fallen to the right method with reasons. You say the first things last, the last things first. Your dispute is not thought out, it is reversed and made up and should be rebuked. Go! dispute and find your way, if possible'. The dispensation of Niganta Naataputta had gone to destruction. The lay disciples of Nigantanaataputta, who wore white clothes too were broken up, uninterested, hindered and without refuge as it happens in a Dispensation, not well taught, by one not rightfully enlightened.

The novice Cunda spent the rains in Paavaa, approached venerable Ánanda in Saamagaama, worshipped and sat on a side and said to venerable Ánanda. 'Venerable sir, Niganta Naataputta died recently at Paavaa. After his death the Nigantas have split, are quarrelling, fighting, are attacking each other with the weapon in their mouths. They are saying things like these. 'You do not know this Teaching and Discipline, I know it. What do you know of it? You have fallen to the wrong method. I have fallen to the right method with reasons. You say the first things last, the last things first. Your dispute is not thought out, is reversed and made up and should be rebuked. Go! dispute and find your way, if possible. The dispensation of Niganta Naataputta had gone to destruction. The lay disciples of Nigantanaataputta, who wore white clothes too were broken up, uninterested, hindered and without refuge as it happens in a Dispensation, not well taught, by one not rightfully enlightened'. When this was said, venerable Ánanda said. 'Friend,

Cunda, this has to be told to the Blessed One. Let us approach the Blessed One and inform about it to the Blessed One.'

Venerable Cunda agreed and venerable Ánanda and the novice Cunda approached the Blessed One, worshipped, sat on a side and venerable Aananda said to the Blessed One.' Venerable sir, the novice Cunda says, that Niganta Naataputta has died recently at Paavaa. After his death the Nigantas have split, are quarrelling, fighting, are attacking each other with the weapon in their mouths. They are saying things like these. 'You do not know this Teaching and Discipline, I know it. What do you know of it? You have fallen to the wrong method. I have fallen to the right method, with reasons. You say the first things last, the last things first. Your dispute is not thought out, is reversed and made up and should be rebuked. Go! dispute and find your way, if possible. The dispensation of Niganta Naataputta had gone to destruction. The lay disciples of Nigantanaataputta, who wore white clothes too were broken up, uninterested, hindered and without refuge as it happens in a Dispensation, not well taught, by one not rightfully enlightened. Venerable sir, it occurs to me at the demise of the Blessed One, may there be no dispute, for the good and welfare of many.'

'Ánanda, do you see any instance in this Teaching, by me realized and proclaimed where two Bhikkhus could dispute, such as in the four establishments of mindfulness, the four right endeavors, the four psychic powers, the five mental faculties, the five powers, the seven enlightenment factors and the eightfold path?' 'Venerable sir, in this Teaching realized and proclaimed by the Blessed One I do not see an instance where two Bhikkhus could dispute, such as in the four establishments of mindfulness, the four right endeavors, the four psychic powers, the five mental faculties, the five powers, the seven enlightenment factors and the eightfold path.

Yet those persons who live as though obedient to the Blessed One now, will arouse a dispute on account of the hard livelihood because of the higher code of rules, it will be not for the well being of many and the well being of gods and men.' Ánanda, a dispute

on the harsh livelihood or the higher code of rules is negligible, if the community has a dispute about the path and method, it will be for the unpleasantness of many, and the unpleasantness of gods and men.

Ánanda, these six are the causes for a dispute. What are the six? When the Bhikkhu becomes angry and bears a grudge, he becomes unruly even towards the Teacher, rebels against the Teaching and becomes unruly, rebels against the Community and becomes unruly, does not live complete in the training. Thus he arouses a dispute in the Community, for the unpleasantness of many and the unpleasantness of gods and men. Ánanda, if you see this cause for a dispute internally or externally, you should make effort for the dispelling of that cause for a dispute, and for its non arising again.

Again, Ánanda, the Bhikkhu is merciless with hypocrisy ...jealous and selfish... crafty and fraudulent... is with evil desires and wrong view... holding fast to worldly matters and not giving up easily. When the Bhikkhu holds fast to worldly matters and does not give up easily, he becomes unruly even towards the Teacher, rebels against the Teaching and becomes unruly, rebels against the Community and becomes unruly, does not live complete in the training. Thus he arouses a dispute in the Community, for the unpleasantness of many and the unpleasantness of gods and men. Ánanda, if you see this cause for a dispute internally or externally, you should make effort for the dispelling of that cause for a dispute, and for its non arising again. This is dispelling the evil causes of disputes, for their non arising in the future. Ánanda, these are the six causes for disputes.

Ánanda, there are four administrations What are the four? The questions of disputes, questions of cenurse, questions of misconduct and questions of duties. Ánanda, there are seven ways to settle all these disputes. Proceedings done in the presence of the accused, appealing to the conscience of the accused, acquittal on grounds of restored sanity, agreement by a promise, acquittal by a majority vote of the chapter, acquittal for

evil desires and covering up the whole thing without going to details.

Ánanda how are the proceedings done in the presence of the accused? The Bhikkhu disputes, this is the Teaching and this is not the Teaching, this is the Discipline and this is not the Discipline. Then all the Bhikkhus unite and get together and examine it according to the Teaching and should approve and settle it. Thus the proceedings are done in the presence of the accused.

Ánanda, how is the acquittal by a majority vote of the chapter? It is not possible to settle this in that same monastery, should go to a place where there is a larger number of Bhikkhus Then all the Bhikkhus unite and get together and examine it according to the Teaching and should approve and settle it To settle that dispute the accused should be acquitted by a majority vote of the chapter. In this manner too it is settled.

Ánanda, how is the appealing to the conscience? The Bhikkhus blame the Bhikkhu of a grave offence, which merits expulsion or something similar. They ask does the venerable one recall committing this grave offence, that merits expulsion or something similar. He says, venerable sirs I do not recall committing this grave offence, that merits expulsion or something similar. Ánanda, it is in this manner, that his conscience should be disciplined. In this manner too a dispute is settled disciplining the conscience.

Ánanda, how is the acquittal on grounds of restored sanity? The Bhikkhus blame the Bhikkhu of a grave offence, which merits expulsion or something similar. They ask does the venerable one recall committing this grave offence, that merits expulsion or something similar. He says, venerable sirs I do not recall committing this grave offence, that merits expulsion or something similar. Then he should be well bound by explaining, come on venerable one recall whether you have done a grave offence or something similar. Then he would say, friends, I had a mental aberration, my mind went off and I did many things that should not have been done by a true recluse. I said a lot of piercing things

that should not have been said. These I did out of delusion and do not remember them. Ánanda, he should be acquitted on grounds of restored sanity. This is the acquittal on grounds of restored sanity, thus too disputes are settled.

Ánanda, how is an agreement by a promise? A Bhikkhu accused or not accused of an offence, recalls and declares it. He should approach an elderly Bhikkhu, arrange his robe on one shoulder, worship his feet, settle on his feet lowering himself and say. 'Venerable sir, I have done an offence and confess it.' Then the elder Bhikkhu would ask. 'Do you see it?' 'I see it.' 'Have you come to future restraint?' 'I have come to future restraint.' Ánanda, this is agreement by a promise, thus too a dispute is settled.

Ánanda, how is the settlement with evil desires? The Bhikkhus blame the Bhikkhu of a grave offence, which merits expulsion or something similar. They ask does the venerable one recall committing this grave offence, that merits expulsion or something similar. He says, venerable sirs I do not recall committing this grave offence, that merits expulsion or something similar. Then he should be well bound by explaining, come on venerable one recall whether you have done a grave offence or something similar. Then he would say. 'Friends I know of a small offence, for which I did not feel. If I had committed a grave offence or something similar, why shouldn't I recall it?' 'Then he is told, you have done a small offence, not feeling have not declared and acknowledged it. Come on! recall whether you have done a grave offence or something similar.' Then he would say. 'Friends, I remember doing a grave offence, which merits expulsion or something similar.' Ánanda, thus his evil desires should be settled, and the dispute is settled'

'Ánanda, how is it settled by covering up with grass?' Ánanda, the Bhikkhus abide quarrelling, fighting and saying many things, that should not be uttered by true recluses. Then all the Bhikkhus should get together united. A learned Bhikkhu on one side should get up, arrange the robe on one shoulder, clasping hands should inform the Community. 'Listen to me venerable sirs, when we were quarrelling and fighting, many things that should not be

uttered by true recluses have been uttered, by you and me too. We have done an offence. For the good of the Community, you all and me too, may the discussion of the lay people and the offence be covered up in the presence of the Community. Then a Bhikkhu on the other side should get up, arrange the robe on one shoulder, clasping hands should inform the Community. 'Listen to me venerable sirs, when we were quarrelling and fighting, many things that should not be uttered by a true recluse have been uttered, by you and me too. We have done an offence. For the good of the Community, you all and me too, may the discussion of the lay people and the offence be covered up in the presence of the Community. Ánanda, this is covering up with grass, and a dispute is settled by covering up with grass.

Ánanda, there are six things that promote unity, gladness and friendship, and dispel disputes. What are the six? Ánanda, the Bhikkhu should be established in bodily actions of loving kindness [1] towards co-associates in the holy life openly and secretly. The Bhikkhu should be established in verbal actions of loving kindness [2] towards co-associates in the holy life openly and secretly. The Bhikkhu should be established in mental actions of loving kindness [3] towards co-associates in the holy life openly and secretly. Again the Bhikkhu shares equally all rightful gains so far as the morsels put in the bowl, with the virtuous co-associates in the holy life. Again the Bhikkhu becomes equal in all virtues that are not spotted, fissured, free of blemish, and praised by the wise as conducive to concentration, with the co-associates in the holy life. Again the Bhikkhu shares the noble view that rightfully destroys unpleasantness [4], of one who logically thinks about it, with the co-associates in the holy life openly and secretly. Ánanda, these six things promote unity, gladness and friendship and dispel disputes. Ánanda, do you see a single word which is not acceptable among these words?'

'Venerable sir, I do not see.'

'Therefore Ánanda, be accomplished in these six things that promote unity, gladness and friendship and dispels disputes, it will be for your welfare for a long time.'

The Blessed One said thus and venerable Ánanda delighted in the words of the Blessed One.

Footnotes:

1. Should be established in bodily actions of loving kindness '*metta.m kaayakamma.m paccupa.t.thita.m hoti*' The doors at which all actions start is the six doors of mental contact. So whatever actions start through seeing, hearing, smelling, tasting through touch and the mind, should be with thoughts of loving kindness.
2. Should be established in verbal actions of loving kindness. '*metta.m vaciikamma.m paccupa.t.thita.m hoti.*' Verbal actions start with thinking and pondering, With all data that come through the six doors of mental contact, there goes on thinking and pondering, before any words leak out. Such then these thoughts should be thoughts of loving kindness.
3. Should be established in mental actions of loving kindness. '*metta.m manokamma.m paccupa.t.thita.m hoti.*' Mental actions are feelings and perceptions. When the aforesaid bodily and verbal actions are those of loving kindness, automatically the mental actions of feelings and perceptions become those of loving kindness.
4. The noble view that rightfully destroys unpleasantness, of one who logically thinks about it.' *yaaya.m di.t.thi ariyaa niiyaanikaa niiyaati takkarassa sammaa dukkhakkhaayaati*' The noble view that rightfully destroys the unpleasantness of one who logically thinks about it, is the right view which carries one to the entry of the stream of the Teaching. This in Pali is 'sotapattimagga' , the first stage of sainthood of a Buddhist.

Sabbasava Sutta

All the Fermentations

I have heard that on one occasion the Blessed One was staying at Savatthi, in Jeta's Grove, Anathapindika's monastery. There he addressed the monks: "Monks!"

"Yes, lord," the monks replied.

The Blessed One said, "Monks, the ending of the fermentations is for one who knows and sees, I tell you, not for one who does not know and does not see. For one who knows what and sees what? Appropriate attention and inappropriate attention. When a monk attends inappropriately, un-arisen fermentations arise, and arisen fermentations increase. When a monk attends appropriately, un-arisen fermentations do not arise, and arisen fermentations are abandoned. There are fermentations to be abandoned by seeing, those to be abandoned by restraining, those to be abandoned by using, those to be abandoned by tolerating, those to be abandoned by avoiding, those to be abandoned by destroying, and those to be abandoned by developing.

"[1] And what are the fermentations to be abandoned by seeing? There is the case where an uninstructed, run-of-the-mill person -- who has no regard for noble ones, is not well-versed or disciplined in their Dhamma; who has no regard for men of integrity, is not well-versed or disciplined in their Dhamma -- does not discern what ideas are fit for attention or what ideas are unfit for attention. This being so, he does not attend to ideas fit for attention and attends [instead] to ideas unfit for attention.

"And what are the ideas unfit for attention that he attends to? Whatever ideas such that, when he attends to them, the un-arisen fermentation of sensuality arises in him, and the arisen fermentation of sensuality increases; the un-arisen fermentation of becoming arises in him, and arisen fermentation of becoming increases; the un-arisen fermentation of ignorance arises in him,

and the arisen fermentation of ignorance increases. These are the ideas unfit for attention that he attends to.

"And what are the ideas fit for attention that he does not attend to? Whatever ideas such that, when he attends to them, the un-arisen fermentation of sensuality does not arise in him, and the arisen fermentation of sensuality is abandoned; the un-arisen fermentation of becoming does not arise in him, and arisen fermentation of becoming is abandoned; the un-arisen fermentation of ignorance does not arise in him, and the arisen fermentation of ignorance is abandoned. These are the ideas fit for attention that he does not attend to. Through his attending to ideas unfit for attention and through his not attending to ideas fit for attention, both un-arisen fermentations arise in him, and arisen fermentations increase.

"This is how he attends inappropriately: 'was I in the past? Was I not in the past? What was I in the past? How was I in the past? Having been what, what was I in the past? Shall I be in the future? Shall I not be in the future? What shall I be in the future? How shall I be in the future? Having been what, what shall I be in the future?' Or else he is inwardly perplexed about the immediate present: 'am I? Am I not? What am I? How am I? Where has this being come from? Where is it bound?'

"As he attends inappropriately in this way, one of six kinds of view arises in him: The view *I have a self* arises in him as true and established, or the view *I have no self ...* or the view *It is precisely by means of self that I perceive self ...* or the view *It is precisely by means of self that I perceive not-self ...* or the view *It is precisely by means of not-self that I perceive self* arises in him as true and established, or else he has a view like this: *This very self of mine - - the knower that is sensitive here and there to the ripening of good and bad actions -- is the self of mine that is constant, everlasting, eternal, not subject to change, and will stay just as it is for eternity.* This is called a thicket of views, a wilderness of views, a contortion of views, a writhing of views, a fetter of views. Bound by a fetter of views, the uninstructed run-of-the-mill person is not freed from birth, aging, and death, from sorrow, lamentation,

pain, distress, and despair. He is not freed, I tell you, from suffering and stress.

"The well-instructed disciple of the noble ones -- who has regard for noble ones, is well-versed and disciplined in their Dhamma; who has regard for men of integrity, is well-versed and disciplined in their Dhamma -- discerns what ideas are fit for attention and what ideas are unfit for attention. This being so, he does not attend to ideas unfit for attention and attends [instead] to ideas fit for attention.

"And what are the ideas unfit for attention that he does not attend to? Whatever ideas such that, when he attends to them, the un-arisen fermentation of sensuality arises in him, and the arisen fermentation of sensuality increases; the un-arisen fermentation of becoming arises in him, and arisen fermentation of becoming increases; the un-arisen fermentation of ignorance arises in him, and the arisen fermentation of ignorance increases. These are the ideas unfit for attention that he does not attends to.

"And what are the ideas fit for attention that he does attend to? Whatever ideas such that, when he attends to them, the un-arisen fermentation of sensuality does not arise in him, and the arisen fermentation of sensuality is abandoned; the un-arisen fermentation of becoming does not arise in him, and the arisen fermentation of becoming is abandoned; the un-arisen fermentation of ignorance does not arise in him, and the arisen fermentation of ignorance is abandoned. These are the ideas fit for attention that he does attend to. Through his not attending to ideas unfit for attention and through his attending to ideas fit for attention, un-arisen fermentations do not arise in him, and arisen fermentations are abandoned.

"He attends appropriately, *this is stress... This is the origination of stress... This is the cessation of stress... This is the way leading to the cessation of stress.* As he attends appropriately in this way, three fetters are abandoned in him: identity-view, doubt, and grasping at precepts and practices. These are called the fermentations to be abandoned by seeing.

"[2] And what are the fermentations to be abandoned by restraining? There is the case where a monk, reflecting appropriately, dwells restrained with the restraint of the eye-faculty. The fermentations, vexation, or fever that would arise if he were to dwell unrestrained with the restraint of the eye-faculty do not arise for him when he dwells restrained with the restraint of the eye-faculty.

Reflecting appropriately, he dwells restrained with the restraint of the ear-faculty...

Reflecting appropriately, he dwells restrained with the restraint of the nose-faculty...

Reflecting appropriately, he dwells restrained with the restraint of the tongue-faculty...

Reflecting appropriately, he dwells restrained with the restraint of the body-faculty...

Reflecting appropriately, he dwells restrained with the restraint of the intellect-faculty. The fermentations, vexation, or fever that would arise if he were to dwell unrestrained with the restraint of the intellect-faculty do not arise for him when he dwells restrained with the restraint of the intellect-faculty. These are called the fermentations to be abandoned by restraining.

"[3] And what are the fermentations to be abandoned by using? There is the case where a monk, reflecting appropriately, uses the robe simply to counteract cold, to counteract heat, to counteract the touch of flies, mosquitoes, wind, sun, and reptiles; simply for the purpose of covering the parts of the body that cause shame.

"Reflecting appropriately, he uses alms-food, not playfully, nor for intoxication, nor for putting on bulk, nor for beautification; but simply for the survival and continuance of this body, for ending its afflictions, for the support of the holy life, thinking, 'Thus will I destroy old feelings [of hunger] and not create new feelings [from overeating]. I will maintain myself, be blameless, and live in comfort.'

"Reflecting appropriately, he uses lodging simply to counteract cold, to counteract heat, to counteract the touch of flies, mosquitoes, wind, sun, and reptiles; simply for protection from the inclemency's of weather and for the enjoyment of seclusion.

"Reflecting appropriately, he uses medicinal requisites that are used for curing the sick simply to counteract any pains of illness that have arisen and for maximum freedom from disease.

"The fermentations, vexation, or fever that would arise if he were not to use these things [in this way] do not arise for him when he uses them [in this way]. These are called the fermentations to be abandoned by using.

"[4] And what are the fermentations to be abandoned by tolerating? There is the case where a monk, reflecting appropriately, endures. He tolerates cold, heat, hunger, and thirst; the touch of flies, mosquitoes, wind, sun, and reptiles; ill-spoken, unwelcome words and bodily feelings that, when they arise, are painful, racking, sharp, piercing, disagreeable, displeasing, and menacing to life. The fermentations, vexation, or fever that would arise if he were not to tolerate these things do not arise for him when he tolerates them. These are called the fermentations to be abandoned by tolerating.

"[5] And what are the fermentations to be abandoned by avoiding? There is the case where a monk, reflecting appropriately, avoids a wild elephant, a wild horse, a wild bull, a wild dog, a snake, a stump, a bramble patch, a chasm, a cliff, a cesspool, an open sewer. Reflecting appropriately, he avoids sitting in the sorts of unsuitable seats, wandering to the sorts of unsuitable habitats, and associating with the sorts of bad friends that would make his knowledgeable friends in the holy life suspect him of evil conduct. The fermentations, vexation, or fever that would arise if he were not to avoid these things do not arise for him when he avoids them. These are called the fermentations to be abandoned by avoiding.

"[6] And what are the fermentations to be abandoned by destroying? There is the case where a monk, reflecting appropriately, does not tolerate an arisen thought of sensuality. He abandons it, destroys it, dispels it, and wipes it out of existence.

Reflecting appropriately, he does not tolerate an arisen thought of ill will ...

Reflecting appropriately, he does not tolerate an arisen thought of cruelty...

Reflecting appropriately, he does not tolerate arisen evil, unskillful mental qualities. He abandons them, destroys them, dispels them, and wipes them out of existence. The fermentations, vexation, or fever that would arise if he were not to destroy these things do not arise for him when he destroys them. These are called the fermentations to be abandoned by destroying.

"[7] And what are the fermentations to be abandoned by developing? There is the case where a monk, reflecting appropriately, develops *mindfulness* as a factor for awakening dependent on seclusion... *dispassion*... *cessation*, resulting in letting go. He develops *analysis of qualities* as a factor for Awakening...*persistence* as a factor for Awakening...*rapture* as a factor for Awakening...*serenity* as a factor for Awakening...*concentration* as a factor for Awakening...*equanimity* as a factor for Awakening dependent on seclusion... *dispassion*... *cessation*, resulting in letting go. The fermentations, vexation, or fever that would arise if he were not to develop these qualities do not arise for him when he develops them. These are called the fermentations to be abandoned by developing.

"When a monk's fermentations that should be abandoned by seeing have been abandoned by seeing, his fermentations that should be abandoned by restraining have been abandoned by restraining, his fermentations that should be abandoned by using have been abandoned by using, his fermentations that should be abandoned by tolerating have been abandoned by tolerating, his

fermentations that should be abandoned by avoiding have been abandoned by avoiding, his fermentations that should be abandoned by destroying have been abandoned by destroying, his fermentations that should be abandoned by developing have been abandoned by developing, then he is called a monk who dwells restrained with the restraint of all the fermentations. He has severed craving, thrown off the fetters, and -- through the right penetration of conceit -- has made an end of suffering and stress."

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One's words.

Saccavibhanga Sutta

Discourse on The Analysis of the Truths

Thus have I heard:

On one occasion the Blessed One was living in the Deer Park at Isipatana (the Resort of Saints) near Varanasi (Benares). Then he addressed the monks saying: "O Monks." "Venerable Sir," replied those monks in assent to the Blessed One. Thereupon he said:

"The matchless Wheel of Dhamma set in motion by the Tathágata, [1] the Consummate One, the supremely Enlightened One, in the Deer Park at Isipatana near Varanasi, cannot be set in motion by a recluse or brahmana or Deva or Mara or Brahma or by anyone in the world. That is to say, it was a proclamation of the Four Noble Truths, by way of teaching, laying down, establishing, opening up, analyzing, and elucidating them.

"Of what four: It was a proclamation of the Noble Truth of suffering (*dukkha*), by way of teaching... (as before) and elucidating it; of the Noble Truth of the arising (cause) of suffering... of the Noble Truth of the cessation of suffering... of the Noble Truth of the Path leading to the cessation of suffering. This matchless Wheel of Dhamma, monks, set in motion by the Tathágata, the Consummate One, the supremely Enlightened One, in the Deer Park at Isipatana near Varanasi, cannot be set in motion by a recluse... or by anyone in the world. That is to say, it was a proclamation of the Four Noble Truths, by way of teaching, laying down, establishing, opening up, analyzing, and elucidating them.

"Monks, follow Shariputra and Moggallana; associate with Shariputra and Moggallana. Wise monks do help (materially and spiritually) those who live the holy life. Monks, Shariputra is like unto a mother, Moggallana is like unto a foster-mother to a child. Shariputra, monks, trains (beings) in the path [2] of stream-attainment. Moggallana in the highest goal (Arahantship). [3]

Shariputra, monks, is able to proclaim, teach, lay down, establish, open up, analyze, and elucidate the Four Noble Truths."

This the Blessed One said, and having said so, the Welcome Being (*Sugata*)[4] rose from his seat and entered (his) abode. Not long after the Blessed One had departed, the Venerable Shariputra addressed the monks, saying: "Reverend friends." "Your reverence," the monks replied the Venerable Shariputra in assent.

This the Venerable Shariputra said:

"Your reverence, the matchless Wheel of Dhamma set in motion by the Tathágata, the Consummate One, the supremely Enlightened One, in the Deer Park, at Isipatana near Varanasi, cannot be set in motion by a recluse or brahmana... (as before) in the world. That is to say, it was a proclamation of the Four Noble Truths, by way of teaching, laying down, establishing, opening up, analyzing, and elucidating them.

"Of what four? It was a proclamation of the Noble Truth of suffering (*dukkha*) by way of teaching... elucidating it; of the Noble Truth of the arising of suffering... of the Noble Truth of the cessation of suffering... of the Noble Truth of the Path leading to the cessation of suffering.

"What, your reverence, is the Noble Truth of suffering? Birth is suffering; aging is suffering; death is suffering; grief, lamentation, bodily pain, mental pain and despair are suffering; not getting what one desires, that too is suffering: In brief the five aggregates subject to grasping are suffering.

"What is birth? It is the birth of beings in the various classes (planes) of beings; the production, their conception, coming into existence (re-birth), the appearance of the aggregates, acquiring of the sense-bases. This is called birth.

"What is aging? It is the aging of beings in the various classes of beings, their decay, broken teeth, graying hair, wrinkled skin, the

dwindling of the life span, the wearing out of the sense organs. This is called aging.

"What is death? It is the passing away of beings in the various classes of beings; the falling away, the breaking up, the disappearance, the death, making end of life, the breaking up of the aggregates, the laying down of the body. This is called death.

"What is grief? It is the grief, sorrow, sorrowfulness, the state of being sorry, inward sorrow, inward intense sorrow visited by some calamity or other, smitten by some kind of ill or other. This is called grief.

"What is lamentation? It is the crying, the wailing, the act of crying, the act of wailing, the state of crying, the state of wailing of one visited by some calamity or other, smitten by some kind of ill or other. This is called lamentation.

"What is suffering? It is bodily suffering, bodily unpleasantness, the painful and unpleasant feeling produced by bodily contact. This is called suffering.

"What is misery? It is mental suffering, unpleasantness, the painful and unpleasant feeling produced by mental contact. This is called misery.

"What is despair? It is despondency, despair, the state of despondency, the state of despair of one visited by some calamity or other. This is called despair.

"What is meant by not getting what one desires, that too is suffering? To beings subject to birth there comes desire: 'O might we not be subject to birth, and birth not come to us.' But this cannot be attained by mere desiring. So not getting what one desires, that too, is suffering. To beings subject to aging there comes the desire: 'O might we not be subject to aging, and aging not come to us...' (as before). To beings subject to disease there comes the desire: 'O might we not be subject to disease and disease not come to us...' To beings subject to death there comes the desire: 'O might we not be subject to death and death not

come to us...' To beings subject to sorrow, lamentation, suffering, misery, and despair there comes the desire: 'O might we not be subject to sorrow, lamentation, suffering, misery, and despair, and sorrow, lamentation, suffering, misery, and despair not come to us.' But this cannot be attained by merely desiring. So not getting what one desires that too is suffering.

"What, in brief, are the five aggregates subject to grasping that are suffering? These are the aggregate of matter subject to grasping, the aggregate of feeling... the aggregate of perception..., the aggregate of mental (volitional) formations..., the aggregate of consciousness subject to grasping. These are called, in brief; the five aggregates subject to grasping that are suffering. This is called the Noble Truth of suffering.

"What is the Noble Truth of the arising of suffering? It is this craving, which produces re-becoming (re-birth) accompanied by passionate greed, and finding delight now here now there, namely the craving for sense pleasures, craving for existence and craving for non-existence (self-annihilation). This is called the Noble Truth of the arising of suffering.

"What is the Noble Truth of the cessation of suffering? It is the complete cessation of that very craving, giving it up, relinquishing it, liberating oneself from it, and detaching oneself from it. This is called the Noble Truth of the cessation of suffering.

"And what is the Noble Truth of the Path leading to the cessation of suffering? It is this Noble Eightfold Path itself, namely: right understanding, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

"What is right understanding? It is this knowledge of suffering, knowledge of the arising of suffering, knowledge of the cessation of suffering, knowledge of the path leading to the cessation of suffering -- this is called right understanding.

"What is right thought? Thought of renunciation thought of goodwill thought of not harming -- this is called right thought.

"What is right speech? Abstention from false speech, abstention from tale bearing, abstention from harsh (abusive) speech, abstention from idle chatter (gossip), this is called right speech.

"What is right action? Abstention from killing, abstention from stealing, abstention from illicit sexual indulgence, this is called right action.

"What is right livelihood? Herein (in this dispensation) the ariyan disciple avoiding wrong livelihood, makes his living by right livelihood, this is called right livelihood.

"What is right effort? Herein a monk puts forth will, strives, stirs up energy, strengthens his mind, exerts himself to prevent the arising of evil, of unwholesome thoughts that have not yet arisen; puts forth will... (as before) to banish the evil, unwholesome thoughts that have already arisen; puts forth will... to develop wholesome thoughts that have not yet arisen; and puts forth will, strives, stirs up energy, strengthens his mind, exerts himself to maintain, to preserve, increase, to bring them to maturity, development, and to complete the wholesome thoughts that have arisen. This is called right effort.

"What is right mindfulness? Herein a monk lives practicing body contemplation on the body, ardent, clearly comprehending and mindful (of it), having overcome covetousness and dejection concerning the world (of the body).

"He lives practicing feeling-contemplation on the feelings, ardent, clearly comprehending and mindful (of it) having overcome covetousness and dejection concerning the world (of feelings).

"He lives practicing mind-contemplation on the mind, ardent, clearly comprehending and mindful (of it) having overcome covetousness and dejection concerning the world (of the mind).

"He lives practicing mind-object contemplation on the mind objects, ardent, clearly comprehending and mindful (of it) having overcome covetousness and dejection concerning the world (of mental objects). This is called right mindfulness.

"And what is right concentration? Herein a monk aloof from sense desires, aloof from unwholesome thoughts, attains to and abides in the first meditative absorption (*jhana*), which is detachment-born and accompanied by applied thought, sustained thought, joy, and bliss.

"By allaying applied and sustained thought he attains to, and abides in the second *jhana* which is inner tranquility, which is unification (of the mind), devoid of applied and sustained thought, and which has joy and bliss.

"By detachment from joy he dwells in equanimity, mindful, and with clear comprehension and enjoys bliss in body, and attains to and abides in the third *jhana* which the noble ones (ariyas) call: 'Dwelling in equanimity, mindfulness, and bliss.'

"By giving up of bliss and suffering, by the disappearance already of joy and sorrow, he attains to, and abides in the fourth *jhana*, which is neither suffering nor bliss, and which is the purity of equanimity-mindfulness. This is called right concentration.

"This is called the Noble Truth of the Path leading to the cessation of suffering.

"Your reverence, the matchless Wheel of Dhamma set in motion by the Tathágata, the Consummate One, the supremely Enlightened One, in the Deer Park, at Isipatana near Varanasi, cannot be set in motion by a recluse or brahmana or deva or Brahma or by anyone in the world. That is to say, it was a proclamation of the Four Noble Truths, by way of teaching, laying down, establishing, opening up, analyzing, and elucidating them."

This the Venerable Shariputra said. Those monks glad at heart rejoiced at the words of the Venerable Shariputra.

Footnotes:

1. For a very comprehensive account of the Four Noble Truths read *The Buddha's Ancient Path*, Piyadassi Thera, Buddhist Publication Society. Kandy, Sri Lanka (Ceylon).
2. Literally "fruit", "*sotapatti phale*."
3. To train in the path of stream-attainment is more difficult than to train in the path of Arahantship for the reason that in the former case one has to deal with undeveloped beings, and in the latter case with those who are already developed, and who are, by virtue of their development, not destined to fall back.
4. This is another epithet of the Buddha.

Sacitta Sutta

One's Own Mind

I have heard that on one occasion the Blessed One was staying near Savatthi, in Jeta's Grove, Anathapindika's monastery. There he addressed the monks: "Monks!"

"Yes, lord," the monks responded.

The Blessed One said: "Even if a monk is not skilled in the ways of the minds of others (not skilled in reading the minds of others), he should train himself: 'I will be skilled in reading my own mind.'

"And how is a monk skilled in reading his own mind? Imagine a young woman -- or man -- fond of adornment, examining the image of her own face in a bright, clean mirror or bowl of clear water: If she saw any dirt or blemish there, she would try to remove it. If she saw no dirt or blemish there, she would be pleased, her resolves fulfilled: 'how fortunate I am! How clean I am!' In the same way, a monk's self-examination is very productive in terms of skillful qualities if he conducts it in this way: 'Do I usually remain covetous or not? With thoughts of ill will or not? Overcome by sloth and drowsiness or not? Restless or not? Uncertain or gone beyond uncertainty? Angry or not? With soiled thoughts or unsoiled thoughts? With my body aroused or un-aroused? Lazy or with persistence aroused? Un-concentrated or concentrated?'

"If, on examination, a monk knows, 'I usually remain covetous, with thoughts of ill will, overcome by sloth and drowsiness, restless, uncertain, angry, with soiled thoughts, with my body aroused, lazy, or un-concentrated,' then he should put forth extra desire, effort, diligence, endeavor, undivided mindfulness, and alertness for the abandoning of those very same evil, unskillful qualities. Just as when a person whose turban or head was on fire would put forth extra desire, effort, diligence, endeavor, undivided mindfulness, and alertness to put out the fire on his turban or

head; in the same way, the monk should put forth extra desire, effort, diligence, endeavor, undivided mindfulness, and alertness for the abandoning of those very same evil, unskillful qualities.

"But if, on examination, a monk knows, 'I usually remain un-covetous, without thoughts of ill will, free of sloth and drowsiness, not restless, gone beyond uncertainty, not angry, with unsoiled thoughts, with my body un-aroused, with persistence aroused, and concentrated,' then his duty is to make an effort in establishing ('tuning') those very same skillful qualities to a higher degree for the ending of the effluents."

Saddha Sutta

Conviction

"These are the five rewards of conviction in a lay person. Which five?"

"When the truly good people in the world show compassion, they will first show compassion to people of conviction, and not to people without conviction. When visiting, they first visit people of conviction, and not people without conviction. When accepting gifts, they will first accept those from people with conviction, and not from people without conviction. When teaching the Dhamma, they will first teach those with conviction, and not those without conviction. A person of conviction, on the break-up of the body, after death, will arise in a good destination, the heavenly world. These are the five rewards of conviction in a layperson.

"Just as a large banyan tree, on level ground where four roads meet, is a haven for the birds all around, even so a lay person of conviction is a haven for many people: monks, nuns, male lay followers, and female lay followers."

A massive tree

whose branches carry fruits and leaves,

with trunks and roots

and an abundance of fruits:

There the birds find rest.

In that delightful sphere

they make their home.

Those seeking shade

come to the shade,

those seeking fruit

find fruit to eat.

So with the person consummate

in virtue and conviction,

humble, sensitive, gentle,

delightful, and mild:

To him come those without effluent --

free from passion,

free from aversion,

free from delusion --

the field of merit for the world.

They teach him the Dhamma

that dispels all stress.

And when he understands,

he is freed from effluents,

totally unbound.

Sakka Sutta

To the Sakyan

I have heard that on one occasion the Blessed One was staying among the Sakyans at Kapilavatthu in the Banyan Park. Now at that time the Blessed One had just recovered from being ill, was not long recovered from his illness. Then Mahanama the Sakyan went to the Blessed One and, on arrival, having bowed down, sat to one side. As he was sitting there he said to the Blessed One: "For a long time I have known the Dhamma taught by the Blessed One that 'There is knowledge for one who is concentrated, not for one who is not concentrated.' Now, does concentration come first, and knowledge after, or does knowledge come first, and concentration after?"

Then the thought occurred to Ven. Ānanda, "Here the Blessed One has just recovered from being ill, is not long recovered from his illness, and yet Mahanama the Sakyan asks him this very deep question. What if I were to take Mahanama the Sakyan to one side and teach him the Dhamma?" So Ven. Ānanda, taking Mahanama the Sakyan by the arm, led him to one side and said to him, "Mahanama, the Blessed One has talked both of the virtue of one who is in training [a stream-winner, a once-returner, or a non-returner] and of the virtue of one whose training is complete [an Arahant]. He has talked both of the concentration of one who is in training and of the concentration of one whose training is complete. He has talked both of the discernment of one who is in training and of the discernment of one whose training is complete.

"And what is the virtue of one who is in training? There is the case where a monk is virtuous. He dwells restrained in accordance with the Patimokkha, consummate in his behavior and sphere of activity. He trains himself, having undertaken the training rules, seeing danger in the slightest fault. This is called the virtue of one who is in training.

"And what is the concentration of one who is in training? There is the case where a monk -- quite withdrawn from sensuality, withdrawn from unskillful [mental] qualities -- enters and remains in the first jhana: rapture and pleasure born from withdrawal, accompanied by directed thought and evaluation. With the stilling of directed thought and evaluation, he enters and remains in the second jhana: rapture and pleasure born of composure, unification of awareness free from directed thought and evaluation -- internal assurance. With the fading of rapture he remains in equanimity, mindful and alert, and physically sensitive of pleasure. He enters and remains in the third jhana, of which the Noble Ones declare, 'Equanimous and mindful, he has a pleasurable abiding.' With the abandoning of pleasure and pain -- as with the earlier disappearance of elation and distress -- he enters and remains in the fourth jhana: purity of equanimity and mindfulness, neither pleasure nor pain. This is called the concentration of one who is in training.

"And what is the discernment of one who is in training? There is the case where a monk discerns as it actually is that 'this is stress... This is the origination of stress... This is the cessation of stress... This is the path of practice leading to the cessation of stress.' This is called the discernment of one who is in training.

"Then there is the disciple of the noble ones -- thus consummate in virtue, thus consummate in concentration, thus consummate in discernment -- who, through the ending of the mental fermentations, enters and remains in the fermentation-free release of awareness and release of discernment, having known and made them manifest for himself right in the here and now.

"In this way, Mahanama, the Blessed One has talked both of the virtue of one who is in training and of the virtue of one whose training is complete. He has talked both of the concentration of one who is in training and of the concentration of one whose training is complete. He has talked both of the discernment of one who is in training and of the discernment of one whose training is complete."

Sakkapanha Sutta

Sakka's Questions

Thus have I heard. Once the lord was staying in Magadha, to the east of Rajagaha, by a Brahmin village called Ambasanda, to the north of the village on Mount Vediya, in the Indasala Cave. And at that time Sakka, Lord of the gods felt a strong desire to see the Lord. And Sakka thought: 'Where is the Blessed Lord, the fully-enlightened Buddha, now staying? Then, perceiving where the Lord was, Sakka said to the thirty-three gods: 'Gentlemen, the Blessed Lord is now staying Magadha, to the east of Rajagaha, by a Brahmin village called Ambasanda, to the north of the village on Mount Vediya, in the Indasala Cave. How would it be if we were to go and visit the lord?'

'Very good, Lord, and may good fortune go with you,' Replied the Thirty-Three Gods.

Then Sakka said to Pancasikha of the Gandhabbas: 'The Blessed Lord is staying in Magadha, to the east of Rajagaha, by a Brahmin village called Ambasanda, to the north of the village on Mount Vediya, in the Indasala Cave. I propose to go visit him.'

'Very good, Lord,' said Pancasikha and, taking his yellow *beluva*-wood lute, he followed in attendance on Sakka. And, just as swiftly as a strong man might stretch forth his flexed arm, or flex it again, Sakka, surrounded by the Thirty-Three Gods and attended by Pancasikha, vanished from the heaven of the Thirty-Three and appeared in Magadha, to the east of Rajagaha, by a Brahmin village called Ambasanda, to the north of the village on Mount Vediya.

Then a tremendous light shone over Mount Vediya illuminating the village of Ambasanda – so great was the power of the gods – so that in the surrounding villages they were saying: 'Look! Today, Mount Vediya is on fire! It's Burning! It's engulfed in flames! What

is the matter, that Mount VEDIYA and Ambasanda are lit up like this?’ and they were so terrified that their hair stood on end.

Then Sakka said: ‘Pancasikha, it is hard for the likes of us to get near the Tathágata when they are enjoying the bliss of meditation, and therefore withdrawn. But if you, Pancasikha, were first to attract the ear of the Blessed Lord, then we might afterwards be able to approach and see the Blessed Lord, the fully enlightened Buddha.’

‘Very good, Lord,’ Said Pancasikha and, taking his yellow *beluva*-wood lute, he approached the Indasala Cave. Thinking: ‘As far as this is neither too far nor too near to the Lord, and he will hear my voice,’ he stood to one side. Then, to the strains of his lute, he sang these verses extolling the Buddha, the Dharma, the Arahants, and love:

‘Lady, your father Timbaru greet,
Oh sunshine fair, I give him honor due,
By whom was sired a maid as fair as you
Who is the cause of my heart’s delight.
Delightful as the breeze to one who sweats,
Or as cooling draught to one who thirsts,
Your radiant beauty is to me as dear
As the Dhamma is to Arahants.
Just as medicine to him who’s ill,
Or nourishment to one who’s starving still,
Bring me, gracious lady, sweet release
With water cool from my consuming flames.
The elephant, oppressed by summer heat,
Seeks out a lotus-pool upon which float
Petals and pollen of that flower
So into your bosom sweet I’d plunge.
As an elephant, urged by the goad,
Pays no heed to pricks of lance and spear,
So I, unheeding, know not what I do,
Intoxicated by your beauteous form.
By you my heart is tightly bound in bonds,
All my thoughts are quite transformed, and I

Can no longer find my former course:
I'm like a fish that's caught on baited hook.
Come, embrace me, maiden fair of thighs,
Seize and hold me with your lovely eyes,
Take me in your arms, it's all I ask!
My desire was slight at first, O maid
Of waving tresses, but it grew apace,
As grow the gifts that Arahants receive.
Whatever merit I have gained by gifts
To those Noble ones, may my reward
When it ripens, be your love, my Sun!
Just as that Sage would be rejoiced, if he
Were to gain supreme enlightenment,
So I'd rejoice to be made one with you.
If Sakka, Lord of Three and Thirty Gods
Were perchance to grant a boon to me,
It's you I'd crave, my love for you's so strong.
Your father, maid so wise, I venerate
Like a *sal*-tree fairly blossoming,
For his offspring's sake, so sweet and fair.'

When he heard this, the Lord said: 'Pancasikha, the sound of your strings blends so well with your song, and your song with the strings, that neither prevails excessively over the other. When did you compose these verses on the Buddha, the Dharma, the Arahants, and love?'

'Lord, it was when the Blessed Lord was staying on the bank of the river Neranjara, under the goatherd's *banyan*-tree prior to his enlightenment. At that time I fell in love with the Lady Bhadda, bright as the sun, the Daughter of King Timbaru of the Gandhabbas. But the lady was in love with somebody else. It was Sikhaddi, the son of Matali the Charioteer, whom she favored. And when I found out that I could not win the lady by any manner of means, I took my yellow *Beluva*-wood lute and went to the home of King Timbaru of the Gandhabbas, and there I sang those verses. And, Lord, having heard the verses the Lady Bhadda Suriyavaccasa said to me: 'Sir, I have not personally seen that blessed Lord, though I heard of him when I went to the

Sudhamma Hall of the Thirty Three Gods to dance. And since, sir, you praise that Blessed Lord so highly, let us meet today." And so, Lord, I met the Lady, not then but later.'

Then Sakka thought, 'Pancasikha and the Lord are in friendly conversation,' so he called to Pancasikha: 'My dear Pancasikha, salute the Blessed Lord from me, saying, "Lord Sakka, king of the gods, together with his ministers and follows, pays homage at the feet of the Blessed Lord."'

'Very good, Lord,' said Pancasikha, and did so.

'Pancasikha, may Sakka, King of the gods, his ministers and followers be happy, for they all desire happiness: devas, humans, asuras, nagas, Gandhabbas, and whatever other groups of beings there are!' for that is the way the Tathágatas greet such mighty beings. After this greeting, Sakka entered the Indasala Cave, saluted the Lord, and stood to one side, and the Thirty Three Gods, with Pancasikha, did the same.

Then in the Indasala Cave the rough passages became smooth, the narrow parts become wide, and the pitch-dark cavern became bright, owing to the power of the devas. Then the Lord said to Sakka: 'It is wonderful, it is marvelous that the Venerable Kosiya, with so much, so many things to do, should come here!' 'Lord, I have long wished to visit the Blessed Lord, but I have always been so busy on behalf of the Thirty Three that I was unable to come. Once the Blessed Lord was staying at Savatthi in the Salala hut, and I went to Savatthi to see the Lord.

'At that time the Blessed Lord was seated in some form of Meditation, and King Vessavana's wife Bhunjatu was waiting on him, venerating him with palms together. I said to her: "Lady, please salute the Blessed Lord for me and say: 'Sakka, the King of Gods, with his ministers and followers, pays homage at the Lord's feet.' But she said: "Sir, it is not the right time to see the Blessed Lord, he is in retreat." "Well then, Lady, when the Blessed Lord rises from his meditation, please tell him what I have said."

Lord, did the lady salute you on my behalf and does the Lord remember what she said?’

‘She did salute me, King of the Gods, and I remember what she said. I also remember that it was Your Reverence’s chariot-wheels that roused me from my meditation.’

‘Lord, those gods who arose in the heaven of the Thirty-Three before I did have told me and assured me that whenever a Tathágata, a fully enlightened Arahant Buddha arises in the world, the ranks of Devas increase, and those of asuras decline in numbers. In fact I have witnessed this myself. There was, Lord, right here in Kapilavatthu a Sakyan girl called Gopika who had faith in the Buddhas, the Dhamma, and the Sangha, and who observed the precepts scrupulously. She rejected the status of a woman and developed the thought of becoming a man. Then, after her death, at the breaking up of the body, she went to a happy destination, being reborn in a heaven state among the Thirty Three Gods, as one of our sons, becoming known as Gopaka the devas’ son. Also, there were three monks who, having observed the holy life under the Blessed Lord, had been reborn in the inferior condition of Gandhabbas. They lived indulging in the pleasures of the five senses, as our attendants and servants. At this, Gopaka rebuked them saying: "What were you about sirs, that you did not listen to the Blessed Lord’s teaching? I was a woman who had faith in the Buddha... I rejected the status of a woman...and was reborn among the Thirty-Three Gods and am Known as Gopaka the Deva’s son. But you, after having observed the Holy life under the Blessed Lord, have been reborn in the inferior life condition of Gandhabbas!" And being thus rebuked the two of those Devas immediately developed mindfulness, and so attained to the realm of the Retinue of Brahma. But one of them remained addicted to sensual pleasures.

Gopaka Spoke:

"Discipline once of Him-Who-Sees,
The Name I bore then Gopika.
The Buddha, Dhamma firmly trusting

I served the Sangha cheerfully.
For loyal service paid to him
See me now, a Sakka-son,
Mighty in the Threefold Heaven
Resplendent; Gopaka my name.
Then former monks I saw, who'd reached
No higher than Gandhabba's rank,
Who before had human birth
And led the life the Buddha taught.
We supplied their food and drink,
And waited on them in our homes.
Had they no ears, that they thus blest
Still could not grasp the Buddha's law?
Each for himself must understand
That Dhamma taught by him-who-sees,
And well-proclaimed. I, serving you,
Heard the Noble-One's good words,
And so I'm born, a Sakka Son,
Mighty in the Three-Fold Heaven,
And resplendent, whereas you,
Though you served the Prince of Men
And led the matchless life he taught,
Have re-appeared in humble state
And not attained your proper rank,
A sorry sight it is to see
One's Dhamma-fellows sunk so low
That, gandhabba-spirits, you
But come to wait upon the gods,
While as for me – I am transformed!
From household life, and female, I
Am now reborn a male, a god,
Rejoicing in celestial bliss!"
When thus rebuked by Gopaka,
Disciple true of Gotama,
In sore distress they all replied:
"Alas, let's go, and strive amain,
And be no longer others' slaves!"
And of the three, two struggled hard,

And bore in mind the Teacher's word.
They purified their hearts of lust,
Perceiving peril in desires,
And like the elephant that bursts
All restraining bonds, they broke
The fetters and the bonds of lust,
Those fetters of the evil one
So hard to overcome – and thus
The very gods, the Thirty Three
With Indra and Pajapati,
Who sat enthroned in Council Hall,
These two heroes, passions purged,
Outstripped, and left them far behind.
On seeing which, Vasava, dismayed,
Chief amidst that throng of gods,
Cried: "See how these of lesser rank
outstrip the gods of the thirty three!"
Then hearing of his rulers fears
Gopaka said to Vasava:
Lord Indra, in the world of men
A Buddha, called the Sakyan Sage,
Has gained the mastery of lust,
And these his pupils, who had failed
In mindfulness when claimed by death,
Have now regained it with my help.
Though one of them is left behind
And still among Gandhabbas dwells,
These two, on highest wisdom set,
In deep absorption spurn the gods!
Let no disciple ever doubt
That truth may yet be realized
By those who dwell in these abodes.
To him who's crossed the flood and made
an end of doubts, our homage due,
The Buddha, Victor, Lord, we give."
Even here, they gained the truth, and so
Have passed beyond greater eminence.
Those two have gained a higher place than this

In realms of Brahma's Retinue. And we
Have come, O Lord, in hope that we may gain
That truth, and, if the Lord will give us leave,
To put our questions to the Blessed Lord.'

Then the Lord thought: 'Sakka has lived a pure life for a long time. Whatever questions he may ask will be to the point and not frivolous, and he will be quick to understand my answers.' So the Blessed Lord replied to Sakka in this verse:

'Ask me, Sakka, all that you desire!

On what you ask, I'll put your mind at rest.'

Being thus invited, Sakka, Ruler of the gods, put his first question to the Lord: 'By what fetters, sir, are beings bound – gods, humans, asuras, nagas, Gandhabbas and whatever other kinds there may be – whereby, although they wish to live without hate, harming, hostility or malignity, and in peace, they yet live in hate, harming one another, hostile and malign?' This was Sakka's first question to the Lord, and the Lord replied: 'Ruler of the Gods, it is the bonds of jealousy and avarice that bind beings so that though they wish to live without hate... they yet live in hate, harming one another, hostile and malign.' This was the Lord's reply, and Sakka, delighted, exclaimed: 'So it is, Lord, so it is, Well-Farer! Through the Lord's answer I have overcome my doubt and uncertainty!'

Then Sakka, having expressed his appreciation, asked another question: 'But sir, what gives rise to jealousy and avarice, what is their origin, how are they born, how do they arise? Owing to the presence of what do they arise, owing to the absence of what do they arise?'

'Jealousy and avarice, Ruler of the Gods, take rise from like and dislike, this is their origin, this is how they are born, how they arose. When these are present, they arise; when these are absent, they do not arise.'

‘But, sir, what gives rise to like and dislike?... Owing to the presence of what do they arise, owing to the absence of what do they not arise?’

‘They arise, Ruler of the Gods, from desire ... Owing to the presence of desire, they arise, owing to the absence of desire they do not arise.’

‘But sir, what gives rise to desire?’

‘Desire, Ruler of the Gods, arises from thinking... when the mind thinks about something, desire arises; when the mind thinks about nothing, desire does not arise.’

‘But, sir, what gives rise to thinking?’

‘Thinking arises from the tendency to proliferation... when this tendency is present, thinking arises; when it is absent, thinking does not arise.’

‘Well, sir, what practice has that monk undertaken who has reached the right way which is needful and leading to the cessation of the tendency to proliferation?’

‘Ruler of the Gods, I declare that there are two kinds of happiness: the kind to be pursued, and the kind to be avoided. The same applied to unhappiness and equanimity.

‘Why have I declared this in regard to happiness? This is how I understood happiness: When I observed that in the pursuit of such happiness, unwholesome factors increased and wholesome factors decreased, then that happiness was to be avoided. And when I observed the pursuit of such happiness unwholesome factors decreased and wholesome ones increased, then that happiness was to be sought after. Now, of such happiness as is accompanied by thinking and pondering, and of that which is not so accompanied, the latter is the more excellent. The same applies to unhappiness and to equanimity. And this, Ruler of Gods, is the practice that monk has undertaken who has reached the right way... leading to the cessation of the tendency to

proliferation.’ And Sakka expressed his delight at the Lord’s answer.

Then Sakka, having expressed his appreciation, asked another question: ‘Well, sir, what practice has that monk undertaken who has acquired the restraint required by the rules?’

‘Ruler of the Gods, I declare that there are two kinds of bodily conduct: the kind to be pursued and the kind to be avoided. The same applied to conduct of speech and to the pursuit of goals. Why have I declared this in regard to bodily conduct? This is how I understood bodily conduct: When I observed that by the performance of certain actions, unwholesome factors decreased and wholesome ones increased, then such bodily action was to be followed. That is why I make this distinction. The same applies conduct of speech and the pursuit of goals. And this, Ruler of the Gods, is the practice that monk has undertaken who has acquired the restraint required by the rules.’ And Sakka expressed his delight at the Lord’s answer.

Then Sakka asked another question: ‘Well, sir, what practice has that monk undertaken who has acquired control of his sense faculties?’

‘Ruler of the Gods, I declare that things perceived by the eye are of two kinds: the kind to be pursued, and the kind to be avoided. The same applied to the things perceived by the ear, the nose, the tongue, the body and the mind.’

At this, Sakka said, "Lord, I understand in full the true meaning of what the Blessed Lord has outlined in brief. Lord, whatever object perceived by the eye, if its pursuit leads to the increase of unwholesome factors and the decrease of wholesome ones, that is not to be sought after; if its pursuit leads to the decrease of unwholesome factors and the increase of wholesome ones, such an object is to be sought after. After the same applied to things perceived by the ear, the nose, the tongue, the body and the mind. Thus I understand in full the true meaning of what the Blessed

Lord has outlined in brief, and thus through the Lord's answer I have overcome my doubt and got rid of uncertainty.'

Then Sakka asked another question: 'Sir, do all ascetics and Brahmins teach the same doctrine, practice the same discipline, want the same thing and pursue the same goal?'

'No, Ruler of the Gods, they do not.'

'But why, sir, do they not do so?'

'The world, Ruler of the Gods, is made up of many and various elements. Such being the case, beings adhere to one or other of these various things, and whatever they adhere to they become powerfully addicted to, and declare: 'This alone is the truth, everything else is false!' Therefore, they do not all teach the same thing, pursue the same goal.'

'Sir, are all ascetics and Brahmins fully proficient, freed from bonds, perfect in the holy life, have they perfectly reached the goal?'

'No, ruler of the Gods.'

'Why is that sir?'

'Only those who are liberated by the destruction of craving are fully proficient, freed from the bonds, perfect in the holy life and have perfectly reached the goal.'

Then Sakka, having delighted in and expressed his approval of the Blessed One's words, said to him: "Yearning is a disease, yearning is a boil, yearning is an arrow. It seduces one, drawing one into this or that state of being, which is why one is reborn in high states and low. Whereas other outside priests and contemplatives gave me no chance to ask them these questions, the Blessed One has answered at length, so that he has removed the arrow of my uncertainty and perplexity."

"Ruler of the Gods, do you recall having asked other priests and contemplatives these questions?"

"Yes, lord, I recall having asked other priests and contemplatives these questions."

"If it's no inconvenience, could you tell me how they answered?"

"It's no inconvenience when sitting with the Blessed One or one who is like him."

"Then tell me, Ruler of the Gods."

"Having gone to those whom I considered to be priests and contemplatives living in isolated dwellings in the wilderness, I asked them these questions. But when asked by me, they were at a loss. Being at a loss, they asked *me* in return, 'What is your name?'

"Being asked, I responded, 'I, dear sir, am Sakka, the Ruler of the Gods.'

"So they questioned me further, 'But what kamma did you do to attain to this state?'

"So I taught them the Dhamma as far as I had heard and mastered it. And they were gratified with just this much: 'We have seen Sakka, the Ruler of the Gods, and he has answered our questions!' So, instead of my becoming their disciple, they simply became mine. But I, lord, am the Blessed One's disciple, a stream-winner, steadfast, never again destined for states of woe, headed for self-awakening."

"Ruler of the Gods, do you recall ever having previously experienced such happiness and joy?" "Yes, lord, I do."

"And how do you recall ever having previously experienced such happiness and joy?" "Once, lord, the devas and asuras were arrayed in battle. And in that battle the devas won, while the asuras lost. Having won the battle, as the victor in the battle, this

thought occurred to me: 'Whatever has been the divine nourishment of the asuras, whatever has been the divine nourishment of the devas, the devas will now enjoy both of them.' But my attainment of happiness and joy was in the sphere of violence and weapons. It didn't lead to disenchantment, to dispassion, to cessation, to calm, to direct knowledge to self-awakening, to Unbinding. But my attainment of happiness and joy on hearing the Blessed One's Dhamma is in the sphere of no violence, the sphere of no weapons. It leads to disenchantment, to dispassion, to cessation, to calm, to direct knowledge to self-awakening, to Unbinding.'

'And, Ruler of the Gods, what things do you call to mind when you amid experiencing such satisfaction and happiness as this?'

'Lord, at such a time, six things come to mind at which I rejoice:

"I who merely as a god exist, have gained
The chance, by kamma, of another earthly life.'
That, Lord, is the first thing that occurs to me.
'Leaving this non-human realm of gods behind,
Unerringly I'll seek the womb I wish to find.'

That lord is the second thing...

'My problems solved, I'll gladly live by Buddha's law,
Controlled and mindful, and with clear awareness filled."

That lord, is the third thing...

'And should thereby enlightenment arise in me,
As one who knows I'll dwell, and there await my end."

That lord, is the fourth thing...

'Then when I leave the human world again, I'll be
Once more a god, and one of highest rank.'

That lord, is the fifth thing...

'More glorious than devas are the peerless gods,
Among whom dwelling I shall make my final home.'

That lord, is the sixth thing that occurs to me, and these are the six things at which I rejoice:

‘Long I wandered, unfulfilled, in doubt,
In quest of the Tathágata. I thought
Hermits who lived in seclusion and austere
Must surely be enlightened: I’ll seek them.
"What must I do to gain success, and what
Course but leads to failure?" – But thus asked,
They could not tell me how to tread the path.
Instead, when they found out that I am king
Of gods, they asked me why I’d come to them,
And I it was who taught them what I knew
Of Dhamma, and at that, rejoicing, they
Cried: "It’s Vasava, the Lord, we’ve seen!"
But now – I’ve seen the Buddha, and my doubts
Are all dispelled, my fears are allayed,
And now to the Enlightened One I pay
Homage due, to him who’s drawn the dark
Of Craving, to the Buddha, peerless Lord,
Mighty hero, Kinsman of the Sun!
Just as Brahma’s worshipped by the gods,
So likewise today we worship you,
Enlightened One, and Teacher unsurpassed,
Whom none can equal in the human world,
Or in the heavens, dwelling of the gods!’

Then Sakka, the Ruler of the Gods, said to Pancasikha of the Gandhabbas: ‘My dear Pancasikha, you have been of great help to me for gaining the ear of the Blessed Lord. For it was through your gaining his ear that we were admitted to the presence of the Blessed Lord, the Arahant, the supremely enlightened Buddha. I will be a father to you, you shall be king of the Gandhabbas, and I will give you Bhadda Suriyacaccasa, whom you desired.’
Then Sakka, the Ruler of the Gods, touched the earth with his hand and said three times,

Homage to the Worthy One, the Blessed One, the Rightly Self-awakened One!

Homage to the Worthy One, the Blessed One, the Rightly Self-awakened One!

Homage to the Worthy One, the Blessed One, the Rightly Self-awakened One!

While this explanation was being given, there arose to Sakka the dustless, stainless Dhamma eye -- "Whatever is subject to origination is all subject to cessation" -- as it also did to his following of devas.

Such were the questions that the Blessed One answered at Sakka's bidding. And so this discourse is called "Sakka's Questions"

Sakunagghi Sutta

The Hawk

"Once a hawk suddenly swooped down on a quail and seized it. Then the quail, as it was being carried off by the hawk, lamented, 'O, just my bad luck and lack of merit that I was wandering out of my proper range and into the territory of others! If only I had kept to my proper range today, to my own ancestral territory, this hawk would have been no match for me in battle.'

"'But what is your proper range?' the hawk asked. 'What is your own ancestral territory?'

"'A newly plowed field with clumps of earth all turned up.'

"So the hawk, without bragging about its own strength, without mentioning its own strength, let go of the quail. 'Go, quail, but even when you have gone there you won't escape me.'

"Then the quail, having gone to a newly plowed field with clumps of earth all turned up and climbing up on top of a large clump of earth, stood taunting the hawk, 'Now come and get me, you hawk! Now come and get me, you hawk!'

"So the hawk, without bragging about its own strength, without mentioning its own strength, folded its two wings and suddenly swooped down toward the quail. When the quail knew, 'The hawk is coming at me full speed,' it slipped behind the clump of earth, and right there the hawk shattered its own breast.

"This is what happens to anyone who wanders into what is not his proper range and is the territory of others.

"For this reason, you should not wander into what is not your proper range and is the territory of others. In one who wanders into what is not his proper range and is the territory of others, Mara gains an opening Mara gains a foothold. And what, for a monk, is not his proper range and is the territory of others? The

five strands of sensuality. Which five? Forms cognizable by the eye -- agreeable, pleasing, charming, endearing, fostering desire, enticing. Sounds cognizable by the ear... Aromas cognizable by the nose... Flavors cognizable by the tongue... Tactile sensations cognizable by the body -- agreeable, pleasing, charming, endearing, fostering desire, enticing. These, for a monk, are not his proper range and are the territory of others.

"Wander, monks, in what is your proper range, your own ancestral territory. In one who wanders in what is his proper range, his own ancestral territory, Mara gains no opening, Mara gains no foothold. And what, for a monk, is his proper range, his own ancestral territory? The four frames of reference. Which four? There is the case where a monk remains focused on the body in and of itself -- ardent, alert, and mindful -- putting aside greed and distress with reference to the world. He remains focused on feelings in and of themselves... mind in and of itself... mental qualities in and of themselves -- ardent, alert, and mindful -- putting aside greed and distress with reference to the world. This, for a monk, is his proper range, his own ancestral territory."

Salaayatanavibhangasuttam

Classification of the Six Spheres

I heard thus:

The Blessed One was living in the monastery offered by Anathapindika in Jeta's grove in Savatthi. The Blessed One addressed the Bhikkhus from there. 'Bhikkhus, I will teach the Classification of the six spheres, listen attentively,

I will teach' Those Bhikkhus agreed and the Blessed One said 'Bhikkhus, you should know, the six internal spheres, the six external spheres, the six bodies of consciousness, the six bodies of contact, the eighteen ramblings of the mind and the thirty six in seven steps. Here on account of this--dispel this. When the noble disciple develops, the three establishments of mindfulness, he becomes a Teacher suitable to instruct a gathering. He is said to be the incomparable tamer of those to be tamed. This is the short exposition of the classification of the six mental spheres.

It was said, that the six internal spheres should be known. Why was it said so? The spheres of the eye, ear, nose, tongue, body and the mind should be known. If it was said the six internal spheres should be known, it was said, on account of this.

It was said, that the six external spheres should be known. Why was it said so? The spheres of forms, sounds, smells, tastes, touches and ideas should be known. If it was said the six external spheres should be known, it was said on account of this.

It was said, that the six conscious bodies should be known. Why was it said so? The conscious bodies of the eye, ear, nose, tongue, body and the mind should be known. If it was said the six conscious bodies should be known, it was said on account of this.

It was said, that the six bodies of contact should be known. Why was it said so? The bodies of contact of the, eye, ear, nose,

tongue, body and the mind should be known. If it was said the six bodies of contact should be known, it was said on account of this.

It was said that the eighteen ramblings of the mind should be known. Why was it said so? Seeing a form with the eye, the mind dwells in pleasure, dwells in displeasure, and dwells in equanimity; Hearing a sound...re...Smelling a scent...re...Tasting...re... Experiencing a touch...re...Cognizing an idea dwells in pleasure dwells in displeasure and dwells in equanimity. Thus there are six ramblings in pleasure, six in displeasure and six in equanimity. If it was said the eighteen ramblings of the mind should be known, it was said on account of this.

It was said that the thirty-six should be known, in seven steps. Why was it said so?

The six clingings to worldly pleasures, the six clingings to non-sensual pleasures, the six clingings to worldly displeasures, the six clingings to non-sensual displeasures, the six clingings to worldly equanimities, and the six clingings to non-sensual equanimities.

What are the six clingings to worldly pleasures? Pleasing agreeable forms that should be cognized with eye consciousness, arousing delight connected with material gains, or with material gains in the past, which changed, are no more and are only the recollections of the past, which arouse pleasure, to these are said clingings to worldly pleasures. Pleasing agreeable sounds...re...Pleasing agreeable smells...re...Pleasing agreeable tastes, ...re...Pleasing agreeable touches...re...and Pleasing agreeable ideas...re...that should be cognized with mind consciousness, arousing delight connected with material gains, or with material gains in the past, which changed, are no more and are only the recollections of the past, which arouse pleasure, to these are said worldly pleasures. These are the six clingings to worldly pleasures

What are the six clingings to non-sensual pleasures? Knowing, as it really is that all forms are impermanent, changing, unpleasant

things, in the past as well as now, and as a result arises pleasure, to these are said clingings to non-sensual pleasures. Knowing as it really is that all sounds...re...Knowing as it really is that all smells...re...Knowing as it really is that all tastes...re...Knowing as it really is that all touches...re...Knowing as it really is that all ideas are impermanent, changing, unpleasant things, in the past as well as now, and as a result arises pleasure, to these are said clingings to non-sensual pleasures. These are the six clingings to non-sensual pleasures.

What are the six clingings to worldly displeasures? Pleasing agreeable forms that should be cognized with eye consciousness, arousing delight connected with material gains not obtained, or with material gains not obtained in the past, which changed, are no more and are only the recollections of the past, which arouse displeasure, to these are said clingings to worldly displeasures. Pleasing agreeable sounds...re...Pleasing agreeable smells, ...re...Pleasing agreeable tastes...re...Pleasing agreeable touches...re...and Pleasing agreeable ideas, that should be cognized with mind consciousness, arousing delight connected with material gains not obtained, or with material gains not obtained in the past, which changed, are no more and are only the recollections of the past, which arouse displeasure, to these are said clingings to worldly displeasures. These are the six clingings to worldly displeasures

What are the six clingings to non-sensual displeasures? Knowing as it really is that all forms are impermanent, changing, unpleasant things, in the past as well as now with right wisdom, desires for the incomparable release. 'When will I abide in that sphere, in which the noble ones at present abide.' On account of that desire arises displeasure. That displeasure is called, clinging to non-sensual displeasure. Knowing as it really is that all sounds...re...Knowing as it really is that all smells...re...Knowing as it really is that all tastes...re...Knowing as it really is that all touches...re...Knowing as it really is that all ideas are impermanent, changing, unpleasant things, in the past as well as now with right wisdom, desires for the incomparable release. 'When will I abide in that sphere, in which the noble ones at

present abide.' On account of that desire arises displeasure. That displeasure is called, clinging to non-sensual displeasure. These are the six clingings to non-sensual displeasures

What are the six clingings to worldly equanimity? The not learned ordinary man, who has not won over, the boundary and the results of actions and who does not see the dangers, seeing a form gains equanimity, that equanimity does not leap beyond that form, therefore it is said clinging to worldly equanimity. Hearing a sound...re...Smelling a scent...re...Tasting...re...Experiencing a touch with the body...re...Cognizing an idea with the mind gains equanimity, that equanimity does not leap beyond that idea, therefore it is said clinging to worldly equanimity. These are the six clingings to worldly equanimity.

What are the six clingings to non-sensual equanimity? To one who knows, as it really is that all forms are impermanent, changing, unpleasant things, in the past as well as now with right wisdom, arises equanimity that equanimity leaps beyond that form, therefore it is said clinging to non-sensual equanimity. Hearing a sound...re...Smelling a scent...re...Tasting...re...Experiencing a touch with the body...re...Cognizing an idea with the mind gains equanimity, that equanimity leaps beyond that idea, therefore it is said clinging to non-sensual equanimity. These are the six clingings to non-sensual equanimity.

If it was said the thirty-six should be known in seven stages, it was said on account of this.

It was said, on account of this dispel this. Why was it said so? Bhikkhus, on account of the six clingings to non-sensual pleasures, overcome and dispel the six clingings to worldly pleasures. Thus comes about the overcoming and the dispelling of the six clingings to worldly pleasures. Bhikkhus, on account of the six clingings to non-sensual displeasures, overcome and dispel the six clingings to worldly displeasures. Thus comes about the overcoming and the dispelling of the six clingings to worldly displeasures. Bhikkhus, on account of the six clingings to non-sensual equanimities, overcome and dispel the six clingings to

worldly equanimities. Thus comes about the overcoming and the dispelling of the six clingings to worldly equanimities Bhikkhus, on account of the six clingings to non-sensual pleasures, overcome and dispel the six clingings to non-sensual displeasures. Thus comes about the overcoming and the dispelling of the six clingings to non-sensual displeasures. Bhikkhus, on account of the six clingings to non-sensual equanimities, overcome and dispel the six clingings to non-sensual pleasures. Thus comes about the overcoming and the dispelling of the six clingings to non-sensual pleasures.

Bhikkhus, there is equanimity to diverse clinging, and there is equanimity to a single clinging. What is equanimity to diverse clinging? Bhikkhus, there is equanimity to forms, to sounds, smells, tastes and touches. This is equanimity to diverse clinging.

Bhikkhus, what is equanimity to a single clinging? There is equanimity settled, in the sphere of space, in the sphere of consciousness, in the sphere of nothingness and in the sphere of neither perception nor non-perception. This is equanimity to a single clinging. Bhikkhus, on account of equanimity to a single clinging, overcome and dispel the equanimity to diverse clinging. Thus comes about the overcoming and dispelling of equanimity to diverse clinging. Bhikkhus, without desiring equanimity to a single clinging, overcome and dispel equanimity to a single clinging. Thus comes about the overcoming and dispelling of equanimity to a single clinging. If it was said, on account of this, dispel this, it was said on account of this.

These three establishments of mindfulness, the noble disciple practices and becomes a suitable Teacher to instruct a crowd. Why was it said so? Bhikkhus, the Teacher teaches the disciples out of compassion saying, this is for your good and welfare. The disciples do not lend ear, do not attend to know it. They leave the dispensation. Bhikkhus, the Thus Gone One does not feel displeased, abides mindful and aware without leaking thoughts. This is the first establishment of mindfulness, practicing which he becomes a suitable Teacher to instruct a crowd

Again Bhikkhus, the Teacher teaches the disciples out of compassion saying, this is for your good and welfare. Of them a certain disciple does not lend ear, does not attend to know it. He leaves the dispensation. A certain disciple lends ear, attends to know it. He does not leave the dispensation. Bhikkhus, the Thus Gone One neither feels pleased nor displeased, giving up both abides with equanimity, mindful and aware. This is the second establishment of mindfulness, practicing which he becomes a suitable Teacher to instruct a crowd.

Again Bhikkhus, the Teacher teaches the disciples out of compassion saying, this is for your good and welfare. The disciples lend ear, attend to know it. They do not leave the dispensation. Bhikkhus, the Thus Gone One neither feels pleased nor displeased, abides mindful and aware without leaking thoughts. This is the third establishment of mindfulness, practicing which he becomes a suitable Teacher to instruct a crowd

If it was said the noble disciple practices, these three establishments of mindfulness and becomes a suitable Teacher to instruct a crowd, it was said on account of this.

Bhikkhus, it is said he is the incomparable tamer of those to be tamed. Why was it said so? The elephant tamer makes the elephant to be tamed go in one direction, either east, west, north or south The horse tamer makes the horse to be tamed go in one direction, either east, west, north or south The oxen tamer makes the ox to be tamed go in one direction, either east, west, north or south. Bhikkhus, the Thus Gone One, perfect and rightfully enlightened makes the man to be tamed, go in eight directions. In matter to see matter. [1] This is the first direction. With internal immaterial perception to see external matter [2] This is the second direction. To be released in the pleasant end. [3] This is the third direction. Overcoming all perceptions of matter and aversion and not attending to diverse perceptions, with space is boundless, to attain to the sphere of space. This is the fourth direction. Overcoming all the sphere of space, with consciousness is boundless, to attain to the sphere of consciousness. This is the fifth direction. Overcoming all the sphere of consciousness, with

there is nothing to attain to the sphere of nothingness. This is the sixth direction. Overcoming all the sphere of nothingness to attain to neither perception nor non-perception. This is the seventh direction. Overcoming neither perceptions nor non-perceptions to attain the cessation of perceptions and feelings. This is the eighth direction. Bhikkhus, the Thus Gone One, perfect and rightfully enlightened makes the man to be tamed, go in these eight directions. Bhikkhus, if it was said he is the incomparable tamer of those to be tamed, it was said on account of this.

The Blessed One said thus and those Bhikkhus delighted in the words of the Blessed One.

Footnotes:

1. In matter to see matter 'ruupii ruupaani passati.' To see matter in matter is to be aware of whatever matters at one or the other of our six doors of mental contact. It's for the purpose of cutting short our long journey in existences, by penetratingly seeing the unsatisfactory nature of existences. This is one of the methods to attain the paths and fruits.

2. With internal immaterial perception to see external matter 'Ajjhatta.m aruupasa~n~nii bahiddhaa ruupaani passati.' Here the yogi attains to an immaterial perception and then penetratingly sees the futility of existence and tries to attain the paths and fruits. The immaterial perceptions are attained to, by attaining to the jhanas, or with the help of other meditation objects.

3. To be released in the pleasant end. 'Subhan t'eva adhimutto hoti.' To be released in the pleasant end is to be released in one or the other of the four divine abidings 'brahmavihaaras.' The fourth and the other releases are releases in the higher abidings. They all serve the same purpose of bringing release from unpleasantness.

Salayatana Vibhanga Sutta

An Analysis of the Six Sense-media

Translator's Introduction

Despite the abstract format of this discourse, it deals with an emotional topic: the source of emotions, the use of the emotions in the course of the practice, and the ideal emotional state of a person who has completed the path and is fit to teach others. In particular, this discourse counters a common misperception: that the distress that comes from having an unachieved goal is an obstacle in the practice, and that the antidote for that distress is to renounce any sense of goals. In actuality, that distress -- termed "renunciation distress" -- has an important role in the practice: to overcome the distress that comes with a sense of loss over sensual pleasures that have not been attained, or those that have been attained in the past but now no longer exist. Renunciation distress serves as a reminder that the loss of sensual pleasures is not a serious matter. As for renunciation distress, it is overcome, not by abandoning any sense of goal, but by following the path and realizing the joy that comes when the goal is reached.

This discourse counters another misperception as well: that equanimity is the goal of the practice. In actuality, renunciation equanimity serves a function as part of the path of practice -- as a tool for letting go of renunciation joy -- and then it, too, is transcended by the state called "non-fashioning" (atammayata), in which there is no act of intention, not even the intention underlying equanimity, at all.

I have heard that on one occasion the Blessed One was staying near Savatthi in Jeta's Grove, Anathapindika's monastery. There he addressed the monks, "Monks!"

"Yes, lord," the monks replied.

The Blessed One said: "Monks, I will teach you the analysis of the six sense media. Listen, and pay close attention. I will speak."

"Yes, lord," the monks replied.

The Blessed One said: "The six internal sense-media should be known. The six external sense-media should be known. The six bodies of consciousness should be known. The six bodies of contact should be known. The eighteen explorations for the intellect should be known. The thirty-six states to which beings are attached [1] should be known. With regard to them, depending on this, abandon that. There are three frames of reference that a noble one cultivates, cultivating which he is a teacher fit to instruct a group. Among master trainers, he is said to be the unexcelled trainer of those people fit to be tamed. This is the summary of the analysis of the six sense-media.

"'The six internal sense-media should be known': thus was it said. And in reference to what was it said? The eye-medium, the ear-medium, the nose-medium, the tongue-medium, the body-medium, the intellect-medium. 'The six internal sense-media should be known': thus was it said. And in reference to this was it said.

"'The six external sense-media should be known': thus was it said. And in reference to what was it said? The form-medium, the sound-medium, the aroma-medium, the flavor-medium, the tactile-sensation-medium, the idea-medium. 'The six external sense-media should be known': thus was it said. And in reference to thus was it said.

"'The six bodies of consciousness should be known': thus was it said. And in reference to what was it said? Eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, intellect-consciousness. 'The six bodies of consciousness should be known': thus was it said. And in reference to thus was it said.

"'The six bodies of contact should be known': thus was it said. And in reference to what was it said? Eye-contact, ear-contact, nose-contact, tongue-contact, body-contact, intellect-contact. 'The six bodies of contact should be known': thus was it said. And in reference to this was it said.

"'The eighteen explorations for the intellect should be known': thus was it said. And in reference to what was it said? Seeing a form via the eye, one explores a form that can act as the basis for happiness, one explores a form that can act as the basis for unhappiness, one explores a form that can act as the basis for

equanimity. Hearing a sound via the ear ... Smelling an aroma via the nose ... Tasting a flavor via the tongue ... Feeling a tactile sensation via the body ... Cognizing an idea via the intellect, one explores an idea that can act as the basis for happiness, one explores an idea that can act as the basis for unhappiness, one explores an idea that can act as the basis for equanimity. The eighteen explorations for the intellect should be known': thus was it said. And in reference to this was it said.

"The thirty-six states to which beings are attached should be known': thus was it said. And in reference to what was it said? Six kinds of household joy & six kinds of renunciation joy; six kinds of household distress & six kinds of renunciation distress; six kinds of household equanimity & six kinds of renunciation equanimity.

"And what are the six kinds of household joy? The joy that arises when one regards as an acquisition the acquisition of forms cognizable by the eye -- agreeable, pleasing, charming, endearing, connected with worldly baits -- or when one recalls the previous acquisition of such forms after they have passed, ceased, & changed: That is called household joy. (Similarly with sounds, smells, tastes, tactile sensations, & ideas.)

"And what are the six kinds of renunciation joy? The joy that arises when -- experiencing the inconstancy of those very forms, their change, fading, & cessation -- one sees with right discernment as it actually is that all forms, past or present, are inconstant, stressful, subject to change: That is called renunciation joy. (Similarly with sounds, smells, tastes, tactile sensations, & ideas.)

"And what are the six kinds of household distress? The distress that arises when one regards as a non-acquisition the non-acquisition of forms cognizable by the eye -- agreeable, pleasing, charming, endearing, connected with worldly baits -- or when one recalls the previous non-acquisition of such forms after they have passed, ceased, & changed: That is called household distress. (Similarly with sounds, smells, tastes, tactile sensations, & ideas.)

"And what are the six kinds of renunciation distress? The distress coming from the longing that arises in one who is filled with longing for the unexcelled liberations when -- experiencing the inconstancy of those very forms, their change, fading, & cessation

-- he sees with right discernment as it actually is that all forms, past or present, are inconstant, stressful, subject to change and he is filled with this longing: 'O when will I enter & remain in the sphere that the noble ones now enter & remain in?' This is called renunciation distress. (Similarly with sounds, smells, tastes, tactile sensations, & ideas.)

"And what are the six kinds of household equanimity? The equanimity that arises when a foolish, deluded person -- a run-of-the-mill, untaught person who has not conquered his limitations or the results of action [2] & who is blind to danger [3] -- sees a form with the eye. Such equanimity does not go beyond the form, which is why it is called household equanimity. (Similarly with sounds, smells, tastes, tactile sensations, & ideas.)

"And what are the six kinds of renunciation equanimity? The equanimity that arises when -- experiencing the inconstancy of those very forms, their change, fading, & cessation -- one sees with right discernment as it actually is that all forms, past or present, are inconstant, stressful, subject to change: This equanimity goes beyond form, which is why it is called renunciation equanimity. (Similarly with sounds, smells, tastes, tactile sensations, & ideas.)

"The thirty-six states to which beings are attached should be known': thus was it said. And in reference to this was it said.

"With regard to them, depending on this, abandon that': thus was it said. And in reference to what was it said?

"Here, by depending & relying on the six kinds of renunciation joy, abandon & transcend the six kinds of household joy. Such is their abandoning, such is their transcending. By depending & relying on the six kinds of renunciation distress, abandon & transcend the six kinds of household distress. Such is their abandoning, such is their transcending. By depending & relying on the six kinds of renunciation equanimity, abandon & transcend the six kinds of household equanimity. Such is their abandoning, such their transcending.

"By depending & relying on the six kinds of renunciation joy, abandon & transcend the six kinds of renunciation distress. Such is their abandoning, such is their transcending. By depending & relying on the six kinds of renunciation equanimity, abandon &

transcend the six kinds of renunciation joy. Such is their abandoning, such their transcending.

"There is equanimity coming from multiplicity, dependent on multiplicity; and there is equanimity coming from singleness, dependent on singleness.

"And what is equanimity coming from multiplicity, dependent on multiplicity? There is equanimity with regard to forms, equanimity with regard to sounds...smells...tastes...tactile sensations [& ideas: this word appears in one of the recensions]. This is equanimity coming from multiplicity, dependent on multiplicity.

"And what is equanimity coming from singleness, dependent on singleness? There is equanimity dependent on the sphere of the infinitude of space, equanimity dependent on the sphere of the infinitude of consciousness... dependent on the sphere of nothingness... dependent on the sphere of neither perception nor non-perception. This is equanimity coming from singleness, dependent on singleness.

"By depending & relying on equanimity coming from singleness, dependent on singleness, abandon & transcend equanimity coming from multiplicity, dependent on multiplicity. Such is its abandoning, such its transcending.

"By depending & relying on non-fashioning, [4] abandon & transcend the equanimity coming from singleness, dependent on singleness. Such is its abandoning, such its transcending.

""Depending on this, abandon that': thus was it said. And in reference to this was it said.

""There are three frames of reference that a noble one cultivates, cultivating which he is a teacher fit to instruct a group': thus was it said. And in reference to what was it said?

"There is the case where the Teacher -- out of sympathy, seeking their well-being -- teaches the Dhamma to his disciples: 'This is for your well-being, this is for your happiness.' His disciples do not listen or lend ear or apply their minds to gnosis. Turning aside, they stray from the Teacher's message. In this case the Tathagata is not satisfied nor is he sensitive to satisfaction, yet he remains untroubled, mindful, & alert. This is the first frame of reference that a noble one cultivates, cultivating which he is a teacher fit to instruct a group.

"Furthermore, there is the case where the Teacher -- out of sympathy, seeking their well-being -- teaches the Dhamma to his disciples: 'This is for your well-being, this is for your happiness.' Some of his disciples do not listen or lend ear or apply their minds to gnosis. Turning aside, they stray from the Teacher's message. But some of his disciples listen, lend ear, & apply their minds to gnosis. They do not turn aside or stray from the Teacher's message. In this case the Tathagata is not satisfied nor is he sensitive to satisfaction; at the same time he is not dissatisfied nor is he sensitive to dissatisfaction. Free from both satisfaction & dissatisfaction, he remains equanimous, mindful, & alert. This is the second frame of reference....

"Furthermore, there is the case where the Teacher -- out of sympathy, seeking their well-being -- teaches the Dhamma to his disciples: 'This is for your well-being, this is for your happiness.' His disciples listen, lend ear, & apply their minds to gnosis. They do not turn aside or stray from the Teacher's message. In this case the Tathagata is satisfied and is sensitive to satisfaction, yet he remains untroubled, mindful, & alert. This is the third frame of reference that a noble one cultivates, cultivating which he is a teacher fit to instruct a group.

"There are three frames of reference that a noble one cultivates, cultivating which he is a teacher fit to instruct a group': thus was it said. And in reference to this was it said.

"Among master trainers, he is said to be the unexcelled trainer of those people fit to be tamed': thus was it said. And in reference to what was it said?

"Steered by the elephant trainer, the elephant to be tamed runs in only one direction: east, west, north, or south. Steered by the horse trainer, the horse to be tamed runs in only one direction: east, west, north, or south. Steered by the ox trainer, the ox to be tamed runs in only one direction: east, west, north, or south.

"But steered by the Tathagata -- worthy and rightly self-awakened -- the person to be tamed fans out in eight directions.

"Possessed of form, he/she sees forms. This is the first direction.

"Not percipient of form internally, he/she sees forms externally. This is the second direction.

"He/she is intent only on the beautiful. This is the third direction.

"With the complete transcending of perceptions of [physical] form, with the disappearance of perceptions of resistance, and not heeding perceptions of diversity, thinking, 'Infinite space,' he/she enters and remains in the dimension of the infinitude of space. This is the fourth direction.

"With the complete transcending of the dimension of the infinitude of space, thinking, 'Infinite consciousness,' he/she enters and remains in the dimension of the infinitude of consciousness. This is the fifth direction.

"With the complete transcending of the dimension of the infinitude of consciousness, thinking, 'There is nothing,' he/she enters and remains in the dimension of nothingness. This is the sixth direction.

"With the complete transcending of the dimension of nothingness, he/she enters and remains in the dimension of neither perception nor non-perception. This is the seventh direction.

"With the complete transcending of the dimension of neither perception nor non-perception, he/she enters and remains in the cessation of perception and feeling. This is the eighth direction.

"Steered by the Tathagata -- worthy and rightly self-awakened -- the person to be tamed fans out in eight directions.

"Among master trainers, he (the Tathagata) is said to be the unexcelled trainer of those people fit to be tamed': thus was it said. And in reference to this was it said."

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One's words.

Notes

1. *Satta-pada*. The question in translating this compound is whether *satta* means "living being" or "attached to." In this translation, I have opted for both.

2. A person who "has not conquered his limitations or the results of action": this passage seems related to the passage in AN III.99, which defines a person of limited mind, prey to the results of past bad actions, as one who is "undeveloped in contemplating the body, undeveloped in virtue, undeveloped in concentration, and undeveloped in discernment; restricted, small-hearted, dwelling

with suffering." As AN III.99 points out, such a person suffers more intensely from the results of past unskillful actions than does one whose awareness is unrestricted. SN XLII.8 recommends the practice of the four sublime attitudes as a way of developing an unrestricted awareness that weakens the results of past unskillful actions.

3. A person who is "blind to danger" is one who does not see the drawbacks of sensual pleasure or attachment to the body. For such a person, moments of equanimity are usually a dull spot in the midst of the quest for sensual pleasure. This is why such moments do not go beyond the sensory stimulus that generated them.

4. *Atammayata*. Literally, "not-made-of-that-ness." See the introductions to sections II/B and III/G in *The Wings to Awakening*.

Saleyeyaka Sutta

The Brahmans of Sala

Thus have I heard:

1. On one occasion the Blessed One was wandering in the Kosalan country with a large Sangha of Bhikkhus, and eventually he arrived at a Kosalan Brahman village called Sala.

2. The Brahman householders of Sala heard: "A monk called Gotama, it seems, a son of the Sakyans who went forth from a Sakyan clan, has been wandering in the Kosalan country with a large Sangha of Bhikkhus and has come to Sala. Now a good report of Master Gotama has been spread to this effect: 'That Blessed One is such since he is Arahant and Fully Enlightened, perfect in true knowledge and conduct, sublime, knower of worlds, incomparable teacher of men to be tamed, teacher of gods and humans, enlightened, blessed. He describes this world with its gods, its Maras, and its Brahma Divinities, this generation with its monks and Brahmans, with its kings and its people, which he has himself realized through direct knowledge. He teaches a Dhamma that is good in the beginning, good in the middle and good in the end with the correct meaning and phrasing, he affirms a holy life that is utterly perfect and pure.' Now it is good to see such Arahants."

3. The Brahman householders of Sala went to the Blessed One; and some paid homage to the Blessed One and sat down at one side; some exchanged greetings with him, and when the courteous and amiable talk was finished, sat down at one side; some raised hands palms together in salutation to the Blessed One and sat down at one side; some pronounced their name and clan in the Blessed One's presence and sat down at one side; some kept silence and sat down at one side.

4. When they were seated, they said to the Blessed One: "Master Gotama, what is the reason, what is the condition, why some

beings here, on the dissolution of the body, after death, reappear in states of deprivation, in an unhappy destination, in perdition, even in hell; and what is the reason, what is the condition, why some beings here, on the dissolution of the body, after death, reappear in a happy destination, even in the heavenly world?"

5. "Householders, it is by reason of conduct not in accordance with the Dhamma, by reason of unrighteous conduct, that beings here on the dissolution of the body, after death, reappear in states of deprivation, in an unhappy destination, in perdition, even in hell. It is by reason of conduct in accordance with the Dhamma, by reason of righteous conduct, that some beings here on the dissolution of the body, after death, reappear in a happy destination, even in the heavenly world."

6. "We do not understand the detailed meaning of this utterance of Master Gotama's spoken in brief without expounding the detailed meaning. It would be good if Master Gotama taught us the Dhamma so that we might understand the detailed meaning of Master Gotama's utterance spoken in brief without expounding the detailed meaning."

"Then, householders listen and heed well what I shall say."

"Yes, venerable sir," they replied. The Blessed One said this:

7. "Householders, there are three kinds of bodily conduct not in accordance with the Dhamma, unrighteous conduct. There are four kinds of verbal conduct not in accordance with the Dhamma, unrighteous conduct. There are three kinds of mental conduct not in accordance with the Dhamma, unrighteous conduct.

8. "And how are there three kinds of bodily conduct not in accordance with the Dhamma, unrighteous conduct? Here someone is a killer of living beings: he is murderous, bloody-handed, given to blows and violence, and merciless to all living beings. He is a taker of what is not given: he takes as a thief another's chattels and property in the village or in the forest. He is given over to misconduct in sexual desires: he has intercourse

with such women as are protected by the mother, father, or mother and father, brother, sister, relatives, as have a husband, as entail a penalty, and also with those that are garlanded in token of betrothal. That is how there are three kinds of bodily conduct not in accordance with the Dhamma, unrighteous conduct.

9. "And how are there four kinds of verbal conduct not in accordance with the Dhamma, unrighteous conduct? Here someone speaks falsehood: when summoned to a court or to a meeting, or to his relatives' presence, or to his guild, or to the royal family's presence, and questioned as a witness thus, 'So, good man, tell what you know,' then, not knowing, he says 'I know,' or knowing, he says 'I do not know,' not seeing, he says 'I see,' or seeing, he says 'I do not see'; in full awareness he speaks falsehood for his own ends or for another's ends or for some trifling worldly end. He speaks maliciously: he is a repeater elsewhere of what is heard here for the purpose of causing division from these, or he is a repeater to these of what is heard elsewhere for the purpose of causing division from those, and he is thus a divider of the united, a creator of divisions, who enjoys discord, rejoices in discord, delights in discord, he is a speaker of words that create discord. He speaks harshly: he utters such words as are rough, hard, hurtful to others, censorious of others, bordering on anger and un-conducive to concentration. He is a gossip: as one who tells that which is unseasonable, that which is not fact, that which is not good, that which is not the Dhamma, that which is not the Discipline, and he speaks out of season speech not worth recording, which is unreasoned, indefinite, and unconnected with good. That is how there are four kinds of verbal conduct not in accordance with the Dhamma, unrighteous conduct.

10. "And how are there three kinds of mental conduct not in accordance with the Dhamma, unrighteous conduct? Here someone is covetous: he is a coveter of another's chattels and property thus: 'Oh, that what is another's were mine!' Or he has a mind of ill will, with the intention of a mind affected by hate thus: 'May these beings be slain and slaughtered, may they be cut off, perish, or be annihilated!' Or he has wrong view, distorted vision, thus: 'There is nothing given, nothing offered, nothing sacrificed,

no fruit and ripening of good and bad karmas, no this world, no other world, no mother, no father, no spontaneously (born) beings,[1] no good and virtuous monks and Brahmans that have themselves realized by direct knowledge and declare this world and the other world.'[2] That is how there are three kinds of mental conduct not in accordance with the Dhamma, unrighteous conduct.

"So, householders, it is by reason of conduct not in accordance with the Dhamma, by reason of unrighteous conduct, that some beings here, on the dissolution of the body, after death, reappear in states of deprivation, in an unhappy destination, in perdition, even in hell.

11. "Householders, there are three kinds of bodily conduct in accordance with the Dhamma, righteous conduct. There are four kinds of verbal conduct in accordance with the Dhamma, righteous conduct. There are three kinds of mental conduct in accordance with the Dhamma, righteous conduct.

12. "And how are there three kinds of bodily conduct in accordance with the Dhamma, righteous conduct? Here someone, abandoning the killing of living beings, becomes one who abstains from killing living beings; with rod and weapon laid aside, gentle and kindly, he abides compassionate to all living beings. Abandoning the taking of what is not given, he becomes one who abstains from taking what is not given; he does not take as a thief another's chattels and property in the village or in the forest. Abandoning misconduct in sexual desires, he becomes one who abstains from misconduct in sexual desires: he does not have intercourse with such women as are protected by mother, father, (father and mother), brother, sister, relatives, as have a husband, as entail a penalty, and also those that are garlanded in token of betrothal. That is how there are three kinds of bodily conduct in accordance with the Dhamma, righteous conduct.

13. "And how are there four of verbal conduct in accordance with the Dhamma, righteous conduct? Here someone, abandoning false speech, becomes one who abstains from false speech: when summoned to a court or to a meeting or to his relatives'

presence or to his guild or to the royal family's presence, and questioned as a witness thus, 'So, good man, tell what you know,' not knowing, he says 'I do not know,' or knowing, he says 'I know,' not seeing he says 'I do not see,' or seeing, he says 'I see'; he does not in full awareness speak falsehood for his own ends or for another's ends or for some trifling worldly end. Abandoning malicious speech, he becomes one who abstains from malicious speech: as one who is neither a repeater elsewhere of what is heard here for the purpose of causing division from these, nor a repeater to these of what is heard elsewhere for the purpose of causing division from those, who is thus a re-uniter of the divided, a promoter of friendships, enjoying concord, rejoicing in concord, delighting in concord, he becomes a speaker of words that promote concord. Abandoning harsh speech, he becomes one who abstains from harsh speech: he becomes a speaker of such words as are innocent, pleasing to the ear and lovable, as go to the heart, are civil, desired of many and dear to many. Abandoning gossip, he becomes one who abstains from gossip: as one who tells that which is seasonable, that which is factual, that which is good, that which is the Dhamma, that which is the Discipline, he speaks in season speech worth recording, which is reasoned, definite and connected with good. That is how there are four kinds of verbal conduct in accordance with the Dhamma, righteous conduct.

14. "And how are there three kinds of mental conduct in accordance with the Dhamma, righteous conduct? Here someone is not covetous: he is not a coveter of another's chattels and property thus: 'Oh, that what is another's were mine!' He has no mind of ill will, with the intention of a mind unaffected by hate thus: 'May these beings be free from enmity, affliction and anxiety, may they live happily!' He has right view, undistorted vision, thus: 'There is what is given and what is offered and what is sacrificed, and there is fruit and ripening of good and bad kammās, and there is this world and the other world and mother and father and spontaneously born beings, and good and virtuous monks and Brahmans that have themselves realized by direct knowledge and declared this world and the other world.' That is how there are

three kinds of mental conduct in accordance with the Dhamma, righteous conduct.

"So, householders, it is by reason of conduct in accordance with the Dhamma, by reason of righteous conduct, that some beings here, on the dissolution of the body, after death, reappear in a happy destination, even in the heavenly world.

15. "If a householder who observes conduct in accordance with the Dhamma, righteous conduct, should wish: 'Oh, that on the dissolution of the body, after death, I might reappear in the company of the warrior-nobles of great property!' it is possible that on the dissolution of the body, after death, he may do so. Why is that? Because he observes conduct that is in accordance with the Dhamma, righteous conduct.

16. "If a householder who observes conduct in accordance with the Dhamma, righteous conduct, should wish: 'Oh, that on the dissolution of the body, after death, I might reappear in the company of the Brahmans of great property!' it is possible...

17. "If a householder who observes conduct in accordance with the Dhamma'... I might reappear in the company of householders of great property!' it is possible...

18. "If a householder who observes conduct in accordance with the Dhamma, righteous conduct, should wish: 'Oh, that on the dissolution of the body, after death, I might reappear in the company of the gods of the Four Kings!' it is possible that on the dissolution of the body, after death, he may do so. Why is that? Because he observes conduct in accordance with the Dhamma, righteous conduct.

19. ...of the gods of the Realm of the Thirty-three...[3]

20. ...of the gods that have Gone to Bliss...

21. ...of the Contented gods...

22. ...of the gods that Delight in Creating...

23. ...of the gods that Wield Power over others' Creations...

24. ...of the gods of Brahma's Retinue...

25. ...of the Radiant gods...
26. ...of the gods of Limited Radiance...
27. ...of the gods of Measureless Radiance...
28. ...of the gods of Streaming Radiance...
29. ...of the Glorious gods...
30. ...of the gods of Limited Glory...
31. ...of the gods of Measureless Glory...
32. ...of the gods of Refulgent Glory...
33. ...of the Very Fruitful gods...
34. ...of the gods Bathed in their own Prosperity...
35. ...of the Un-tormenting gods...
36. ...of the Fair-to-see gods...
37. ...of the Fair-seeing gods...
38. ...of the gods who are Junior to None...
39. ...of the gods of the base consisting of the infinity of space...
40. ...of the gods of the base consisting of the infinity of consciousness...
41. ...of the gods of the base consisting of nothingness...

42. "If a householder who observes conduct in accordance with the Dhamma, righteous conduct, should wish: 'Oh, that on the dissolution of the body, after death, I might reappear in the company of the gods of the base consisting of neither-perception-nor-non-perception!' it is possible that, on the dissolution of the body, after death, he may do so. Why is that? Because he observes conduct in accordance with the Dhamma, righteous conduct.

43. "If a householder who observes conduct in accordance with the Dhamma, righteous conduct, should wish: 'Oh, that by realization myself with direct knowledge, I may here and now enter upon and abide in the deliverance of the heart and the deliverance by wisdom that are taint-free with exhaustion of taints!' it is possible that, by realization himself with direct knowledge, he may here and now enter upon and abide in the deliverance of the heart and the deliverance by wisdom that are taint-free with exhaustion of taints. Why is that? Because he observes conduct in accordance with the Dhamma, righteous conduct."

44. When this was said, the Brahman householders of Sala said to the Blessed One:

"Magnificent, Master Gotama! Magnificent, Master Gotama! The Dhamma has been made clear in many ways by Master Gotama, as though he were turning upright what had been overthrown, revealing the hidden, showing the way to one who was lost, holding up a lamp in the darkness for those with eyes to see forms.

45. "We go to Master Gotama for refuge, and to the Dhamma, and to the Sangha of Bhikkhus. From today let Master Gotama accept us as followers who have gone to him for refuge for life."

Footnotes:

1. Beings who appear due to the force of past action (kamma) in some states of birth: all gods and divinities, ghosts, inhabitants of hells; see Majjhima Nikáya Sutta 12 (Maha-sihanada Sutta).

2. For an explanation of these views held by some teachers in the Buddhist time, and which were a rejection of all moral values, see Ledi Sayadaw, *The Eightfold Path and its Factors Explained* (BPS Wheel No. 245/247).

3. The rendering of the various gods' names are based on the commentary to the Hadayavibhanga (in the *Vibhanga*, second book of the Abhidhamma: see *The Book of Analysis*, P.T.S. Translation Series).

Salha Sutta

To Salha

Thus I heard:

On one occasion the venerable Nandaka was living at Savatthi in the Eastern Monastery, Migara's Mother's Palace. Then Migara's grandson, Salha, and Pekhuniya's grandson, Rohana, went to the venerable Nandaka, and after salutation they sat down at one side. When they had done so the venerable Nandaka said to Migara's grandson Salha:

"Come, Salha, do not be satisfied with hearsay or with tradition or with legendary lore or with what has come down in scriptures or with conjecture or with logical inference or with weighing evidence or with a liking for a view after pondering it or with someone else's ability or with the thought 'The monk is our teacher.' When you know in yourself 'These things are unprofitable, liable to censure, condemned by the wise, being adopted and put into effect, they lead to harm and suffering,' then you should abandon them. What do you think? Is there greed?" -- "Yes, venerable sir." --

"Covetousness is the meaning of that, I say. Through greed a covetous man kills breathing things, takes what is not given, commits adultery, and utters falsehood, and he gets another to do likewise. Will that be long for his harm and suffering?" -- "Yes, venerable sir." -- "What do you think, is there hate?" -- "Yes, venerable sir." -- "Ill-will is the meaning of that, I say. Through hate a malevolent man kills breathing things...Will that be long for his harm and suffering?" -- "Yes, venerable sir." -- "What do you think? Is there delusion?" -- "Yes, venerable sir." -- "Ignorance is the meaning of that, I say. Through ignorance a deluded man kills breathing things...Will that be long for his harm and suffering?" -- "Yes, venerable sir."

"What do you think? Are these things profitable or unprofitable?" -- "Unprofitable, venerable sir." -- "Reprehensible or blameless?" -- "Reprehensible, venerable sir." -- "Condemned or commended by

the wise?" -- "Condemned by the wise, venerable sir." -- "Being adopted and put into effect, do they lead to harm and suffering, or do they not, or how does it appear to you in this case?" -- "Being adopted and put into effect, venerable sir, they lead to harm and suffering. So it appears in this case." -- "Now that was the reason why I told you 'Come Salha, do not be satisfied with hearsay...When you know in yourself "These things are unprofitable," then you should abandon them.'

"Come Salha, do not be satisfied with hearsay...or with the thought, 'The monk is our teacher.' When you know in yourself: 'These things are profitable, blameless, commended by the wise, being adopted and put into effect they lead to welfare and happiness,' then you should practice them and abide in them. What do you think? Is there non-greed?" -- "Yes, venerable sir." -- "Un-covetousness is the meaning of that, I say. Through non-greed an un-covetous man does not kill breathing things or take what is not given or commits adultery or utter falsehood, and he gets another to do likewise. Will that be long for his welfare and happiness?" -- "Yes, venerable sir." -- "What do you think? Is there non-hate?" -- "Yes, venerable sir." -- "Non ill-will is the meaning of that, I say. Through non ill-will an un-malevolent man does not kill breathing things...Will that be long for his welfare and happiness?" -- "Yes, venerable sir." -- "What do you think? Is there non-delusion?" -- "Yes, venerable sir." -- "True knowledge is the meaning of that, I say. Through non-delusion a man with true knowledge does not kill breathing things...Will that be long for his welfare and happiness?" -- "Yes, venerable sir."

"What do you think? Are these things profitable or unprofitable?" -- "Profitable, venerable sir." -- "Reprehensible or blameless?" -- "Blameless, venerable sir." -- "Condemned or commended by the wise?" -- "Commended by the wise, venerable sir." -- "Being adopted and put into effect, do they lead to welfare and happiness, or do they not, or how does it appear to you in this case?" -- "Being adopted and put into effect, venerable sir, they lead to welfare and happiness. So it appears to us in this case." -- "Now that was the reason why I told you 'Come Salha, do not be

satisfied with hearsay...when you know in yourself "These things are profitable..." then you should practice them and abide in them.'

"Now a disciple who is ennobled [by reaching the Noble Path], who has rid himself in this way of covetousness and ill-will and is un-deluded, abides with his heart imbued with loving-kindness extending over one quarter, likewise the second quarter, likewise the third quarter, likewise the fourth quarter, and so above, below, around, and everywhere, and to all as to himself; he abides with his heart abundant, exalted, measureless in loving-kindness without hostility or ill-will extending over the all-encompassing world. He abides with his heart imbued with compassion...gladness...equanimity extending over the all-encompassing world. Now he understands this state of contemplation in this way: 'There is this [state of Divine Abiding in me who have entered the Stream]. There is what has been abandoned [which is the amount of greed, hate and delusion exhausted by the Stream-entry Path]. There is a superior goal [which is Arahant ship]. And there is an ultimate escape from this whole field of perception.'

"When he knows and sees in this way, his heart is liberated from the taint of sensual desire, from the taint of being, and from the taint of ignorance. When liberated [by reaching the Arahant Path], there comes thereafter the knowledge that it is liberated. He knows that birth is ended, that the Divine Life has been lived out, that what had to be done is done, and that there is no more of this to come. He understands thus: 'Formerly there was greed which was bad, and now there is none, which is good. Formerly there was hate, which was bad, and now there is none, which is good. Formerly there was delusion, which was bad, and now there is none, which is good.' So here and now in this very life he is parched no more by the fever of craving's thirst, his fires of greed, hate and delusion are extinguished and cooled out; experiencing bliss, he abides for the remainder of his last life-span divinely pure in himself."

Salla Sutta

The Arrow

"Un-indicated and unknown is the length of life of those subject to death. Life is difficult and brief and bound up with suffering. There is no means by which those who are born will not die. Having reached old age, there is death. This is the natural course for a living being. With ripe fruits there is the constant danger that they will fall. In the same way, for those born and subject to death, there is always the fear of dying. Just as the pots made by a potter all end by being broken, so death is the breaking up of life.

"The young and old, the foolish and the wise, all are stopped short by the power of death, all finally end in death. Of those overcome by death and passing to another world, a father cannot hold back his son, nor relatives a relation. See! While the relatives are looking on and weeping, one by one each mortal is led away like an ox to slaughter.

"In this manner the world is afflicted by death and decay. But the wise do not grieve, having realized the nature of the world. You do not know the path by which they came or departed. Not seeing either end you lament in vain. If any benefit is gained by lamenting, the wise would do it. Only a fool would harm himself. Yet through weeping and sorrowing the mind does not become calm, but still more suffering is produced, the body is harmed and one becomes lean and pale, one merely hurts oneself. One cannot protect a departed one (*petā*) by that means. To grieve is in vain.

"By not abandoning sorrow a being simply undergoes more suffering. Bewailing the dead he comes under the sway of sorrow. See other men faring according to their deeds! Hence beings tremble here with fear when they come into the power of death. Whatever they imagine, it (turns out) quite different from that. This is the sort of disappointment that exists. Look at the nature of the world! If a man lives for an hundred years, or even more, finally, he is separated from his circle of relatives and gives up his life in

the end. Therefore, having listened to the Arahant,[1] one should give up lamenting. Seeing a dead body, one should know, "He will not be met by me again." As the fire in a burning house is extinguished with water, so a wise, discriminating, learned and sensible man should quickly drive away the sorrow that arises, as the wind (blows off) a piece of cotton. He who seeks happiness should withdraw the arrow: his own lamentations, longings and grief.

"With the arrow withdrawn, unattached, he would attain to peace of mind; and when all sorrow has been transcended he is sorrow-free and has realized Nibbána.

Sallatha Sutta

The Arrow

"Monks, an uninstructed run-of-the-mill person feels feelings of pleasure, feelings of pain, feelings of neither-pleasure-nor-pain. A well-instructed disciple of the noble ones also feels feelings of pleasure, feelings of pain, feelings of neither-pleasure-nor-pain. So what difference, what distinction, what distinguishing factor is there between the well-instructed disciple of the noble ones and the uninstructed run-of-the-mill person?"

"For us, lord, the teachings have the Blessed One as their root, their guide, and their arbitrator. It would be good if the Blessed One himself would explicate the meaning of this statement. Having heard it from the Blessed One, the monks will remember it."

"In that case, monks, listen and pay close attention. I will speak."

"As you say, lord," the monks responded.

The Blessed One said, "When touched with a feeling of pain, the uninstructed run-of-the-mill person sorrows, grieves, and laments, beats his breast, becomes distraught. So he feels two pains, physical and mental. Just as if they were to shoot a man with an arrow and, right afterward, were to shoot him with another one, so that he would feel the pains of two arrows. In the same way, when touched with a feeling of pain, the uninstructed run-of-the-mill person sorrows, grieves, and laments, beats his breast, becomes distraught. So he feels two pains, physical and mental.

"As he is touched by that painful feeling, he is resistant. Any resistance-obsession with regard to that painful feeling obsesses him. Touched by that painful feeling, he delights in sensual pleasure. Why is that? Because the uninstructed run-of-the-mill person does not discern any escape from painful feeling aside from sensual pleasure. As he is delighting in sensual pleasure, any passion-obsession with regard to that feeling of pleasure

obsesses him. He does not discern, as it actually is present, the origination, passing away, allure, drawback, or escape from that feeling. As he does not discern the origination, passing away, allure, drawback, or escape from that feeling, then any ignorance-obsession with regard to that feeling of neither-pleasure-nor-pain obsesses him.

"Sensing a feeling of pleasure, he senses it as though joined with it. Sensing a feeling of pain, he senses it as though joined with it. Sensing a feeling of neither-pleasure-nor-pain, he senses it as though joined with it. This is called an uninstructed run-of-the-mill person joined with birth, aging, and death; with sorrows, lamentations, pains, distresses, and despairs. He is joined, I tell you, with suffering and stress.

"Now, the well-instructed disciple of the noble ones, when touched with a feeling of pain, does not sorrow, grieve, or lament, does not beat his breast or become distraught. So he feels one pain: physical, but not mental. Just as if they were to shoot a man with an arrow and, right afterward, did not shoot him with another one, so that he would feel the pain of only one arrow. In the same way, when touched with a feeling of pain, the well-instructed disciple of the noble ones does not sorrow, grieve, or lament, does not beat his breast or become distraught. He feels one pain: physical, but not mental.

"As he is touched by that painful feeling, he is not resistant. No resistance-obsession with regard to that painful feeling obsesses him. Touched by that painful feeling, he does not delight in sensual pleasure. Why is that? Because the well-instructed disciple of the noble ones discerns an escape from painful feeling aside from sensual pleasure. As he is not delighting in sensual pleasure, no passion-obsession with regard to that feeling of pleasure obsesses him. He discerns, as it actually is present, the origination, passing away, allure, drawback, and escape from that feeling. As he discerns the origination, passing away, allure, drawback, and escape from that feeling, no ignorance-obsession with regard to that feeling of neither-pleasure-nor-pain obsesses him.

"Sensing a feeling of pleasure, he senses it disjoined from it.
Sensing a feeling of pain, he senses it disjoined from it. Sensing a
feeling of neither-pleasure-nor-pain, he senses it disjoined from it.
This is called a well-instructed disciple of the noble ones disjoined
from birth, aging, and death; from sorrows, lamentations, pains,
distresses, and despairs. He is disjoined, I tell you, from suffering
and stress.

"This is the difference, this the distinction, this the distinguishing
factor between the well-instructed disciple of the noble ones and
the uninstructed run-of-the-mill person."

The discerning person, learned,
doesn't sense a mental feeling of pleasure or pain:
This is the difference in skillfulness
between the sage and the person run-of-the-mill.

For a learned person
who has fathomed the Dhamma,
clearly seeing this world and the next,
desirable things don't charm the mind,
undesirable ones bring no resistance.

His acceptance
and rejection are scattered,
gone to their end,
do not exist.

Knowing the dustless, sorrow-less state,
he discerns rightly,
has gone, beyond becoming,
to the Further Shore.

Sallekha Sutta

The Discourse on Effacement

This is what I heard:

1. Once the Blessed One was staying at Savatthi, in Jeta's Grove, Anathapindika's monastery.

2. Then one evening the venerable Maha-Cunda [1] rose from meditative seclusion and went to the Blessed One. Having paid homage to him, he sat down at one side and spoke thus to the Blessed One:

3. "Venerable sir, there are these various views that arise in the world concerning self-doctrines or world-doctrines.[2] Does the abandoning and discarding of such views come about in a monk who is only at the beginning of his [meditative] reflections?"[3]

"Cunda, as to those several views that arise in the world concerning self-doctrines and world-doctrines, if [the object] in which [4] these views arise, in which they underlie and become active,[5] is seen with right wisdom[6] as it actually is,[7] thus: 'This is not mine,[8] this I am not,[9] this is not my self'[10] -- then the abandoning of these views, their discarding,[11] takes place in him [who thus sees].

The Eight Attainments

4. "It may be, Cunda, that some monk, detached from sense-objects, detached from un-salutary ideas, enters into the first absorption that is born of detachment, accompanied by thought-conception and discursive thinking, and filled with rapture and joy, and he then might think: 'I am abiding in effacement.' But in the Noble One's discipline it is not these [attainments] that are called

'effacement'; in the Noble One's discipline they are called 'abiding in ease here and now.'^[12]

5. "It may be that after the stilling of thought conception and discursive thinking, he gains the inner tranquility and harmony of the second absorption that is free of thought-conception and discursive thinking, born of concentration and filled with rapture and joy; and he then might think: 'I am abiding in effacement.' But in the Noble One's discipline it is not these [attainments] that are called 'effacement'; in the Noble One's discipline they are called 'abiding in ease here and now.'

6. "It may be that after the fading away of rapture, the monk dwells in equanimity, mindful and clearly aware, and he experiences a happiness in his body of which the Noble Ones say: 'Happily lives he who dwells in equanimity and is mindful!' -- that third absorption he wins; and he then might think: 'I am abiding in effacement.' But in the Noble One's discipline it is not these [attainments] that are called 'effacement'; in the Noble One's discipline they are called 'abiding in ease here and now.'

7. "It may be that with the abandoning of pleasure and pain, and with the previous disappearance of joy and grief, he enters upon and abides in the fourth absorption, which is beyond pleasure and pain and has purity of mindfulness due to equanimity; and he then might think: 'I am abiding in effacement.' But in the Noble One's discipline it is not these [attainments] that are called 'effacement'; in the Noble One's discipline they are called 'abiding in ease here and now.'

8. "It may be that, with the entire transcending of perceptions of corporeality,^[13] with the disappearance of perceptions of sense-response,^[14] with non-attention to perceptions of variety,^[15] thinking: 'Space is infinite,' some monk enters upon and abides in the sphere of infinite space; and he then might think: 'I am abiding in effacement.' But in the Noble One's discipline it is not these [attainments] that are called 'effacement'; in the Noble One's discipline they are called 'peaceful abiding.'

9. "It may be that by entirely transcending the sphere of infinite space, thinking: 'Consciousness is infinite,' some monk enters and abides in the sphere of infinite consciousness; and he then might think: 'I am abiding in effacement.' But in the Noble One's discipline it is not these [attainments] that are called 'effacement'; in the Noble One's discipline they are called 'peaceful abiding.'

10. "It may be that by entirely transcending the sphere of infinite consciousness, some monk enters and abides in the sphere of nothingness; and he then might think: 'I am abiding in effacement.' But in the Noble One's discipline it is not these [attainments] that are called 'effacement'; in the Noble One's discipline they are called 'peaceful abiding.'

11. "It may be that, by entirely transcending the sphere of nothingness, some monk enters and abides in the sphere of neither-perception-nor-non-perception; and he then might think: 'I am abiding in effacement.' But in the Noble One's discipline it is not these [attainments] that are called 'effacement'; in the Noble one's discipline they are called 'peaceful abiding.'

(Effacement)

12. "But herein, Cunda, effacement should be practiced by you:[16]

(1) others will be harmful; we shall not be harmful here -- thus effacement can be done.[17]

(2) Others will kill living beings; we shall abstain from killing living beings here -- thus effacement can be done.

(3) Others will take what is not given; we shall abstain from taking what is not given here -- thus effacement can be done.

(4) Others will be unchaste; we shall be chaste here -- thus effacement can be done.

(5) Others will speak falsehood; we shall abstain from false speech here -- thus effacement can be done.

(6) Others will speak maliciously; we shall abstain from malicious

speech here -- thus effacement can be done.

(7) Others will speak harshly; we shall abstain from harsh speech here -- thus effacement can be done.

(8) Others will gossip; we shall abstain from gossip here -- thus effacement can be done.

(9) Others will be covetous; we shall not be covetous here -- thus effacement can be done.

(10) Others will have thoughts of ill will; we shall not have thoughts of ill will here -- thus effacement can be done.

(11) Others will have wrong views; we shall have right view here -- thus effacement can be done.

(12) Others will have wrong intention; we shall have right intention here -- thus effacement can be done.

(13) Others will use wrong speech; we shall use right speech here -- thus effacement can be done.

(14) Others will commit wrong actions; we shall do right actions here -- thus effacement can be done.

(15) Others will have wrong livelihood; we shall have right livelihood here -- thus effacement can be done.

(16) Others will make wrong effort; we shall make right effort here -- thus effacement can be done.

(17) Others will have wrong mindfulness; we shall have right mindfulness here -- thus effacement can be done.

(18) Others will have wrong concentration; we shall have right concentration here -- thus effacement can be done.

(19) Others will have wrong knowledge; we shall have right knowledge here -- thus effacement can be done.

(20) Others will have wrong deliverance; we shall have right deliverance here -- thus effacement can be done.

(21) Others will be overcome by sloth and torpor; we shall be free from sloth and torpor here -- thus effacement can be done.

(22) Others will be agitated; we shall be un-agitated here -- thus effacement can be done.

(23) Others will be doubting; we shall be free from doubt here -- thus effacement can be done.

(24) Others will be angry; we shall not be angry here -- thus effacement can be done.

(25) Others will be hostile; we shall not be hostile here -- thus

effacement can be done.

(26) Others will denigrate; we shall not denigrate here -- thus effacement can be done.

(27) Others will be domineering; we shall not be domineering here -- thus effacement can be done.

(28) Others will be envious; we shall not be envious here -- thus effacement can be done.

(29) Others will be jealous; we shall not be jealous here -- thus effacement can be done.

(30) Others will be fraudulent; we shall not be fraudulent here -- thus effacement can be done.

(31) Others will be hypocrites; we shall not be hypocrites here -- thus effacement can be done.

(32) Others will be obstinate; we shall not be obstinate here -- thus effacement can be done.

(33) Others will be arrogant; we shall not be arrogant here -- thus effacement can be done.

(34) Others will be difficult to admonish; we shall be easy to admonish here -- thus effacement can be done.

(35) Others will have bad friends; we shall have noble friends here -- thus effacement can be done.

(36) Others will be negligent; we shall be heedful here -- thus effacement can be done.

(37) Others will be faithless; we shall be faithful here -- thus effacement can be done.

(38) Others will be shameless; we shall be shameful here -- thus effacement can be done.

(39) Others will be without conscience; we shall have conscience here -- thus effacement can be done.

(40) Others will have no learning; we shall be learned here -- thus effacement can be done.

(41) Others will be idle; we shall be energetic here -- thus effacement can be done.

(42) Others will be lacking in mindfulness; we shall be established in mindfulness here -- thus effacement can be done.

(43) Others will be without wisdom; we shall be endowed with wisdom -- thus effacement can be done.

(44) Others will misapprehend according to their individual views,

hold on to them tenaciously and not easily discard them;[18] we shall not misapprehend according to individual views nor hold on to them tenaciously, but shall discard them with ease -- thus effacement can be done.

(The Arising of Thought)

13. "Cunda, I say that even the arising of a thought concerned with salutary things [and ideas][19] is of great importance, not to speak of bodily acts and words conforming [to such thought].[20] Therefore, Cunda:

(1) The thought should be produced: 'Others will be harmful; we shall not be harmful here.'

(2) The thought should be produced: 'Others will kill living beings; we shall abstain from killing living beings here.'

(3)-(43)...

(44) The thought should be produced: 'Others will misapprehend according to their individual views, hold on to them tenaciously and not easily discard them; we shall not misapprehend according to individual views nor hold on to them tenaciously, but shall discard them with ease.'

(Avoidance)

14. "Suppose, Cunda, there were an uneven road and another even road by which to avoid it; and suppose there were an uneven ford and another even ford by which to avoid it.[21] So too:

(1) A person given to harmfulness has non-harming by which to avoid it.

(2) A person given to killing living beings has abstention from killing by which to avoid it.

(3) A person given to taking what is not given has abstention from taking what is not given by which to avoid it.

(4) A person given to un-chastity has chastity by which to avoid it.

(5) A person given to false speech has abstention from false speech by which to avoid it.

(6) A person given to malicious speech has abstention from

malicious speech by which to avoid it.

(7) A person given to harsh speech has abstention from harsh speech by which to avoid it.

(8) A person given to gossip has abstention from gossip by which to avoid it.

(9) A person given to covetousness has non-covetousness by which to avoid it.

(10) A person given to thoughts of ill will has non-ill will by which to avoid it.

(11) A person given to wrong view has right view by which to avoid it.

(12) A person given to wrong intention has right intention by which to avoid it.

(13) A person given to wrong speech has right speech by which to avoid it.

(14) A person given to wrong action has right action by which to avoid it.

(15) A person given to wrong livelihood has right livelihood by which to avoid it.

(16) A person given to wrong effort has right effort by which to avoid it.

(17) A person given to wrong mindfulness has right mindfulness by which to avoid it.

(18) A person given to wrong concentration has right concentration by which to avoid it.

(19) A person given to wrong knowledge has right knowledge by which to avoid it.

(20) A person given to wrong deliverance has right deliverance by which to avoid it.

(21) A person overcome by sloth and torpor has freedom from sloth and torpor by which to avoid it.

(22) A person given to agitation has non-agitation by which to avoid it.

(23) A person given to doubting has freedom from doubt by which to avoid it.

(24) A person given to anger has freedom from anger by which to avoid it.

(25) A person given to hostility has freedom from hostility by which

to avoid it.

(26) A person given to denigrating has non-denigrating by which to avoid it.

(27) A person given to domineering has non-domineering by which to avoid it.

(28) A person given to envy has non-envy by which to avoid it.

(29) A person given to jealousy has non-jealousy by which to avoid it.

(30) A person given to fraud has non-fraud by which to avoid it.

(31) A person given to hypocrisy has non-hypocrisy by which to avoid it.

(32) A person given to obstinacy has non-obstinacy by which to avoid it.

(33) A person given to arrogance has non-arrogance by which to avoid it.

(34) A person difficult to admonish has amenability by which to avoid it.

(35) A person given to making bad friends has making good friends by which to avoid it.

(36) A person given to negligence has heedfulness by which to avoid it.

(37) A person given to faithlessness has faith by which to avoid it.

(38) A person given to shamelessness has shame by which to avoid it.

(39) A person without conscience has conscience by which to avoid it.

(40) A person without learning has acquisition of great learning by which to avoid it.

(41) A person given to idleness has energetic endeavor by which to avoid it.

(42) A person without mindfulness has the establishment of mindfulness by which to avoid it.

(43) A person without wisdom has wisdom by which to avoid it.

(44) A person given to misapprehending according to his individual views, to holding on to them tenaciously and not discarding them easily, has non-misapprehension of individual views, non-holding on tenaciously and ease in discarding by which to avoid it.

(The Way Upward)

15. "Cunda, as all un-salutary states lead downward and all salutary states lead upward, even so, Cunda:

(1) A person given to harmfulness has harmlessness to lead him upward. [22]

(2) A person given to killing living beings has abstention from killing to lead him upwards.

(3)-(43)...

(44) A person given to misapprehending according to his individual views, to holding on to them tenaciously and not discarding them easily, has non-misapprehension of individual views, non-holding on tenaciously and ease in discarding to lead him upward.

(Quenching)

16. "Cunda, it is impossible that one who is himself sunk in the mire [23] should pull out another who is sunk in the mire. But it is possible, Cunda, that one not sunk in the mire himself should pull out another who is sunk in the mire.

"It is not possible, Cunda, that one who is himself not restrained, not disciplined and not quenched [as to his passions],[24] should make others restrained and disciplined, should make them attain to the full quenching [of passions].[25] But it is possible, Cunda, that one who is himself restrained, disciplined and fully quenched [as to his passions] should make others restrained and disciplined, should make them attain to the full quenching [of passions]. Even so, Cunda:[26]

(1) A person given to harmfulness has harmlessness by which to attain to the full quenching [of it].

(2) A person given to killing living beings has abstention from killing by which to attain to the full quenching [of it].

(3)-(43)...

(44) A person given to misapprehending according to his individual views, to holding on to them tenaciously and not discarding them easily, has non-misapprehension of individual views, non-holding on tenaciously and ease in discarding by which to attain the quenching [of them].

(Conclusion)

17. "Thus, Cunda, I have shown to you the instruction on effacement, I have shown to you the instruction on thought's arising, I have shown to you the instruction on avoidance, I have shown to you the instruction on the way upward, I have shown to you the instruction on quenching.

18. "What can be done for his disciples by a Master who seeks their welfare and has compassion and pity on them, that I have done for you, Cunda.[27] There are these roots of trees, there are empty places. Meditate, Cunda, do not delay, lest you later regret it. 'This is my message to you.'

Thus spoke the Blessed One. Satisfied, the venerable Cunda rejoiced in the Blessed One's words.

[The concluding verse added by the 'Theras of the First Council:]

Deep like the ocean is this Suttanta on Effacement,
Dealing with forty-four items,
showing them in five sections.

Notes

1. Maha-Cunda Thera was the brother of the venerable Shariputra Thera.]

2. *Self-doctrines or world-doctrines (atta-vada, lokavada)*. According to Comy., this refers: (a) to the twenty types of personality-belief (*sakkaya-ditthi*), i.e., four for each of the five aggregates (*khandha*); (b) to eight wrong views about self and world, as being eternal, not eternal, both eternal and not eternal,

neither eternal nor not eternal, and the same four alternatives concerning finite and infinite.

3. *In a monk who is only at the beginning of his (meditative) reflections (adim-eva manasikaroto)*. Comy.: "This refers to one who is at the beginning of his insight-meditation (*vipassana-bhāvanā*) and has not yet attained to Stream-entry," when the fetter of personality-belief is finally eliminated. The beginner's insight-practice extends from the "discernment of mentality and corporeality" (*namarupa-pariccheda*) up to the "knowledge of rise and fall" (*udayabbaya-ñāna*), on which see *Path of Purification (Visuddhimagga)*, Chs. XVIII, XX, XXI.

According to the Comy., the Thera's question concerns those who overrate the degree of their achievement, i.e., those who believe that, in their meditative practice, they have achieved this or that result while actually they have not. Overestimation (*abhimana*), in that sense, "does not arise in ignorant common people (*bala-puthujjana*) who are entirely engrossed in worldly life, nor does it arise in Noble Disciples (*ariya-savaka*); because in a Stream-winner the overestimation does not arise that he is a Once-returned, etc. Self-overestimation can occur only in one who actually practices (meditation) and has temporarily subdued the defilements by way of tranquility or insight. Maha-Cunda Thera, being an Arahant, was no self over rater himself, but in formulating his question, he put himself in the place of one who is; or, as others say, there may have been such "self-over raters" among his pupils, and for conveying to them the Buddha's reply, he put his question.

4. *(The object) in which (yattha)*. Comy.: *yattha* (where) = *yasmim arammane*. The object, or basis, the five aggregates, because all false views on self and world can refer only to the five aggregates to one of them. See *Discourse on the Snake Simile* (Wheel No. 47/48), p. 8, and *Anattā and Nibbāna*, by Nyanaponika Thera (Wheel No. 11), p. 18 (quotation).

5. *In which these views arise (yattha uppajjanti)*, i.e., arise for the first time, without having occurred earlier (Comy.).

Underlie (anusenti), i.e., habitually occur (cf. *anusaya*, "tendency," which may be latent or active). Comy.: "This refers to views which, having been indulged in repeatedly, have become strong and have not been removed." Sub.Comy.: "By ultimate elimination (*samuccheda-vinaya-vasena*)."

Become active (samudacaranti). Comy.: "Wrong views have arrived at the (action-) doors of body and speech," i.e., which have found expression in words and deeds.

6. *With right wisdom (sammappaññaya)*. Comy.: "With insight-wisdom, ending with the knowledge pertaining to the path of Stream-entry."

7. *As it actually is (yatha-bhutam)*. Comy.: "Because the five aggregates exist only in that manner (i.e., as something 'that is not mine,' etc.). But if conceived in the way 'It is mine,' etc., it simply does not exist (*n'ev'atthi*)."

8. *This is not mine: hereby craving (tanha)* is rejected.

9. *This I am not: this refers to the rejection of conceit (mana)*.

10. *This is not my self: this refers to the rejection of false views (ditthi)*.

11. *Abandoning...discarding (pahanam...patinissaggo)*. Comy.: "Both terms are synonymous with the ultimate eradication of wrong views, taking place at Stream-entry when the fetter of personality belief is destroyed."

12. Now the Buddha speaks, on his own, of another type of "self-overrater," i.e., of those who have realized any of the eight meditative attainments (*samapatti*) and believe that this signifies true "effacement" (*sallekha*).

The common meaning of *sallekha** is austere practice or asceticism; but in the Buddha's usage it is the radical "effacing" or removal of the defilements.

*[*Sallekha* (= *sam-lekha*) is derived from the verbal root *likh*, to scratch; hence *likhati* (a) to scratch in, to write; (b) to scratch off, to remove: *samlikhati*, "to remove fully." An interesting parallel is "asceticism," derived from the Greek *askeuein*, to scratch. The rendering by "effacement" is Ñānamoli Thera's; Soma Thera has "canceling"; I. B. Horner, "expunging."]

The eight stages of meditation given here in the discourse, consist of the four fine-material absorptions (*rupajjhana*) and the four immaterial absorptions (*arupajjhana*). Comy. says that these meditative attainments "are in common with the ascetics outside (the Buddha's Dispensation)."

Comy.: "The over-rater's meditative absorption is neither 'effacement' nor is it the 'path of practice for effacement' (*sallekha-patipada*). And why not? Because that jhana is not used by him as a basis for insight; that is, after rising from jhana he does not scrutinize the (physical and mental) formations" (see *Visuddhimagga* translated by Ñānamoli, Ch. XVIII, 3). His jhana produces only one-pointedness of mind, and is, as our text says, an "abiding in ease here and now."

13. "By '*perceptions of corporeality*' (*rupasañña*) are meant the absorptions of the fine-material sphere (*rupajjhana*) as well as those things that are their objects" (*Visuddhimagga*).

14. *Perceptions of sense-response* (lit. resistance, *patigha-sañña*) are perceptions arisen through the impact of the physical sense bases (eye, etc.) and their objects.

15. *Perceptions of variety* (*ñānatta-sañña*) are perceptions that arise in a variety of fields, or various perceptions in various fields. This refers to all perceptions belonging to the sense sphere (*kamavacara*).

16. Comy.: "Now, the Blessed One shows in forty-four ways where effacement should be practiced. But why are harmlessness and the other states regarded as effacement, unlike the eight meditative attainments? Because they are a basis for the supra-

mundane (*lokuttara-padaka*); while, for outsiders, the eight attainments are merely a basis for (continuing) the round of existence (*vatta-padaka*), (because by non-Buddhists they are practiced for the sake of rebirth in higher worlds). But in the Buddha's Dispensation, even the Going for Refuge is a basis for the supra-mundane.

Sub.Comy.: "If one, wishing to overcome the suffering of samsara, goes with joyful confidence for refuge to the Triple Gem, then this Refuge will be for him a supporting condition for higher virtue, etc. (i.e., higher mentality and higher wisdom), and it may gradually lead him to the attainment of the path of understanding (*dassana-magga*; i.e., Stream-entry)."

The Forty-four Ways of Effacement

□(1) *Harmful and harmless* are not attached to a group of standard doctrinal categories as most of the other qualities are. On "harmlessness" see Note 17.

□(2)-(11) are the courses of action (*kamma-patha*), unsalutary (*akusala*) and salutary (*kusala*), referring to body (2-4), speech (5-8) and mind (9-11).

□(12)-(18) are the last seven factors of the eightfold path (wrong and right), also called the eight states of wrongness or rightness (*micchatta, sammatta*). The first path factor, right (or wrong) view, is not separately mentioned, being identical with (11).

□(19)-(20) are often added to the eightfold path.

□(21)-(23) are the last three of the five hindrances (*nivarana*); the first two are identical with (9) and (10), and therefore not repeated here.

□(24)-(33) are ten of the sixteen defilements (*upakkilesa*) mentioned in MN 7 (Simile of the Cloth).

□(34)-(36) are called in the Commentary the miscellaneous factors (*pakinnaka*).

□(37)-(43) are the seven "good qualities" (*saddhamma*), mentioned in MN 53 Comy.: "In this connection they are mentioned as forming the complete equipment required for insight (*vipassana-sambharo paripuro*)."

□(44) is unattached to any group of terms. (See Note 18)

17. Comy.: "Harmlessness is called 'effacement,' because it effaces harmfulness, i.e., it cuts it off (*chindati*). This method of explanation applies to all other terms."

Sub.Comy.: "But why is harmlessness (or nonviolence, *ahimsa*) mentioned at the very beginning? Because it is the root of all virtues; harmlessness, namely, is a synonym of compassion. Especially, it is the root-cause of morality because it makes one refrain from immorality, which has as its characteristic mark the harming of others. Just as the killing of living beings has the harming of others as its mark, so also the taking away of others' property; for 'robbing a man's wealth is worse than stabbing him.'* Similarly, chastity removes the cause for the pains of child bearing, etc., and there is hardly a need to mention the harm done by adultery.

*[This is given in Pali as direct speech or quote; perhaps it was a common adage.]

"Obvious is also the harm done to others by deception, by causing dissension and by backbiting. The mark of harming others is also attached to gossip because it takes away what is beneficial and causes to arise what is not beneficial; to covetousness, as it causes one to take what is not given; to ill will, as it causes killing, etc.; to wrong views, as they are the cause of all that is unbeneficial. One who holds wrong views may, in the conviction of acting righteously, kill living beings and incite others to do likewise. There is nothing to say about other (and lesser immoral acts induced by false views).

"Harmlessness (i.e., the principle of non-violence) has the characteristic mark of making one refrain from immorality which,

on its part, has the mark of harming. Hence harmlessness is an especially strong productive cause of morality; and morality, again, is the basis for concentration of mind, while concentration is the basis for wisdom. In that way harmlessness (non-violence) is the root of all virtues.

"Furthermore, in the case of the highest type of men (*uttamapurisa*) who have noble aspirations, who act considerately and wisely, also their mental concentration and their wisdom, just as their morality, is conducive to the weal and happiness of others. In that way, too, compassion is the root of all virtues, and therefore it has been mentioned at the beginning.

"Now, (after harmlessness), the salutary courses of action (*kusala-kammapatha*; 2-11) are to show that these states are produced by harmlessness. Then follow the eight states of rightness (11-18) to show that they must be brought about by basing them on morality, which is the root of these virtues. Now the separation from the hindrances (21-23, and 16, 17) is included to indicate that this is the primary task for one intent on purifying (his practice of) the eightfold path. Then follows the cleansing from the defilements (24-33) to indicate that effacement is accomplished by giving up anger (24), etc. And the cleansing from the defilements will be successful when aided by amenability to advice, noble friendship and heedful diligence (34-36).

"Now the seven noble qualities (37-43) are included to show that they will come to perfection in him who is endowed with amenability and the other (two factors); and that they, on their part, after having strengthened insight, will lead to the paths of sanctities. (See end of Note 16.)

"Finally, the passage on 'misapprehending according to one's individual views,' etc. (44) is meant to indicate that for such a one (i.e., for one bent on effacement) that wrong attitude is an obstacle to the attainment of the supra-mundane virtues and is, therefore, to be avoided totally. This passage on misapprehending (about which (see Note 18) is also meant to show that one who, by the right conduct here described, is in the process of attaining

one of the paths of sanctities, will be led to the acme of effacement (by this last-mentioned threefold way of effacement).

"In this manner should be understood the purpose of stating these forty-four modes of effacement as well as the order in which they appear in the discourse."

18. Comy.: "A single wrong view (or wrong attitude), which is an obstacle for the supra-mundane qualities and hence does not lead to emancipation, is here described in three aspects:

□(a) *Others will misapprehend according to their individual views (sanditthi-paramasi)*. Sub.Comy.: *sa(m) = attano*, one's own. *Paramasi* means setting aside the actual nature of a thing, one conceives it differently (*sabhavam atikkamitva parato amasana*).

□(b) Hold on tenaciously (*adhanaggahi*). Sub. Comy.: *adhana = dalha*, tight, firm.

□(c) Discards not easily. Comy.: "There are those who can discard their views on seeing a convincing reason. But others, even if shown many reasons, cannot give up their views; and of them it is said that they 'do not discard easily.' It refers to those who cling firmly to a subjective view that has occurred to them, believing 'only this is the truth.' Even if the Buddhas or others show them reasons, they do not relinquish their views. Such people, whatever idea they conceive, be it in accordance with Dhamma or not, will say: 'So it has been told by our teacher. So we have learned it'; and they will withdraw into themselves like a turtle drawing its limbs into its shell. They hold on to their views with the tight grip of a crocodile and do not let go."

19. *Salutary: kusala*, also translated by wholesome, profitable, skilful. These salutary things, says Sub. Comy., are the modes of effacement mentioned.

20. Sub.Comy.: "For those who cannot take up, by actual application, the practice of effacement, even the arising of a

thought (*cittuppadō*), i.e., an inclination for it, is of great importance.

Comy. says that a salutary thought is of great importance as it leads entirely to weal and happiness, and as it is the cause for the subsequent actions conforming to it. Examples are given beginning with the intention to give alms food to monks, up to the aspiration for Buddhahood. The Sub.Comy., however, says that in some cases the importance is not in the thought itself but only in the actual execution of it. This certainly applies to the intention to give alms, etc. But in the efforts for effacing the defilements, the formation of a mental attitude directed towards it, in other words, the heart's resolve, is certainly an important factor.

This section of the discourse has been condensed in the present translation. But he who has chosen the path of effacement as his way of practice (*patipada*) is well advised to repeat all forty-four items, linking them with his heart's earnest resolve. Also, the last two sections of the discourse have been condensed.

21. Comy.: "*Parikkamana* (lit. going around, circumventing) has the meaning of 'avoiding' (*parivajjana*). For the avoiding of harmfulness there is the ready road of harmlessness, walking on which one may easily experience felicity among humans or deities, or one may cross over (by that ford) from this world (to the other shore, Nibbana). The same method of explanation applies to the other sentences."

22. Comy.: "The meaning is this: Any un-salutary states of mind, whether they produce rebirth or not, and whether, in a given rebirth, they produce kamma results or not -- all, because of their type, i.e., by being un-salutary, lead downwards (to lower worlds). They are just like that because, on the occasion of their yielding a kamma result, that result will be undesirable and unpleasant.

"Any salutary states of mind, whether they produce rebirth or not, and whether, in a given rebirth, they produce kamma results or not -- all, because of their type, lead upwards. They are just like

that because, on the occasion of their yielding a kamma result, that result will be desirable and pleasant.

"The connection (in the discourse, between the general principle stated first, and its specific application to the forty-four cases) is as follows: just as un-salutary states lead downwards, so it is with that one state of harmfulness for him who is harmful. Just as all salutary states lead upwards, so it is with that one state of harmlessness for him who is harmless."

23. Comy.: "In the Noble One's discipline, the 'mire' is a name for the five sense desires."

24. *Not fully quenched (aparinibbuto)* Comy.: "with defilements not extinguished (*anibbuta-kilesa*)."

25. Comy.: "There may be those who object that this is not correct because some come to penetration of the Dhamma (*dhammabhisamaya*, i.e., Stream-entry) after listening to an exposition of the Teaching by monks or nuns, male or female lay followers, who are still worldlings (*puthujjana*; i.e., have not attained to any of the paths of sanctities). Hence one who is still in the mire can pull out others. (Reply:) This should not be understood in that way. It is the Blessed One who here does the pulling out.

"Suppose there is a king who sends a letter to the border region, and the people there, unable to read it by themselves, have the letter read to them by another able to do it. Having learned of the contents, they respond with respect, knowing it as the king's order. But they do not think that it is the letter reader's order; he will receive praise only for his smooth and fluent reading of the letter. Similarly, even if preachers of the ability of Shariputra Thera expound the Dhamma, still they are just like readers of a letter written by another. Their sermon should truly be attributed to the Blessed One, like the decree to the king. The preachers, however, receive their limited praise, just because they expound the Dhamma with a smooth and fluent diction. Hence that statement in the discourse is correct."

26. For the connection between the modes of effacement and the preceding simile, Comy. gives two alternative explanations:

□(a) Just as one who is not sunk in the mire himself can pull others out of it, similarly he who is harmless himself can quench another's harmful volition.

□(b) Just as only he who has quenched his own passions can help one who has not quenched them, similarly only a volition of harmlessness can quench a harmful volition.

27. Comy.: "So far goes a compassionate teacher's task namely, the correct exposition of his teaching; that, namely, the practice (according to the teaching; *patipatti*), is the task of the disciples."

Samadhanga Sutta

The Factors of Concentration

I have heard that on one occasion the Blessed One was staying at Savatthi, in Jeta's Grove, Anathapindika's monastery. There he addressed the monks, "Monks, I will teach you the five-factored noble right concentration. Listen, and pay close attention. I will speak."

"As you say, lord," the monks replied.

The Blessed One said: "Now what, monks, is five-factored noble right concentration? There is the case where a monk -- quite withdrawn from sensuality, withdrawn from unskillful qualities -- enters and remains in the first jhana: rapture and pleasure born from withdrawal, accompanied by directed thought and evaluation. He permeates and pervades, suffuses and fills this very body with the rapture and pleasure born from withdrawal. There is nothing of his entire body un-pervaded by rapture and pleasure born from withdrawal.

"Just as if a skilled bath-man or bath-man's apprentice would pour bath powder into a brass basin and knead it together, sprinkling it again and again with water, so that his ball of bath powder -- saturated, moisture-laden, permeated within and without -- would nevertheless not drip; even so, the monk permeates, suffuses and fills this very body with the rapture and pleasure born of withdrawal. There is nothing of his entire body un-pervaded by rapture and pleasure born from withdrawal. This is the first development of the five-factored noble right concentration.

"Furthermore, with the stilling of directed thought and evaluation, he enters and remains in the second jhana: rapture and pleasure born of composure, unification of awareness free from directed thought and evaluation -- internal assurance. He permeates and pervades, suffuses and fills this very body with the rapture and

pleasure born of composure. There is nothing of his entire body un-pervaded by rapture and pleasure born of composure.

"Just like a lake with spring-water welling up from within, having no inflow from east, west, north, or south, and with the skies periodically supplying abundant showers, so that the cool fount of water welling up from within the lake would permeate and pervade, suffuse and fill it with cool waters, there being no part of the lake un-pervaded by the cool waters; even so, the monk permeates and pervades, suffuses and fills this very body with the rapture and pleasure born of composure. There is nothing of his entire body un-pervaded by rapture and pleasure born of composure. This is the second development of the five-factored noble right concentration.

"And furthermore, with the fading of rapture, he remains in equanimity, mindful and alert, and physically sensitive to pleasure. He enters and remains in the third jhana, of which the Noble Ones declare, 'Equanimous and mindful, he has a pleasurable abiding.' He permeates and pervades, suffuses and fills this very body with the pleasure divested of rapture, so that there is nothing of his entire body un-pervaded with pleasure divested of rapture.

"Just as in a blue-, white-, or red-lotus pond, there may be some of the blue, white, or red lotuses which, born and growing in the water, stay immersed in the water and flourish without standing up out of the water, so that they are permeated and pervaded, suffused and filled with cool water from their roots to their tips, and nothing of those blue, white, or red lotuses would be un-pervaded with cool water; even so, the monk permeates and pervades, suffuses and fills this very body with the pleasure divested of rapture. There is nothing of his entire body un-pervaded with pleasure divested of rapture. This is the third development of the five-factored noble right concentration.

"And furthermore, with the abandoning of pleasure and stress -- as with the earlier disappearance of elation and distress -- he enters and remains in the fourth jhana: purity of equanimity and mindfulness, neither-pleasure-nor-pain. He sits, permeating the

body with a pure, bright awareness, so that there is nothing of his entire body un-pervaded by pure, bright awareness.

"Just as if a man were sitting wrapped from head to foot with a white cloth so that there would be no part of his body to which the white cloth did not extend; even so, the monk sits, permeating his body with a pure, bright awareness. There is nothing of his entire body un-pervaded by pure, bright awareness. This is the fourth development of the five-factored noble right concentration.

"And furthermore, the monk has his theme of reflection well in hand, well attended to, well-considered, well-tuned (well-penetrated) by means of discernment.

"Just as if one person were to reflect on another, or a standing person were to reflect on a sitting person, or a sitting person were to reflect on a person lying down; even so, monks, the monk has his theme of reflection well in hand, well attended to, well-pondered, well-tuned (well-penetrated) by means of discernment. This is the fifth development of the five-factored noble right concentration.

"When a monk has developed and pursued the five-factored noble right concentration in this way, then whichever of the six higher knowledge's he turns his mind to know and realize, he can witness them for himself whenever there is an opening.

"Suppose that there were a water jar, set on a stand, brimful of water so that a crow could drink from it. If a strong man were to tip it in any way at all, would water spill out?"

"Yes, lord."

"In the same way, when a monk has developed and pursued the five-factored noble right concentration in this way, then whichever of the six higher knowledge's he turns his mind to know and realize, he can witness them for himself whenever there is an opening.

"Suppose there were a rectangular water tank -- set on level ground, bounded by dikes -- brimful of water so that a crow could drink from it. If a strong man were to loosen the dikes anywhere at all, would water spill out?"

"Yes, lord."

"In the same way, when a monk has developed and pursued the five-factored noble right concentration in this way, then whichever of the six higher knowledge's he turns his mind to know and realize, he can witness them for himself whenever there is an opening.

"Suppose there were a chariot on level ground at four crossroads, harnessed to thoroughbreds, waiting with whips lying ready, so that a skilled driver, a trainer of tamable horses, might mount and -- taking the reins with his left hand and the whip with his right -- drive out and back, to whatever place and by whichever road he liked; in the same way, when a monk has developed and pursued the five-factored noble right concentration in this way, then whichever of the six higher knowledge's he turns his mind to know and realize, he can witness them for himself whenever there is an opening.

"If he wants, he wields manifold supra-normal powers. Having been one he becomes many; having been many he becomes one. He appears. He vanishes. He goes unimpeded through walls, ramparts, and mountains as if through space. He dives in and out of the earth as if it were water. He walks on water without sinking as if it were dry land. Sitting cross-legged he flies through the air like a winged bird. With his hand he touches and strokes even the sun and moon, so mighty and powerful. He exercises influence with his body even as far as the Brahma worlds. He can witness this for himself whenever there is an opening.

"If he wants, he hears -- by means of the divine ear-element, purified and surpassing the human -- both kinds of sounds: divine and human, whether near or far. He can witness this for himself whenever there is an opening.

"If he wants, he knows the awareness of other beings, other individuals, having encompassed it with his own awareness. He discerns a mind with passion as a mind with passion, and a mind without passion as a mind without passion. He discerns a mind with aversion as a mind with aversion, and a mind without aversion as a mind without aversion. He discerns a mind with delusion as a mind with delusion, and a mind without delusion as a mind without delusion. He discerns a restricted mind as a restricted mind, and a scattered mind as a scattered mind. He discerns an enlarged mind as an enlarged mind, and an un-enlarged mind as an un-enlarged mind. He discerns an excelled mind [one that is not at the most excellent level] as an excelled mind, and an unexcelled mind as an unexcelled mind. He discerns a concentrated mind as a concentrated mind, and an un-concentrated mind as an un-concentrated mind. He discerns a released mind as a released mind, and an unreleased mind as an unreleased mind. He can witness this for himself whenever there is an opening.

"If he wants, he recollects his manifold past lives (lit: previous homes), i.e., one birth, two births, three births, four, five, ten, twenty, thirty, forty, fifty, one hundred, one thousand, one hundred thousand, many aeons of cosmic contraction, many aeons of cosmic expansion, many aeons of cosmic contraction and expansion, [recollecting], 'There I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure and pain, such the end of my life. Passing away from that state, I re-arose there. There too I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure and pain, such the end of my life. Passing away from that state, I re-arose here.' Thus he remembers his manifold past lives in their modes and details. He can witness this for himself whenever there is an opening.

"If he wants, he sees -- by means of the divine eye, purified and surpassing the human -- beings passing away and re-appearing, and he discerns how they are inferior and superior, beautiful and ugly, fortunate and unfortunate in accordance with their kamma:

'These beings -- who were endowed with bad conduct of body, speech, and mind, who reviled the noble ones, held wrong views and undertook actions under the influence of wrong views -- with the break-up of the body, after death, have re-appeared in the plane of deprivation, the bad destination, the lower realms, in hell. But these beings -- who were endowed with good conduct of body, speech, and mind, who did not revile the noble ones, who held right views and undertook actions under the influence of right views -- with the break-up of the body, after death, have re-appeared in the good destinations, in the heavenly world.' Thus -- by means of the divine eye, purified and surpassing the human -- he sees beings passing away and re-appearing, and he discerns how they are inferior and superior, beautiful and ugly, fortunate and unfortunate in accordance with their kamma. He can witness this for himself whenever there is an opening.

"If he wants, then through the ending of the mental effluents, he remains in the effluent-free release of awareness and release of discernment, having known and made them manifest for himself right in the here and now. He can witness this for himself whenever there is an opening."

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One's words.

The Samádhi Suttas

Immeasurable Concentration

"Wise and mindful, you should develop immeasurable concentration [i.e., concentration based on immeasurable good will, compassion, appreciation, or equanimity]. When, wise and mindful, one has developed immeasurable concentration, five realizations arise right within oneself. Which five?

"The realization arises right within oneself that 'This concentration is blissful in the present and will result in bliss in the future.'

"The realization arises right within oneself that 'This concentration is noble and not connected with the baits of the flesh.'

"The realization arises right within oneself that 'This concentration is not obtained by base people.'

"The realization arises right within oneself that 'This concentration is peaceful, exquisite, the acquiring of serenity, the attainment of unity, not kept in place by the fabrications of forceful restraint.'

"The realization arises right within oneself that 'I enter into this concentration mindfully, and mindfully I emerge from it.'

"Wise and mindful, you should develop immeasurable concentration. When, wise and mindful, one has developed immeasurable concentration, these five realizations arise right within oneself."

Samádhi Sutta

Concentration: Tranquility and Insight

"Monks, these four types of individuals are to be found existing in world. Which four?

"There is the case of the individual who has attained internal tranquility of awareness, but not insight into phenomena through heightened discernment. Then there is the case of the individual who has attained insight into phenomena through heightened discernment, but not internal tranquility of awareness. Then there is the case of the individual who has attained neither internal tranquility of awareness nor insight into phenomena through heightened discernment. And then there is the case of the individual who has attained both internal tranquility of awareness and insight into phenomena through heightened discernment.

"The individual who has attained internal tranquility of awareness, but not insight into phenomena through heightened discernment, should approach an individual who has attained insight into phenomena through heightened discernment and ask him: 'How should fabrications be regarded? How should they be investigated? How should they be seen with insight?' The other will answer in line with what he has seen and experienced: 'Fabrications should be regarded in this way. Fabrications should be investigated in this way. Fabrications should be seen in this way with insight.' Then eventually he [the first] will become one who has attained both internal tranquility of awareness and insight into phenomena through heightened discernment.

"As for the individual who has attained insight into phenomena through heightened discernment, but not internal tranquility of awareness, he should approach an individual who has attained internal tranquility of awareness... and ask him, 'How should the mind be steadied? How should it be made to settle down? How should it be unified? How should it be concentrated?' The other will answer in line with what he has seen and experienced: 'the mind should be steadied in this way. The mind should be made to

settle down in this way. The mind should be unified in this way. The mind should be concentrated in this way.' Then eventually he [the first] will become one who has attained both internal tranquility of awareness and insight into phenomena through heightened discernment.

"As for the individual who has attained neither internal tranquility of awareness nor insight into phenomena through heightened discernment, he should approach an individual who has attained both internal tranquility of awareness and insight into phenomena through heightened discernment... and ask him, 'How should the mind be steadied? How should it be made to settle down? How should it be unified? How should it be concentrated? How should fabrications be regarded? How should they be investigated? How should they be seen with insight?' The other will answer in line with what he has seen and experienced: 'the mind should be steadied in this way. The mind should be made to settle down in this way. The mind should be unified in this way. The mind should be concentrated in this way. Fabrications should be regarded in this way. Fabrications should be investigated in this way. Fabrications should be seen in this way with insight.' Then eventually he [the first] will become one who has attained both internal tranquility of awareness and insight into phenomena through heightened discernment.

"As for the individual who has attained both internal tranquility of awareness and insight into phenomena through heightened discernment, his duty is to make an effort in establishing ('tuning') those very same skillful qualities to a higher degree for the ending of the mental fermentations.

"These are four types of individuals to be found existing in world."

Samádhi Sutta

Concentration

"Monks, these are the four developments of concentration. Which four? There is the development of concentration that, when developed and pursued, leads to a pleasant abiding in the here and now. There is the development of concentration that, when developed and pursued, leads to the attainment of knowledge and vision. There is the development of concentration that, when developed and pursued, leads to mindfulness and alertness. There is the development of concentration that, when developed and pursued, leads to the ending of the effluents.

"And what is the development of concentration that, when developed and pursued, leads to a pleasant abiding in the here and now? There is the case where a monk -- quite withdrawn from sensuality, withdrawn from unskillful qualities -- enters and remains in the first jhana: rapture and pleasure born from withdrawal, accompanied by directed thought and evaluation. With the stilling of directed thought and evaluation, he enters and remains in the second jhana: rapture and pleasure born of composure, unification of awareness free from directed thought and evaluation -- internal assurance. With the fading of rapture he remains in equanimity, mindful and alert, and physically sensitive to pleasure. He enters and remains in the third jhana, of which the Noble Ones declare, 'Equanimous and mindful, he has a pleasurable abiding.' With the abandoning of pleasure and pain -- as with the earlier disappearance of elation and distress -- he enters and remains in the fourth jhana: purity of equanimity and mindfulness, neither pleasure nor pain. This is the development of concentration that, when developed and pursued, leads to a pleasant abiding in the here and now.

"And what is the development of concentration that, when developed and pursued, leads to the attainment of knowledge and vision? There is the case where a monk attends to the perception of light and is resolved on the perception of daytime [at any hour

of the day]. Day for him is the same as night; night is the same as day. By means of awareness open and unhampered, he develops a brightened mind. This is the development of concentration that, when developed and pursued, leads to the attainment of knowledge and vision.

"And what is the development of concentration that, when developed and pursued, leads to mindfulness and alertness? There is the case where feelings are known to the monk as they arise, known as they persist, known as they subside. Perceptions are known to him as they arise, known as they persist, known as they subside. Thoughts are known to him as they arise, known as they persist, known as they subside. This is the development of concentration that, when developed and pursued, leads to mindfulness and alertness.

"And what is the development of concentration that, when developed and pursued, leads to the ending of the effluents? There is the case where a monk remains focused on arising and falling away with reference to the five clinging-aggregates: 'Such is form, such its origination, such its passing away. Such is feeling, such its origination, such its passing away. Such is perception, such its origination; such its passing away. Such are fabrications, such their origination, such their passing away. Such is consciousness, such its origination, such its disappearance.' This is the development of concentration that, when developed and pursued, leads to the ending of the effluents.

"These are the four developments of concentration.

"And it was in connection with this that I stated in Punnaka's Question in the Way to the Far Shore:

'He who has fathomed the far and near in the world, for whom there is nothing perturbing in the world -- his vices evaporated, un-deserving, untroubled, at peace -- he, I tell you, has crossed over birth aging.'"

Samádhi Sutta

Concentration

"There are, O monks, these three feelings: pleasant feelings, painful feelings, and neither-painful-nor-pleasant feelings."

A disciple of the Buddha, mindful,
clearly comprehending, with his mind collected,
he knows the feelings [1] and their origin, [2]
knows whereby they cease [3] and knows the path
that to the ending of feelings lead. [4]
And when the end of feelings he has reached,
such a monk, his thirsting quenched, attains Nibbána."[5]

Footnotes

1. Comy: He knows the feelings by way of the Truth of Suffering.
2. Comy: He knows them by way of the Truth of the Origin of Suffering.
3. Comy: He knows, by way of the Truth of Cessation, that feelings cease in Nibbána.
4. Comy: He knows the feelings by way of the Truth of the Path leading to the Cessation of Suffering.
5. *Parinibbuto*, "fully extinguished"; Comy: through the full extinction of the defilements (*kilesa-parinibbanaya*).

Samádhi Sutta

Concentration

"Develop concentration, monks. A concentrated monk discerns things as they actually are present. And what does he discern as it actually is present?

"He discerns, as it actually is present, that 'The eye is inconstant'... 'Forms are inconstant'... 'Eye-consciousness is inconstant'... 'Eye-contact is inconstant'... 'Whatever arises in dependence on eye-contact, experienced either as pleasure, as pain, or as neither-pleasure-nor-pain, that too is inconstant.'

"He discerns, as it actually is present, that 'The ear is inconstant'... 'The nose is inconstant'... 'The tongue is inconstant'... 'The body is inconstant'...

"He discerns, as it actually is present, that 'The intellect is inconstant'... 'Ideas are inconstant'... 'Intellect-consciousness is inconstant'... 'Intellect-contact is inconstant'... 'Whatever arises in dependence on intellect-contact, experienced either as pleasure, as pain, or as neither-pleasure-nor-pain, that too is inconstant.'

"So develop concentration, monks. A concentrated monk discerns things as they actually are present."

Samajivina Sutta

Living in Tune

Once the Blessed One was staying among the Bhaggas in the Deer Park at Bhesakala Grove, near Crocodile Haunt. Then early in the morning the Blessed One put on his robes and, carrying his bowl and outer robe, went to the home of the householder, Nakula's father. On arrival, he sat down on a seat made ready. Then Nakula's father and Nakula's mother went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As they were sitting there, Nakula's father said to the Blessed One: "Lord, ever since Nakula's mother as a young girl was brought to me to be my wife when I was just a young boy, I am not conscious of being unfaithful to her even in mind, much less in body. We want to see one another not only in the present life but also in the life to come."

And Nakula's mother said to the Blessed One: "Lord, ever since I as a young girl was brought to Nakula's father to be his wife when he was just a young boy, I am not conscious of being unfaithful to him even in mind, much less in body. We want to see one another not only in the present life but also in the life to come."

The Blessed One said: "If both husband and wife want to see one another not only in the present life but also in the life to come, they should be in tune with each other in conviction, in tune in virtue, in tune in generosity, and in tune in discernment. Then they will see one another not only in the present life but also in the life to come."

Husband and wife, both of them
having conviction,
being responsive,
being restrained,
living by the Dhamma,
addressing each other
with loving words:

they benefit in manifold ways.
To them comes bliss.
Their enemies are dejected
when both are in tune in virtue.
Having followed the Dhamma here in this world,
both in tune in precepts and practices,
they delight in the world of devas,
enjoying the pleasures they desire.

Samana Mundika Sutta

Mundika the Contemplative

I have heard that on one occasion the Blessed One was staying near Savatthi in Jeta's Grove, Anathapindika's monastery. Now on that occasion Uggahamana, a follower of Mundika the contemplative,[1] together with a large following of about 500 wanderers, had taken up residence in the debating hall near the Tinduka tree in the single-pavilion park of Queen Mallika. Then Pañcakanga the carpenter left Savatthi in the middle of the day to see the Blessed One, but the thought occurred to him, "Now is not the right time to see the Blessed One, for he is in seclusion. And it is not the right time to see the mind-developing monks, for they too are in seclusion. Why don't I go to the debating hall near the Tinduka tree in the single-pavilion park of Queen Mallika to see Uggahamana, a follower of Mundika the contemplative,?" So he headed to the debating hall near the Tinduka tree in the single-pavilion park of Queen Mallika.

Now on that occasion Uggahamana was sitting with his large following of wanderers, all making a great noise & racket, discussing many kinds of bestial topics of conversation: conversation about kings, robbers, & ministers of state; armies, alarms, & battles; food & drink; clothing, furniture, garlands, & scents; relatives; vehicles; villages, towns, cities, the countryside; women & heroes; the gossip of the street & the well; tales of the dead; tales of diversity, the creation of the world & of the sea; talk of whether things exist or not. Then Uggahamana saw Pañcakanga the carpenter coming from afar, and on seeing him, hushed his following: "Be quiet, good sirs. Don't make any noise. Here comes Pañcakanga the carpenter, a disciple of the contemplative Gotama. He is one of those disciples of the contemplative Gotama, clad in white, who lives in Savatthi. These people are fond of quietude, trained in quietude, and speak in praise of quietude. Maybe, if he perceives our group as quiet, he

will consider it worth his while to come our way." So the wanderers fell silent.

Then Pañcakanga went to Uggahamana and, on arrival, greeted him courteously. After an exchange of friendly greetings & courtesies, he sat down to one side. As he was sitting there, Uggahamana said to him, "I describe an individual endowed with four qualities as being consummate in what is skillful, foremost in what is skillful, an invincible contemplative attained to the highest attainments. Which four? There is the case where he does no evil action with his body, speaks no evil speech, resolves on no evil resolve, and maintains himself with no evil means of livelihood. An individual endowed with these four qualities I describe as being consummate in what is skillful, foremost in what is skillful, an invincible contemplative attained to the highest attainments."

Then Pañcakanga neither delighted in Uggahamana's words nor did he scorn them. Expressing neither delight nor scorn, he got up from his seat & left, thinking, "I will learn the meaning of this statement in the Blessed One's presence."

Then he went to the Blessed One and, on arrival, after bowing down to him, sat to one side. As he was sitting there, he told the Blessed One the entire conversation he had had with Uggahamana.

When this was said, the Blessed One said to Pañcakanga: "In that case, carpenter, then according to Uggahamana's words a stupid baby boy, lying on its back, is consummate in what is skillful, foremost in what is skillful, an invincible contemplative attained to the highest attainments. For even the thought 'body' does not occur to a stupid baby boy lying on its back, so from where would it do any evil action with its body, aside from a little kicking? Even the thought 'speech' does not occur to it, so from where would it speak any evil speech, aside from a little crying? Even the thought 'resolve' does not occur to it, so from where would it resolve on any evil resolve, aside from a little bad temper? Even the thought 'livelihood' does not occur to it, so from where would it maintain itself with any evil means of livelihood, aside from its mother's milk?"

So, according to Uggahamana's words, a stupid baby boy, lying on its back is consummate in what is skillful, foremost in what is skillful, an invincible contemplative attained to the highest attainments.

"If an individual is endowed with these four qualities, I do not describe him as consummate in what is skillful, foremost in what is skillful, an invincible contemplative attained to the highest attainments. Rather, he stands on the same level as a stupid baby boy lying on its back. Which four? There is the case where he does no evil action with his body, speaks no evil speech, resolves on no evil resolve, and maintains himself with no evil means of livelihood. If an individual is endowed with these four qualities, I do not describe him as consummate in what is skillful, foremost in what is skillful, an invincible contemplative attained to the highest attainments. Rather, he stands on the same level as a stupid baby boy lying on its back.

"An individual endowed with *ten* qualities is one whom I describe as being consummate in what is skillful, foremost in what is skillful, an invincible contemplative attained to the highest attainments. With regard to that point, one should know that 'These are unskillful habits,' I say. With regard to that point, one should know that 'That is the cause of unskillful habits' 'Here unskillful habits cease without trace' 'This sort of practice is the practice leading to the cessation of unskillful habits,' I say.

"With regard to that point, one should know that 'These are skillful habits'...'That is the cause of skillful habits'...'Here skillful habits cease without trace'...'This sort of practice is the practice leading to the cessation of skillful habits,' I say.

"With regard to that point, one should know that 'These are unskillful resolves'...'That is the cause of unskillful resolves'...'Here unskillful resolves cease without trace'...'This sort of practice is the practice leading to the cessation of unskillful resolves' I say.

"With regard to that point, one should know that 'These are skillful resolves'...'That is the cause of skillful resolves'...'Here skillful resolves cease without trace'...'This sort of practice is the practice leading to the cessation of skillful resolves,' I say.

"Now what are unskillful habits? Unskillful bodily actions, unskillful verbal actions, evil means of livelihood. These are called unskillful habits. What is the cause of unskillful habits? Their cause is stated, and they are said to be mind-caused. Which mind? -- for the mind has many modes & permutations. Any mind with passion, aversion or delusion: That is the cause of unskillful habits. Now where do unskillful habits cease without trace? Their cessation has been stated: There is the case where a monk abandons wrong bodily conduct & develops right bodily conduct, abandons wrong verbal conduct & develops right verbal conduct, abandons wrong livelihood & maintains his life with right livelihood. This is where unskillful habits cease without trace. And what sort of practice is the practice leading to the cessation of unskillful habits? There is the case where a monk generates desire, endeavors, arouses persistence, upholds & exerts his intent for the sake of the non-arising of evil, unskillful qualities that have not yet arisen...for the sake of the abandoning of evil, unskillful qualities that have arisen...for the sake of the arising of skillful qualities that have not yet arisen...(and) for the maintenance, non-confusion, increase, plenitude, development & culmination of skillful qualities that have arisen. This sort of practice is the practice leading to the cessation of unskillful habits.

"And what are skillful habits? Skillful bodily actions, skillful verbal actions, purity of livelihood. These are called skillful habits. What is the cause of skillful habits? Their cause, too, has been stated, and they are said to be mind-caused. Which mind? -- for the mind has many modes & permutations. Any mind without passion, without aversion, without delusion: That is the cause of skillful habits. Now where do skillful habits cease without trace? Their cessation, too, has been stated: There is the case where a monk is virtuous, but not fashioned of virtue.[2] He discerns, as it actually is, the release of awareness & release of discernment where his skillful habits cease without trace. And what sort of

practice is the practice leading to the cessation of skillful habits? There is the case where a monk generates desire...for the sake of the non-arising of evil, unskillful qualities that have not yet arisen...for the sake of the abandoning of evil, unskillful qualities that have arisen...for the sake of the arising of skillful qualities that have not yet arisen...(and) for the...development & culmination of skillful qualities that have arisen. This sort of practice is the practice leading to the cessation of skillful habits.

"And what are unskillful resolves? Being resolved on sensuality, on ill will, on harmfulness. These are called unskillful resolves. What is the cause of unskillful resolves? Their cause, too, has been stated, and they are said to be perception-caused. Which perception? -- for perception has many modes & permutations. Any sensuality-perception, ill will-perception or harmfulness-perception: That is the cause of unskillful resolves. Now where do unskillful resolves cease without trace? Their cessation, too, has been stated: There is the case where a monk, quite withdrawn from sensuality, withdrawn from unskillful mental qualities, enters & remains in the first jhana: rapture & pleasure born from withdrawal, accompanied by directed thought & evaluation. This is where unskillful resolves cease without trace. And what sort of practice is the practice leading to the cessation of unskillful resolves? There is the case where a monk generates desire...for the sake of the non-arising of evil, unskillful qualities that have not yet arisen...for the sake of the abandoning of evil, unskillful qualities that have arisen...for the sake of the arising of skillful qualities that have not yet arisen...(and) for the...development & culmination of skillful qualities that have arisen. This sort of practice is the practice leading to the cessation of unskillful resolves.

"And what are skillful resolves? Being resolved on renunciation (freedom from sensuality), on non-ill will, on harmlessness. These are called skillful resolves. What is the cause of skillful resolves? Their cause, too, has been stated, and they are said to be perception-caused. Which perception? -- for perception has many modes & permutations. Any renunciation-perception, non-ill will-perception or harmlessness-perception: That is the cause of

skillful resolves. Now where do skillful resolves cease without trace? Their cessation, too, has been stated: There is the case where a monk, with the stilling of directed thought & evaluation, enters & remains in the second jhana: rapture & pleasure born of composure, unification of awareness free from directed thought & evaluation -- internal assurance. This is where skillful resolves cease without trace. And what sort of practice is the practice leading to the cessation of skillful resolves? There is the case where a monk generates desire...for the sake of the non-arising of evil, unskillful qualities that have not yet arisen...for the sake of the abandoning of evil, unskillful qualities that have arisen...for the sake of the arising of skillful qualities that have not yet arisen...(and) for the... development & culmination of skillful qualities that have arisen. This sort of practice is the practice leading to the cessation of skillful resolves.

"Now, an individual endowed with which ten qualities is one whom I describe as being consummate in what is skillful, foremost in what is skillful, an invincible contemplative attained to the highest attainments? One endowed with the right view of one beyond training, the right resolve of one beyond training, the right speech ... the right action ... the right livelihood ... the right effort ... the right mindfulness ... the right concentration... the right knowledge ... the right release of one beyond training. An individual endowed with these ten qualities is one whom I describe as being consummate in what is skillful, foremost in what is skillful, an invincible contemplative attained to the highest attainments."

That is what the Blessed One said. Gratified, Pañcakanga the carpenter delighted in the Blessed One's words.

Notes

1. This can also mean "the shaven-headed contemplative," in which case Uggahamana might have belonged to one of the Jain sects.

2. The Pali here is: *no ca sila-mayo*. According to the Commentary, this means that he does not regard virtue as the consummation of the path. It may also mean that he does not define himself by his virtue. This term is apparently related to the state called *atammayata*, or non-fashioning. On this topic, see *The Wings to Awakening*, especially the introduction to section II/B and passage §179.

Samaññaphala Sutta

The Fruits of the Contemplative Life

I have heard that on one occasion the Blessed One was staying at Rajagaha, in Jivaka Komarabhacca's mango grove, with a large community of monks -- 1,250 monks in all. Now at that time -- it being the observance day, the full-moon night of the water-lily season, the fourth month of the rains -- King Ajatashatru of Magadha, the son of Queen Videha, was sitting on the roof terrace of his palace surround by his ministers. Then he felt inspired to exclaim: "How wonderful is this moonlit night! How beautiful... How lovely... How inspiring... How auspicious is this moonlit night! What priest or contemplative should we visit tonight who might enlighten and bring peace to our mind?"

When this was said, one of the ministers said to the king: "Your majesty, there is Purana Kassapa, the leader of a community, the leader of a group, the teacher of a group, honored and famous, esteemed as holy by the mass of people. He is aged, long gone forth, advanced in years, in the last phase of life. Your majesty should visit him. Perhaps, if you visited him, he would enlighten and bring peace to your mind."

When this was said, the king remained silent.

Then another minister said to the king: "Your majesty, there is Makkhali Gosala..." "Your majesty, there is Ajita Kesakambalin..." "Your majesty, there is Pakudha Kaccayana..." "Your majesty, there is Sañjaya Belatthaputta..." "Your majesty, there is Nigantha Nataputta, the leader of a community, the leader of a group, the teacher of a group, honored and famous, esteemed as holy by the mass of people. He is aged, long gone forth, advanced in years, in the last phase of life. Your majesty should visit him. Perhaps, if you visited him, he would enlighten and bring peace to your mind."

When this was said, the king remained silent.

All this time Jivaka Komarabhacca was sitting silently not far from the king. So the king said to him, "Friend Jivaka, why are you silent?"

"Your majesty, there is the Blessed One, worthy and rightly self-awakened, staying in my mango grove with a large community of monks -- 1,250 monks in all. Concerning this Blessed One, this admirable report has been spread: 'Surely, the Blessed One is worthy and rightly self-awakened, consummate in clear knowing and conduct, well-gone, an expert with regard to the cosmos, unexcelled trainer of tamable people, teacher of beings human and divine, awakened, blessed.' Your majesty should visit him. Perhaps, if you visited him, he would enlighten and bring peace to your mind."

"Then in that case, friend Jivaka, have the riding elephants prepared."

Having replied, "As you say, your majesty," having had five hundred female elephants prepared as well as the king's personal tusker, Jivaka announced to the king: "Your majesty, your riding elephants are prepared. Do what you think it is now time to do."

Then the king, having had five hundred of his women mounted on the five hundred female elephants -- one on each -- and having mounted his own personal tusker, set out from the capital in full royal state, with attendants carrying torches, headed for Jivaka Komarabhacca's mango grove. But when the king was not far from the mango grove, he was gripped with fear, trepidation, his hair standing on end. Fearful, agitated, his hair standing on end, he said to Jivaka Komarabhacca: "Friend Jivaka, you aren't deceiving me, are you? You aren't betraying me, are you? You aren't turning me over to my enemies, are you? How can there be such a large community of monks -- 1,250 in all -- with no sound of sneezing, no sound of coughing, no voices at all?"

"Don't be afraid, great king. Don't be afraid. I'm not deceiving you or betraying you or turning you over to your enemies. Go forward,

great king, go forward! Those are lamps burning in the pavilion hall."

Then the king, going as far on his tusker as the ground would permit, dismounted and approached the door of the pavilion on foot. On arrival, he asked Jivaka: "Where, friend Jivaka, is the Blessed One?"

"That is the Blessed One, great king, sitting against the middle pillar, facing east, surrounded by the community of monks."

Then the king approached the Blessed One and, on reaching him, stood to one side. As he was standing there -- surveying the community of monks sitting in absolute silence, as calm as a lake -- he felt inspired to exclaim: "May my son, Prince Udayibhadda, enjoy the same peace that this community of monks now enjoys!"

The Blessed One said: "Have you come, great king, together with your affections?"

"Venerable sir, my son, Prince Udayibhadda, is very dear to me. May he enjoy the same peace that this community of monks now enjoys!"

Then, bowing down to the Blessed One, and saluting the community of monks with his hands palm-to-palm over his heart, he sat to one side. As he was sitting there, he said to the Blessed One: "I would like to ask the Blessed One about a certain issue, if he would give me the opportunity to explain my question."

"Ask, great king, whatever you like."

The King's Question

"Venerable sir, there are these common craftsmen: elephant-trainers, horse-trainers, charioteers, archers, standard bearers, camp marshals, supply corps officers, high royal officers, commandos, military heroes, armor-clad warriors, leather-clad warriors, domestic slaves, confectioners, barbers, bath attendants, cooks, garland-makers, laundrymen, weavers, basket-makers,

potters, calculators, accountants, and any other craftsmen of a similar sort. They live off the fruits of their crafts, visible in the here and now. They give happiness and pleasure to themselves, to their parents, wives, and children, to their friends and colleagues. They put in place an excellent presentation of offerings to priests and contemplatives, leading to heaven, resulting in happiness, conducive to a heavenly rebirth. Is it possible, venerable sir, to point out a similar fruit of the contemplative life, visible in the here and now?"

"Do you remember, great king, ever having asked this question of other priests and contemplatives?"

"Yes, I do."

"If it isn't troublesome for you, how did they answer?"

"No, it's not troublesome for me wherever the Blessed One -- or someone like the Blessed One -- is sitting."

"Then speak, great king."

Non-action

"Once, venerable sir, I approached Purana Kassapa and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings and courtesies, I sat down to one side. As I was sitting there I asked him: 'Venerable Kassapa, there are these common craftsmen... They live off the fruits of their crafts, visible in the here and now... Is it possible, venerable sir, to point out a similar fruit of the contemplative life, visible in there here and now?'

"When this was said, Purana Kassapa said to me, 'Great king, in acting or getting others to act, in mutilating or getting others to mutilate, in torturing or getting others to torture, in inflicting sorrow or in getting others to inflict sorrow, in tormenting or getting others to torment, in intimidating or getting others to intimidate, in taking life, taking what is not given, breaking into houses, plundering wealth, committing burglary, ambushing highways, committing

adultery, speaking falsehood -- one does no evil. If with a razor-edged disk one were to turn all the living beings on this earth to a single heap of flesh, a single pile of flesh, there would be no evil from that cause, no coming of evil. Even if one were to go along the right bank of the Ganges, killing and getting others to kill, mutilating and getting others to mutilate, torturing and getting others to torture, there would be no evil from that cause, no coming of evil. Even if one were to go along the left bank of the Ganges, giving and getting others to give, making sacrifices and getting others to make sacrifices, there would be no merit from that cause, no coming of merit. Through generosity, self-control, restraint, and truthful speech there is no merit from that cause, no coming of merit.'

"Thus, when asked about a fruit of the contemplative life, visible here and now, Purana Kassapa answered with non-action. Just as if a person, when asked about a mango, were to answer with a breadfruit; or, when asked about a breadfruit, were to answer with a mango: In the same way, when asked about a fruit of the contemplative life, visible here and now, Purana Kassapa answered with non-action. The thought occurred to me: 'How can anyone like me think of disparaging a priest or contemplative living in his realm?' Yet I neither delighted in Purana Kassapa's words nor did I protest against them. Neither delighting nor protesting, I was dissatisfied. Without expressing dissatisfaction, without accepting his teaching, without adopting it, I got up from my seat and left.

Purification Through Wandering-on

"Another time I approached Makkhali Gosala and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings and courtesies, I sat down to one side. As I was sitting there I asked him: 'Venerable Gosala, there are these common craftsmen... They live off the fruits of their crafts, visible in the here and now... Is it possible, venerable sir, to point out a similar fruit of the contemplative life, visible in there here and now?'

"When this was said, Makkhali Gosala said to me, 'Great king, there is no cause, no requisite condition, for the defilement of beings. Beings are defiled without cause, without requisite condition. There is no cause, no requisite condition, for the purification of beings. Beings are purified without cause, without requisite condition. There is nothing self-caused, nothing other-caused, nothing human-caused. There is no strength, no effort, no human energy, no human endeavor. All living beings, all life, all beings, all souls are powerless, devoid of strength, devoid of effort. Subject to the changes of fate, serendipity, and nature, they are sensitive to pleasure and pain in the six great classes of birth.

"There are 1,406,600 principle modes of origin. There are 500 kinds of kamma, five kinds, and three kinds; full kamma and half kamma. There are 62 pathways, 62 sub-eons, six great classes of birth, eight classes of men, 4,900 modes of livelihood, 4,900 kinds of wanderers, 4,900 Naga-abodes, 2,000 faculties, 3,000 hells, 36 dust-realms, seven spheres of percipient beings, seven spheres of non-percipient beings, seven kinds of jointed plants, seven kinds of deities, seven kinds of human beings, seven kinds of demons, seven great lakes, seven major knots, seven minor knots, 700 major precipices, 700 minor precipices, 700 major dreams, 700 minor dreams, 84,000 great aeons. Having transmigrated and wandered on through these, the wise and the foolish alike will put an end to pain.

"Though one might think, "Through this morality, this practice, this austerity, or this holy life I will ripen un-ripened kamma and eliminate ripened kamma whenever touched by it" -- that is impossible. Pleasure and pain are measured out, the wandering-on is fixed in its limits. There is no shortening or lengthening, no accelerating or decelerating. Just as a ball of string, when thrown, comes to its end simply by unwinding, in the same way, having transmigrated and wandered on, the wise and the foolish alike will put an end to pain.'

"Thus, when asked about a fruit of the contemplative life, visible here and now, Makkhali Gosala answered with purification through wandering-on. Just as if a person, when asked about a

mango, were to answer with a breadfruit; or, when asked about a breadfruit, were to answer with a mango. In the same way, when asked about a fruit of the contemplative life, visible here and now, Makkhali Gosala answered with purification through wandering-on. The thought occurred to me: 'How can anyone like me think of disparaging a priest or contemplative living in his realm?' Yet I neither delighted in Makkhali Gosala's words nor did I protest against them. Neither delighting nor protesting, I was dissatisfied. Without expressing dissatisfaction, without accepting his teaching, without adopting it, I got up from my seat and left.

Annihilation

"Another time I approached Ajita Kesakambalin and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings and courtesies, I sat down to one side. As I was sitting there I asked him: 'Venerable Ajita, there are these common craftsmen... They live off the fruits of their crafts, visible in the here and now... Is it possible, venerable sir, to point out a similar fruit of the contemplative life, visible in there here and now?'

"When this was said, Ajita Kesakambalin said to me, 'Great king, there is nothing given, nothing offered, nothing sacrificed. There is no fruit or result of good or bad actions. There is no this world, no next world, no mother, no father, no spontaneously reborn beings; no priests or contemplatives who, faring rightly and practicing rightly, proclaim this world and the next after having directly known and realized it for themselves. A person is a composite of four primary elements. At death, the earth (in the body) returns to and merges with the (external) earth-substance. The fire returns to and merges with the external fire-substance. The liquid returns to and merges with the external liquid-substance. The wind returns to and merges with the external wind-substance. The sense-faculties scatter into space. Four men, with the bier as the fifth, carry the corpse. Its eulogies are sounded only as far as the charnel ground. The bones turn pigeon-colored. The offerings end in ashes. Generosity is taught by idiots. The words of those who speak of existence after death are false, empty chatter. With the

break-up of the body, the wise and the foolish alike are annihilated, destroyed. They do not exist after death.'

"Thus, when asked about a fruit of the contemplative life, visible here and now, Ajita Kesakambalin answered with annihilation. Just as if a person, when asked about a mango, were to answer with a breadfruit; or, when asked about a breadfruit, were to answer with a mango. In the same way, when asked about a fruit of the contemplative life, visible here and now, Ajita Kesakambalin answered with annihilation. The thought occurred to me: 'How can anyone like me think of disparaging a priest or contemplative living in his realm?' Yet I neither delighted in Ajita Kesakambalin's words nor did I protest against them. Neither delighting nor protesting, I was dissatisfied. Without expressing dissatisfaction, without accepting his teaching, without adopting it, I got up from my seat and left.

Non-relatedness

"Another time I approached Pakudha Kaccayana and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings and courtesies, I sat down to one side. As I was sitting there I asked him: 'Venerable Kaccayana, there are these common craftsmen... They live off the fruits of their crafts, visible in the here and now... Is it possible, venerable sir, to point out a similar fruit of the contemplative life, visible in there here and now?'

"When this was said, Pakudha Kaccayana said to me, 'Great king, there are these seven substances -- unmade, irreducible, uncreated, without a creator, barren, stable as a mountain-peak, standing firm like a pillar -- that do not alter, do not change, do not interfere with one another, are incapable of causing one another pleasure, pain, or both pleasure and pain. Which seven? The earth-substance, the liquid-substance, the fire-substance, the wind-substance, pleasure, pain, and the soul as the seventh. These are the seven substances -- unmade, irreducible, uncreated, without a creator, barren, stable as a mountain-peak, standing firm like a pillar -- that do not alter, do not change, do not

interfere with one another, and are incapable of causing one another pleasure, pain, or both pleasure and pain.

"And among them there is no killer nor one who causes killing, no hearer nor one who causes hearing, no cognizer nor one who causes cognition. When one cuts off [another person's] head, there is no one taking anyone's life. It is simply between the seven substances that the sword passes.'

"Thus, when asked about a fruit of the contemplative life, visible here and now, Pakudha Kaccayana answered with non-relatedness. Just as if a person, when asked about a mango, were to answer with a breadfruit; or, when asked about a breadfruit, were to answer with a mango. In the same way, when asked about a fruit of the contemplative life, visible here and now, Pakudha Kaccayana answered with non-relatedness. The thought occurred to me: 'How can anyone like me think of disparaging a priest or contemplative living in his realm?' Yet I neither delighted in Pakudha Kaccayana's words nor did I protest against them. Neither delighting nor protesting, I was dissatisfied. Without expressing dissatisfaction, without accepting his teaching, without adopting it, I got up from my seat and left.

Fourfold Restraint

"Another time I approached Nigantha Nataputta and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings and courtesies, I sat down to one side. As I was sitting there I asked him: 'Venerable Aggivessana, there are these common craftsmen... They live off the fruits of their crafts, visible in the here and now... Is it possible, venerable sir, to point out a similar fruit of the contemplative life, visible in there here and now?'

"When this was said, Nigantha Nataputta said to me, 'Great king, there is the case where the Nigantha -- the knotless one -- is restrained with the fourfold restraint. And how is the Nigantha restrained with the fourfold restraint? There is the case where the Nigantha is obstructed by all waters, conjoined with all waters,

cleansed with all waters, suffused with all waters. This is how the Nigantha is restrained with the fourfold restraint. When the Nigantha -- a knotless one -- is restrained with such a fourfold restraint, he is said to be a Knotless One (Nigantha), a son of Nata (Nataputta), with his self perfected, his self controlled, his self established.'

"Thus, when asked about a fruit of the contemplative life, visible here and now, Nigantha Nataputta answered with fourfold restraint. Just as if a person, when asked about a mango, were to answer with a breadfruit; or, when asked about a breadfruit, were to answer with a mango: In the same way, when asked about a fruit of the contemplative life, visible here and now, Nigantha Nataputta answered with fourfold restraint. The thought occurred to me: 'How can anyone like me think of disparaging a priest or contemplative living in his realm?' Yet I neither delighted in Nigantha Nataputta's words nor did I protest against them. Neither delighting nor protesting, I was dissatisfied. Without expressing dissatisfaction, without accepting his teaching, without adopting it, I got up from my seat and left.

Evasion

"Another time I approached Sañjaya Belatthaputta and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings and courtesies, I sat down to one side. As I was sitting there I asked him: 'Venerable Sañjaya, there are these common craftsmen... They live off the fruits of their crafts, visible in the here and now... Is it possible, venerable sir, to point out a similar fruit of the contemplative life, visible in there here and now?'

"When this was said, Sañjaya Belatthaputta said to me, 'If you ask me if there exists another world [after death], if I thought that there exists another world, would I declare that to you? I don't think so. I don't think in that way. I don't think otherwise. I don't think not. I don't think not-not. If you asked me if there isn't another world... both is and isn't... neither is nor isn't... if there are beings who transmigrate... if there aren't... both are and aren't... neither are

nor aren't... if the Tathágata exists after death... doesn't... both... neither exists nor exists after death, would I declare that to you? I don't think so. I don't think in that way. I don't think otherwise. I don't think not. I don't think not-not.'

"Thus, when asked about a fruit of the contemplative life, visible here and now, Sañjaya Belatthaputta answered with evasion. Just as if a person, when asked about a mango, were to answer with a breadfruit; or, when asked about a breadfruit, were to answer with a mango: In the same way, when asked about a fruit of the contemplative life, visible here and now, Sañjaya Belatthaputta answered with evasion. The thought occurred to me: 'this -- among these priests and contemplatives -- is the most foolish and confused of all. How can he, when asked about a fruit of the contemplative life, visible here and now, answer with evasion?' Still the thought occurred to me: 'How can anyone like me think of disparaging a priest or contemplative living in his realm?' Yet I neither delighted in Sañjaya Belatthaputta's words nor did I protest against them. Neither delighting nor protesting, I was dissatisfied. Without expressing dissatisfaction, without accepting his teaching, without adopting it, I got up from my seat and left.

The First Visible Fruit of the Contemplative Life

"So, venerable sir, I ask the Blessed One as well: There are these common craftsmen: elephant-trainers, horse-trainers, charioteers, archers, standard bearers, camp marshals, supply corps officers, high royal officers, commandos, military heroes, armor-clad warriors, leather-clad warriors, domestic slaves, confectioners, barbers, bath attendants, cooks, garland-makers, laundrymen, weavers, basket-makers, potters, calculators, accountants, and any other craftsmen of a similar sort. They live off the fruits of their crafts, visible in the here and now. They give happiness and pleasure to themselves, to their parents, wives, and children, to their friends and colleagues. They put in place an excellent presentation of offerings to priests and contemplatives, leading to heaven, resulting in happiness, conducive to a heavenly rebirth. Is it possible, venerable sir, to point out a similar fruit of the contemplative life, visible in the here and now?"

"Yes, it is, great king. But first, with regard to that, I will ask you a counter-question. Answer however you please. Suppose there were a man of yours: your slave, your workman, rising in the morning before you, going to bed in the evening only after you, doing whatever you order, always acting to please you, speaking politely to you, always watching for the look on your face. The thought would occur to him: 'isn't it amazing? Isn't it astounding? - - The destination, the results, of meritorious deeds. For this King Ajatashatru is a human being, and I, too, am a human being, yet King Ajatashatru enjoys himself supplied and replete with the five strings of sensuality -- like a deity, as it were -- while I am his slave, his workman... always watching for the look on his face. I, too, should do meritorious deeds. What if I were to shave off my hair and beard, put on the ochre robes, and go forth from the household life into homelessness?'

"So after some time he shaves off his hair and beard, puts on the ochre robes, and goes forth from the household life into homelessness. Having thus gone forth he lives restrained in body, speech, and mind, content with the simplest food and shelter, delighting in solitude. Then suppose one of your men were to inform you: 'You should know, your majesty, that that man of yours -- your slave, your workman... always watching for the look on your face... has gone forth from the household life into homelessness... content with the simplest food and shelter, delighting in solitude.' Would you, thus informed, say, 'Bring that man back to me. Make him again be my slave, my workman... always watching for the look on my face!'"

"Not at all, venerable sir. Rather, I am the one who should bow down to him, rise up out of respect for him, invite him to a seat, invite him to accept gifts of robes, alms-food, lodgings, and medicinal requisites for the sick. And I would provide him with righteous safety, defense, and protection."

"So what do you think, great king? With that being the case, is there a visible fruit of the contemplative life, or is there not?"

"Yes, venerable sir. With that being the case, there certainly is a visible fruit of the contemplative life."

"This, great king, is the first fruit of the contemplative life, visible in the here and now, that I point out to you."

The Second Visible Fruit of the Contemplative Life

"But is it possible, venerable sir, to point out yet another fruit of the contemplative life, visible in the here and now?"

"Yes, it is, great king. But first, with regard to that, I will ask you a counter-question. Answer however you please. Suppose there were a man of yours: a farmer, a householder, a taxpayer swelling the royal treasury. The thought would occur to him: 'isn't it amazing? Isn't it astounding? -- The destination, the results, of meritorious deeds! For this King Ajatashatru is a human being, and I, too, am a human being, yet King Ajatashatru enjoys himself supplied and replete with the five strings of sensuality -- like a deity, as it were -- while I am a farmer, a householder, a taxpayer swelling the royal treasury. I, too, should do meritorious deeds. What if I were to shave off my hair and beard, put on the ochre robes, and go forth from the household life into homelessness?'

"So after some time he abandons his mass of wealth, large or small; leaves his circle of relatives, large or small; shaves off his hair and beard, puts on the ochre robes, and goes forth from the household life into homelessness. Having thus gone forth he lives restrained in body, speech, and mind, content with the simplest food and shelter, delighting in solitude. Then suppose one of your men were to inform you: 'You should know, your majesty, that that man of yours -- the farmer, the householder, the taxpayer swelling the royal treasury... has gone forth from the household life into homelessness... content with the simplest food and shelter, delighting in solitude.' Would you, thus informed, say, 'Bring that man back to me. Make him again be a farmer, a householder, a taxpayer swelling the royal treasury!'"

"Not at all, venerable sir. Rather, I am the one who should bow down to him, rise up out of respect for him, invite him to a seat, invite him to accept gifts of robes, alms-food, lodgings, and medicinal requisites for the sick. And I would provide him with righteous safety, defense, and protection."

"So what do you think, great king? With that being the case, is there a visible fruit of the contemplative life, or is there not?"

"Yes, venerable sir. With that being the case, there certainly is a visible fruit of the contemplative life."

"This, great king, is the second fruit of the contemplative life, visible in the here and now, that I point out to you."

Higher Fruits of the Contemplative Life

"But is it possible, venerable sir, to point out yet another fruit of the contemplative life, visible in the here and now?"

"Yes, it is, great king. Listen and pay close attention. I will speak.

"There is the case, great king, where a Tathágata appears in the world, worthy and rightly self-awakened. He teaches the Dhamma admirable in its beginning, admirable in its middle, admirable in its end. He proclaims the holy life both in its particulars and in its essence, entirely perfect, surpassingly pure.

"A householder or householder's son, hearing the Dhamma, gains conviction in the Tathágata and reflects: 'Household life is confining, a dusty path. The life gone forth is like the open air. It is not easy living at home to practice the holy life totally perfect, totally pure, like a polished shell. What if I were to shave off my hair and beard, put on the ochre robes, and go forth from the household life into homelessness?'

"So after some time he abandons his mass of wealth, large or small; leaves his circle of relatives, large or small; shaves off his hair and beard, puts on the ochre robes, and goes forth from the household life into homelessness.

"When he has thus gone forth, he lives restrained by the rules of the monastic code, seeing danger in the slightest faults. Consummate in his virtue, he guards the doors of his senses, is possessed of mindfulness and alertness, and is content.

The Lesser Section on Virtue

"And how is a monk consummate in virtue? Abandoning the taking of life, he abstains from the taking of life. He dwells with his rod laid down, his knife laid down, scrupulous, merciful, compassionate for the welfare of all living beings. This is part of his virtue.

"Abandoning the taking of what is not given, he abstains from taking what is not given. He takes only what is given, accepts only what is given, lives not by stealth but by means of a self that has become pure. This, too, is part of his virtue.

"Abandoning un-celibacy, he lives a celibate life, aloof, refraining from the sexual act that is the villager's way. This, too, is part of his virtue.

"Abandoning false speech, he abstains from false speech. He speaks the truth, holds to the truth, is firm, reliable, no deceiver of the world. This, too, is part of his virtue.

"Abandoning divisive speech he abstains from divisive speech. What he has heard here he does not tell there to break those people apart from these people here. What he has heard there he does not tell here to break these people apart from those people there. Thus reconciling those who have broken apart or cementing those who are united, he loves concord, delights in concord, enjoys concord, speaks things that create concord. This, too, is part of his virtue.

"Abandoning abusive speech, he abstains from abusive speech. He speaks words that are soothing to the ear, that are affectionate, that go to the heart, that are polite, appealing and pleasing to people at large. This, too, is part of his virtue.

"Abandoning idle chatter, he abstains from idle chatter. He speaks in season, speaks what is factual, what is in accordance with the goal, the Dhamma, and the Vinaya. He speaks words worth treasuring, seasonable, reasonable, circumscribed, connected with the goal. This, too, is part of his virtue.

"He abstains from damaging seed and plant life.

"He eats only once a day, refraining from the evening meal and from food at the wrong time of day.

"He abstains from dancing, singing, instrumental music, and from watching shows.

"He abstains from wearing garlands and from beautifying himself with scents and cosmetics.

"He abstains from high and luxurious beds and seats.

"He abstains from accepting gold and money.

"He abstains from accepting uncooked grain... raw meat... women and girls... male and female slaves... goats and sheep... fowl and pigs... elephants, cattle, steeds, and mares... fields and property.

"He abstains from running messages... from buying and selling... from dealing with false scales, false metals, and false measures... from bribery, deception, and fraud.

"He abstains from mutilating, executing, imprisoning, highway robbery, plunder, and violence.

"This, too, is part of his virtue.

The Intermediate Section on Virtue

"Whereas some priests and contemplatives, living off food given in faith, are addicted to damaging seed and plant life such as these -
- plants propagated from roots, stems, joints, buddings, and seeds
-- he abstains from damaging seed and plant life such as these.
This, too, is part of his virtue.

"Whereas some priests and contemplatives, living off food given in faith, are addicted to consuming stored-up goods such as these -- stored-up food, stored-up drinks, stored-up clothing, stored-up vehicles, stored-up bedding, stored-up scents, and stored-up meat -- he abstains from consuming stored-up goods such as these. This, too, is part of his virtue.

"Whereas some priests and contemplatives, living off food given in faith, are addicted to watching shows such as these -- dancing, singing, instrumental music, plays, ballad recitations, hand-clapping, cymbals and drums, magic lantern scenes, acrobatic and conjuring tricks, elephant fights, horse fights, buffalo fights, bull fights, goat fights, ram fights, cock fights, quail fights; fighting with staves, boxing, wrestling, war-games, roll calls, battle arrays, and regimental reviews -- he abstains from watching shows such as these. This, too, is part of his virtue.

"Whereas some priests and contemplatives, living off food given in faith, are addicted to heedless and idle games such as these -- eight-row chess, ten-row chess, chess in the air, hopscotch, spillikins, dice, stick games, hand-pictures, ball-games, blowing through toy pipes, playing with toy plows, turning somersaults, playing with toy windmills, toy measures, toy chariots, toy bows, guessing letters drawn in the air, guessing thoughts, mimicking deformities -- he abstains from heedless and idle games such as these. This, too, is part of his virtue.

"Whereas some priests and contemplatives, living off food given in faith, are addicted to high and luxurious furnishings such as these -- over-sized couches, couches adorned with carved animals, long-haired coverlets, multi-colored patchwork coverlets, white woolen coverlets, woolen coverlets embroidered with flowers or animal figures, stuffed quilts, coverlets with fringe, silk coverlets embroidered with gems; large woolen carpets; elephant, horse, and chariot rugs, antelope-hide rugs, deer-hide rugs; couches with awnings, couches with red cushions for the head and feet -- he abstains from using high and luxurious furnishings such as these. This, too, is part of his virtue.

"Whereas some priests and contemplatives, living off food given in faith, are addicted to scents, cosmetics, and means of beautification such as these -- rubbing powders into the body, massaging with oils, bathing in perfumed water, kneading the limbs, using mirrors, ointments, garlands, scents, creams, face-powders, mascara, bracelets, head-bands, decorated walking sticks, ornamented water-bottles, swords, fancy sunshades, decorated sandals, turbans, gems, yak-tail whisks, long-fringed white robes -- he abstains from using scents, cosmetics, and means of beautification such as these. This, too, is part of his virtue.

"Whereas some priests and contemplatives, living off food given in faith, are addicted to talking about lowly topics such as these -- talking about kings, robbers, ministers of state; armies, alarms, and battles; food and drink; clothing, furniture, garlands, and scents; relatives; vehicles; villages, towns, cities, the countryside; women and heroes; the gossip of the street and the well; tales of the dead; tales of diversity [philosophical discussions of the past and future], the creation of the world and of the sea, and talk of whether things exist or not -- he abstains from talking about lowly topics such as these. This, too, is part of his virtue.

"Whereas some priests and contemplatives, living off food given in faith, are addicted to debates such as these -- '*You* understand this doctrine and discipline? *I'm* the one who understands this doctrine and discipline. How could you understand this doctrine and discipline? You're practicing wrongly. I'm practicing rightly. I'm being consistent. You're not. What should be said first you said last. What should be said last you said first. What you took so long to think out has been refuted. Your doctrine has been overthrown. You're defeated. Go and try to salvage your doctrine; extricate yourself if you can!' -- he abstains from debates such as these. This, too, is part of his virtue.

"Whereas some priests and contemplatives, living off food given in faith, are addicted to running messages and errands for people such as these -- kings, ministers of state, noble warriors, priests, householders, or youths [who say], 'Go here, go there, take this

there, fetch that here' -- he abstains from running messages and errands for people such as these. This, too, is part of his virtue.

"Whereas some priests and contemplatives, living off food given in faith, engage in scheming, persuading, hinting, belittling, and pursuing gain with gain, he abstains from forms of scheming and persuading [improper ways of trying to gain material support from donors] such as these. This, too, is part of his virtue.

The Great Section on Virtue

"Whereas some priests and contemplatives, living off food given in faith, maintain themselves by wrong livelihood, by such lowly arts as:

Reading marks on the limbs [e.g., palmistry];
reading omens and signs;
interpreting celestial events [falling stars, comets];
interpreting dreams;
reading marks on the body [e.g., phrenology];
reading marks on cloth gnawed by mice;
offering fire oblations, oblations from a ladle, oblations of husks, rice powder, rice grains, ghee, and oil;
offering oblations from the mouth;
offering blood-sacrifices;
making predictions based on the fingertips;
geomancy;
laying demons in a cemetery;
placing spells on spirits;
reciting house-protection charms;
snake charming, poison-lore, scorpion-lore, rat-lore, bird-lore, crow-lore;
fortune-telling based on visions;
giving protective charms;
interpreting the calls of birds and animals --

He abstains from wrong livelihood, from lowly arts such as these.

"Whereas some priests and contemplatives, living off food given in faith, maintain themselves by wrong livelihood, by such lowly arts as: determining lucky and unlucky gems, garments, staffs, swords, spears, arrows, bows, and other weapons; women, boys, girls, male slaves, female slaves; elephants, horses, buffaloes, bulls, cows, goats, rams, fowl, quails, lizards, long-eared rodents, tortoises, and other animals -- he abstains from wrong livelihood, from lowly arts such as these.

"Whereas some priests and contemplatives, living off food given in faith, maintain themselves by wrong livelihood, by such lowly arts as forecasting:

The rulers will march forth;
the rulers will march forth and return;
our rulers will attack, and their rulers will retreat;
their rulers will attack, and our rulers will retreat;
there will be triumph for our rulers and defeat for their rulers;
there will be triumph for their rulers and defeat for our rulers;
thus there will be triumph, thus there will be defeat --

He abstains from wrong livelihood, from lowly arts such as these.

"Whereas some priests and contemplatives, living off food given in faith, maintain themselves by wrong livelihood, by such lowly arts as forecasting:

There will be a lunar eclipse;
there will be a solar eclipse;
there will be an occultation of an asterism;
the sun and moon will go their normal courses;
the sun and moon will go astray;
the asterisms will go their normal courses;
the asterisms will go astray;
there will be a meteor shower;
there will be a darkening of the sky;
there will be an earthquake;
there will be thunder coming from a clear sky;
there will be a rising, a setting, a darkening, a brightening of the

sun, moon, and asterisms;
such will be the result of the lunar eclipse... the rising, setting,
darkening, brightening of the sun, moon, and asterisms --

He abstains from wrong livelihood, from lowly arts such as these.

"Whereas some priests and contemplatives, living off food given in
faith, maintain themselves by wrong livelihood, by such lowly arts
as forecasting:

There will be abundant rain; there will be a drought;
there will be plenty; there will be famine;
there will be rest and security; there will be danger;
there will be disease; there will be freedom from disease;
or they earn their living by counting, accounting, calculation,
composing poetry, or teaching hedonistic arts and doctrines --

He abstains from wrong livelihood, from lowly arts such as these.

"Whereas some priests and contemplatives, living off food given in
faith, maintain themselves by wrong livelihood, by such lowly arts
as:

Calculating auspicious dates for marriages, betrothals, divorces;
for collecting debts or making investments and loans; for being
attractive or unattractive; curing women who have undergone
miscarriages or abortions;
reciting spells to bind a man's tongue, to paralyze his jaws, to
make him lose control over his hands, or to bring on deafness;
getting oracular answers to questions addressed to a mirror, to a
young girl, or to a spirit medium;
worshipping the sun, worshipping the Great Brahma, bringing
forth flames from the mouth, invoking the goddess of luck --

He abstains from wrong livelihood, from lowly arts such as these.

"Whereas some priests and contemplatives, living off food given in
faith, maintain themselves by wrong livelihood, by such lowly arts
as:

Promising gifts to deities in return for favors; fulfilling such promises;
demonology;
teaching house-protection spells;
inducing virility and impotence;
consecrating sites for construction;
giving ceremonial mouthwashes and ceremonial bathing;
offering sacrificial fires;
preparing emetics, purgatives, expectorants, diuretics, headache cures;
preparing ear-oil, eye-drops, oil for treatment through the nose, collyrium, and counter-medicines; curing cataracts, practicing surgery, practicing as a children's doctor, administering medicines and treatments to cure their after-effects --

He abstains from wrong livelihood, from lowly arts such as these. This, too, is part of his virtue.

"A monk thus consummate in virtue sees no danger anywhere from his restraint through virtue. Just as a head-anointed noble warrior king who has defeated his enemies sees no danger anywhere from his enemies, in the same way the monk thus consummate in virtue sees no danger anywhere from his restraint through virtue. Endowed with this noble aggregate of virtue, he is inwardly sensitive to the pleasure of being blameless. This is how a monk is consummate in virtue.

Sense Restraint

"And how does a monk guard the doors of his senses? On seeing a form with the eye, he does not grasp at any theme or details by which -- if he were to dwell without restraint over the faculty of the eye -- evil, unskillful qualities such as greed or distress might assail him. On hearing a sound with the ear... On smelling an odor with the nose... On tasting a flavor with the tongue... On touching a tactile sensation with the body... On cognizing an idea with the intellect, he does not grasp at any theme or details by which -- if he were to dwell without restraint over the faculty of the intellect -- evil, unskillful qualities such as greed or distress might assail him.

Endowed with this noble restraint over the sense faculties, he is inwardly sensitive to the pleasure of being blameless. This is how a monk guards the doors of his senses.

Mindfulness and Alertness

"And how is a monk possessed of mindfulness and alertness? When going forward and returning, he acts with alertness. When looking toward and looking away... when bending and extending his limbs... when carrying his outer cloak, his upper robe, and his bowl... when eating, drinking, chewing, and tasting... when urinating and defecating... when walking, standing, sitting, falling asleep, waking up, talking, and remaining silent, he acts with alertness. This is how a monk is possessed of mindfulness and alertness.

Contentedness

"And how is a monk content? Just as a bird, wherever it goes, flies with its wings as its only burden; so too is he content with a set of robes to provide for his body and alms-food to provide for his hunger. Wherever he goes, he takes only his barest necessities along. This is how a monk is content.

Abandoning the Hindrances

"Endowed with this noble aggregate of virtue, this noble restraint over the sense faculties, this noble mindfulness and alertness, and this noble contentment, he seeks out a secluded dwelling: a forest, the shade of a tree, a mountain, a glen, a hillside cave, a charnel ground, a jungle grove, the open air, a heap of straw. After his meal, returning from his alms round, he sits down, crosses his legs, holds his body erect, and brings mindfulness to the fore.

"Abandoning covetousness with regard to the world, he dwells with an awareness devoid of covetousness. He cleanses his mind of covetousness. Abandoning ill will and anger, he dwells with an awareness devoid of ill will, sympathetic with the welfare of all

living beings. He cleanses his mind of ill will and anger. Abandoning sloth and drowsiness, he dwells with an awareness devoid of sloth and drowsiness, mindful, alert, percipient of light. He cleanses his mind of sloth and drowsiness. Abandoning restlessness and anxiety, he dwells undisturbed, his mind inwardly stilled. He cleanses his mind of restlessness and anxiety. Abandoning uncertainty, he dwells having crossed over uncertainty, with no perplexity with regard to skillful mental qualities. He cleanses his mind of uncertainty.

"Suppose that a man, taking a loan, invests it in his business affairs. His business affairs succeed. He repays his old debts and there is extra left over for maintaining his wife. The thought would occur to him, 'before, taking a loan, I invested it in my business affairs. Now my business affairs have succeeded. I have repaid my old debts and there is extra left over for maintaining my wife.' Because of that he would experience joy and happiness.

"Now suppose that a man falls sick -- in pain and seriously ill. He does not enjoy his meals, and there is no strength in his body. As time passes, he eventually recovers from that sickness. He enjoys his meals and there is strength in his body. The thought would occur to him, 'Before, I was sick... Now I am recovered from that sickness. I enjoy my meals and there is strength in my body.' Because of that he would experience joy and happiness.

"Now suppose that a man is bound in prison. As time passes, he eventually is released from that bondage, safe and sound, with no loss of property. The thought would occur to him, 'Before, I was bound in prison. Now I am released from that bondage, safe and sound, with no loss of my property.' Because of that he would experience joy and happiness.

"Now suppose that a man is a slave, subject to others, not subject to himself, unable to go where he likes. As time passes, he eventually is released from that slavery, subject to himself, not subject to others, freed, able to go where he likes. The thought would occur to him, 'Before, I was a slave... Now I am released from that slavery, subject to myself, not subject to others, freed,

able to go where I like.' Because of that he would experience joy and happiness.

"Now suppose that a man, carrying money and goods, is traveling by a road through desolate country. As time passes, he eventually emerges from that desolate country, safe and sound, with no loss of property. The thought would occur to him, 'before, carrying money and goods, I was traveling by a road through desolate country. Now I have emerged from that desolate country, safe and sound, with no loss of my property.' Because of that he would experience joy and happiness.

"In the same way, when these five hindrances are not abandoned in himself, the monk regards it as a debt, a sickness, a prison, slavery, a road through desolate country. But when these five hindrances are abandoned in himself, he regards it as unindebtedness, good health, release from prison, freedom, a place of security. Seeing that they have been abandoned within him, he becomes glad. Glad, he becomes enraptured. Enraptured, his body grows tranquil. His body tranquil, he is sensitive to pleasure. Feeling pleasure, his mind becomes concentrated.

The Four Jhanas

"Quite withdrawn from sensual pleasures, withdrawn from unskillful mental qualities, he enters and remains in the first jhana: rapture and pleasure born from withdrawal, accompanied by directed thought and evaluation. He permeates and pervades, suffuses and fills this very body with the rapture and pleasure born from withdrawal. Just as if a skilled bath-man or bath-man's apprentice would pour bath powder into a brass basin and knead it together, sprinkling it again and again with water, so that his ball of bath powder -- saturated, moisture-laden, permeated within and without -- would nevertheless not drip; even so, the monk permeates... this very body with the rapture and pleasure born of withdrawal. There is nothing of his entire body un-pervaded by rapture and pleasure born from withdrawal.

"This is a fruit of the contemplative life, visible here and now, more excellent than the previous ones and more sublime.

"Furthermore, with the stilling of directed thought and evaluation, he enters and remains in the second jhana: rapture and pleasure born of composure, one-pointed-ness of awareness free from directed thought and evaluation -- internal assurance. He permeates and pervades, suffuses and fills this very body with the rapture and pleasure born of composure. Just like a lake with spring-water welling up from within, having no inflow from the east, west, north, or south, and with the skies supplying abundant showers time and again, so that the cool fount of water welling up from within the lake would permeate and pervade, suffuse and fill it with cool waters, there being no part of the lake un-pervaded by the cool waters; even so, the monk permeates... this very body with the rapture and pleasure born of composure. There is nothing of his entire body un-pervaded by rapture and pleasure born of composure.

"This, too, is a fruit of the contemplative life, visible here and now, more excellent than the previous ones and more sublime.

"And furthermore, with the fading of rapture, he remains in equanimity, mindful and fully aware, and physically sensitive of pleasure. He enters and remains in the third jhana, of which the Noble Ones declare, 'Equanimous and mindful, he has a pleasurable abiding.' He permeates and pervades, suffuses and fills this very body with the pleasure divested of rapture. Just as in a lotus pond, some of the lotuses, born and growing in the water, stay immersed in the water and flourish without standing up out of the water, so that they are permeated and pervaded, suffused and filled with cool water from their roots to their tips, and nothing of those lotuses would be un-pervaded with cool water; even so, the monk permeates... this very body with the pleasure divested of rapture. There is nothing of his entire body un-pervaded with pleasure divested of rapture.

"This, too, is a fruit of the contemplative life, visible here and now, more excellent than the previous ones and more sublime.

"And furthermore, with the abandoning of pleasure and stress -- as with the earlier disappearance of elation and distress -- he enters and remains in the fourth jhana: purity of equanimity and mindfulness, neither-pleasure nor stress. He sits, permeating the body with a pure, bright awareness. Just as if a man were sitting covered from head to foot with a white cloth so that there would be no part of his body to which the white cloth did not extend; even so, the monk sits, permeating the body with a pure, bright awareness. There is nothing of his entire body un-pervaded by pure, bright awareness.

"This, too, great king, is a fruit of the contemplative life, visible here and now, more excellent than the previous ones and more sublime.

Insight Knowledge

"With his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability, he directs and inclines it to knowledge and vision. He discerns: 'This body of mine is endowed with form, composed of the four primary elements, born from mother and father, nourished with rice and porridge, subject to inconstancy, rubbing, pressing, dissolution, and dispersion. And this consciousness of mine is supported here and bound up here.' Just as if there were a beautiful beryl gem of the purest water -- eight faceted, well polished, clear, limpid, consummate in all its aspects, and going through the middle of it was a blue, yellow, red, white, or brown thread -- and a man with good eyesight, taking it in his hand, were to reflect on it thus: 'This is a beautiful beryl gem of the purest water, eight faceted, well polished, clear, limpid, consummate in all its aspects. And this, going through the middle of it, is a blue, yellow, red, white, or brown thread.' In the same way -- with his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability -- the monk directs and inclines it to knowledge and vision. He discerns: 'This body of mine is endowed with form, composed of the four primary elements, born from mother and father, nourished with rice and porridge, subject to

inconstancy, rubbing, pressing, dissolution, and dispersion. And this consciousness of mine is supported here and bound up here.'

"This, too, great king, is a fruit of the contemplative life, visible here and now, more excellent than the previous ones and more sublime.

The Mind-made Body

"With his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability, he directs and inclines it to creating a mind-made body. From this body he creates another body, endowed with form, made of the mind, complete in all its parts, not inferior in its faculties. Just as if a man were to draw a reed from its sheath. The thought would occur to him: 'this is the sheath this is the reed. The sheath is one thing, the reed another, but the reed has been drawn out from the sheath.' Or as if a man were to draw a sword from its scabbard. The thought would occur to him: 'this is the sword this is the scabbard. The sword is one thing, the scabbard another, but the sword has been drawn out from the scabbard.' Or as if a man were to pull a snake out from its slough. The thought would occur to him: 'this is the snake this is the slough. The snake is one thing, the slough another, but the snake has been pulled out from the slough.' In the same way -- with his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability, the monk directs and inclines it to creating a mind-made body. From this body he creates another body, endowed with form, made of the mind, complete in all its parts, not inferior in its faculties.

"This, too, great king, is a fruit of the contemplative life, visible here and now, more excellent than the previous ones and more sublime.

Supra-normal Powers

"With his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability, he directs and inclines it to the modes of supra-normal powers. He wields manifold supra-normal powers. Having been one he becomes many; having been many he becomes one. He appears. He vanishes. He goes unimpeded through walls, ramparts, and mountains as if through space. He dives in and out of the earth as if it were water. He walks on water without sinking as if it were dry land. Sitting cross-legged he flies through the air like a winged bird. With his hand he touches and strokes even the sun and moon, so mighty and powerful. He exercises influence with his body even as far as the Brahma worlds. Just as a skilled potter or his assistant could craft from well-prepared clay whatever kind of pottery vessel he likes, or as a skilled ivory-carver or his assistant could craft from well-prepared ivory any kind of ivory-work he likes, or as a skilled goldsmith or his assistant could craft from well-prepared gold any kind of gold article he likes; in the same way -- with his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability -- the monk directs and inclines it to the modes of supra-normal powers... He exercises influence with his body even as far as the Brahma worlds.

"This, too, great king, is a fruit of the contemplative life, visible here and now, more excellent than the previous ones and more sublime.

Clairaudience

"With his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability, he directs and inclines it to the divine ear-element. He hears -- by means of the divine ear-element, purified and surpassing the human -- both kinds of sounds: divine and human, whether near or far. Just as if a man traveling along a highway were to hear the sounds of kettledrums, small drums,

conchs, cymbals, and tom-toms. He would know, 'That is the sound of kettledrums, that is the sound of small drums, that is the sound of conchs, that is the sound of cymbals, and that is the sound of tom-toms.' In the same way -- with his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability -- the monk directs and inclines it to the divine ear-element. He hears -- by means of the divine ear-element, purified and surpassing the human -- both kinds of sounds: divine and human, whether near or far.

"This, too, great king, is a fruit of the contemplative life, visible here and now, more excellent than the previous ones and more sublime.

Mind Reading

"With his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability, he directs and inclines it to knowledge of the awareness of other beings. He knows the awareness of other beings, other individuals, having encompassed it with his own awareness. He discerns a mind with passion as a mind with passion, and a mind without passion as a mind without passion. He discerns a mind with aversion as a mind with aversion, and a mind without aversion as a mind without aversion. He discerns a mind with delusion as a mind with delusion, and a mind without delusion as a mind without delusion. He discerns a restricted mind as a restricted mind, and a scattered mind as a scattered mind. He discerns an enlarged mind as an enlarged mind, and an un-enlarged mind as an un-enlarged mind. He discerns an excelled mind [one that is not at the most excellent level] as an excelled mind, and an unexcelled mind as an unexcelled mind. He discerns a concentrated mind as a concentrated mind, and an un-concentrated mind as an un-concentrated mind. He discerns a released mind as a released mind, and an unreleased mind as an unreleased mind. Just as if a young woman -- or man -- fond of ornaments, examining the reflection of her own face in a bright mirror or a bowl of clear water would know 'blemished' if it were

blemished, or 'unblemished' if it were not. In the same way -- with his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability -- the monk directs and inclines it to knowledge of the awareness of other beings. He knows the awareness of other beings, other individuals, having encompassed it with his own awareness. He discerns a mind with passion as a mind with passion, and a mind without passion as a mind without passion... a released mind as a released mind, and an unreleased mind as an unreleased mind.

"This, too, great king, is a fruit of the contemplative life, visible here and now, more excellent than the previous ones and more sublime.

Recollection of Past Lives

"With his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability, he directs and inclines it to knowledge of the recollection of past lives (lit: previous homes). He recollects his manifold past lives, i.e., one birth, two births, three births, four, five, ten, twenty, thirty, forty, fifty, one hundred, one thousand, one hundred thousand, many aeons of cosmic contraction, many aeons of cosmic expansion, many aeons of cosmic contraction and expansion, [recollecting], 'There I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure and pain, such the end of my life. Passing away from that state, I re-rose there. There too I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure and pain, such the end of my life. Passing away from that state, I re-rose here.' Thus he recollects his manifold past lives in their modes and details. Just as if a man were to go from his home village to another village, and then from that village to yet another village, and then from that village back to his home village. The thought would occur to him, 'I went from my home village to that village over there. There I stood in such a way, sat in such a way, talked in such a way, and remained silent in such a way. From that

village I went to that village over there, and there I stood in such a way, sat in such a way, talked in such a way, and remained silent in such a way. From that village I came back home.' In the same way -- with his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability -- the monk directs and inclines it to knowledge of the recollection of past lives. He recollects his manifold past lives... in their modes and details.

"This, too, great king, is a fruit of the contemplative life, visible here and now, more excellent than the previous ones and more sublime.

The Passing Away and Re-appearance of Beings

"With his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability, he directs and inclines it to knowledge of the passing away and re-appearance of beings. He sees -- by means of the divine eye, purified and surpassing the human -- beings passing away and re-appearing, and he discerns how they are inferior and superior, beautiful and ugly, fortunate and unfortunate in accordance with their kamma: 'These beings -- who were endowed with bad conduct of body, speech, and mind, who reviled the noble ones, held wrong views and undertook actions under the influence of wrong views -- with the break-up of the body, after death, have re-appeared in the plane of deprivation, the bad destination, the lower realms, in hell. But these beings -- who were endowed with good conduct of body, speech, and mind, who did not revile the noble ones, who held right views and undertook actions under the influence of right views -- with the break-up of the body, after death, have re-appeared in the good destinations, in the heavenly world.' Thus -- by means of the divine eye, purified and surpassing the human -- he sees beings passing away and re-appearing, and he discerns how they are inferior and superior, beautiful and ugly, fortunate and unfortunate in accordance with their kamma. Just as if there were a tall building in the central square [of a town], and a man with good eyesight standing on top of it were to see people entering a house,

leaving it, walking along the street, and sitting in the central square. The thought would occur to him, 'These people are entering a house, leaving it, walking along the streets, and sitting in the central square.' In the same way -- with his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability -- the monk directs and inclines it to knowledge of the passing away and re-appearance of beings. He sees -- by means of the divine eye, purified and surpassing the human -- beings passing away and re-appearing, and he discerns how they are inferior and superior, beautiful and ugly, fortunate and unfortunate in accordance with their kamma...

"This, too, great king, is a fruit of the contemplative life, visible here and now, more excellent than the previous ones and more sublime.

The Ending of Mental Fermentations

"With his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability, the monk directs and inclines it to the knowledge of the ending of the mental fermentations. He discerns, as it is actually present, that 'this is stress... This is the origination of stress... This is the cessation of stress... This is the way leading to the cessation of stress... These are mental fermentations... This is the origination of fermentations... This is the cessation of fermentations... This is the way leading to the cessation of fermentations.' His heart, thus knowing, thus seeing, is released from the fermentation of sensuality, the fermentation of becoming, the fermentation of ignorance. With release, there is the knowledge, 'Released.' He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.' Just as if there were a pool of water in a mountain glen -- clear, limpid, and unsullied -- where a man with good eyesight standing on the bank could see shells, gravel, and pebbles, and also shoals of fish swimming about and resting, and it would occur to him, 'This pool of water is clear, limpid, and unsullied. Here are these shells, gravel, and pebbles, and also these shoals of fish

swimming about and resting.' In the same way -- with his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability - - the monk directs and inclines it to the knowledge of the ending of the mental fermentations. He discerns, as it is actually present, that 'this is stress... This is the origination of stress... This is the cessation of stress... This is the way leading to the cessation of stress... These are mental fermentations... This is the origination of fermentations... This is the cessation of fermentations... This is the way leading to the cessation of fermentations.' His heart, thus knowing, thus seeing, is released from the fermentation of sensuality, the fermentation of becoming, the fermentation of ignorance. With release, there is the knowledge, 'Released.' He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'

"This, too, great king, is a fruit of the contemplative life, visible here and now, more excellent than the previous ones and more sublime. And as for another visible fruit of the contemplative life, higher and more sublime than this, there is none."

When this was said, King Ajatashatru said to the Blessed One: "Magnificent, venerable sir! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has the Blessed One -- through many lines of reasoning -- made the Dhamma clear. I go to the Blessed One for refuge, to the Dhamma, and to the community of monks. May the Blessed One remember me as a lay follower who has gone to him for refuge, from this day forward, for life.

"A transgression has overcome me, venerable sir, in that I was so foolish, so muddle-headed, and so unskilled as to kill my father -- a righteous man, a righteous king -- for the sake of sovereign ruler-ship. May the Blessed One please accept this confession of my transgression as such, so that I may restrain myself in the future."

"Yes, great king, a transgression overcame you in that you were so foolish, so muddle-headed, and so unskilled as to kill your father -- a righteous man, a righteous king -- for the sake of sovereign ruler-ship. But because you see your transgression as such and make amends in accordance with the Dhamma, we accept your confession. For it is a cause of growth in the Dhamma and discipline of the noble ones when, seeing a transgression as such, one makes amends in accordance with the Dhamma and exercises restraint in the future."

When this was said, King Ajatashatru said to the Blessed One: "Well, then, venerable sir, I am now taking leave. Many are my duties, many my responsibilities."

"Then do, great king, what you think it is now time to do."

So King Ajatashatru, delighting and rejoicing in the Blessed One's words, rose from his seat, bowed down to him, and -- after circumambulating him -- left. Not long after King Ajatashatru had left, the Blessed One addressed the monks: "The king is wounded, monks. The king is incapacitated. Had he not killed his father -- that righteous man, that righteous king -- the dustless, stainless Dhamma eye would have arisen to him as he sat in this very seat."

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One's words.

Samanupassana Sutta

Assumptions

At Savatthi. There the Blessed One said, "Monks, whatever contemplatives or priests who assume in various ways when assuming a self, all assume the five clinging-aggregates, or a certain one of them. Which five? There is the case where an uninstructed, run-of-the-mill person -- who has no regard for noble ones, is not well-versed or disciplined in their Dhamma; who has no regard for men of integrity, is not well-versed or disciplined in their Dhamma -- assumes form (the body) to be the self, or the self as possessing form, or form as in the self, or the self as in form.

"He assumes feeling to be the self, or the self as possessing feeling, or feeling as in the self, or the self as in feeling.

"He assumes perception to be the self, or the self as possessing perception, or perception as in the self, or the self as in perception.

"He assumes (mental) fabrications to be the self, or the self as possessing fabrications, or fabrications as in the self, or the self as in fabrications.

"He assumes consciousness to be the self, or the self as possessing consciousness, or consciousness as in the self, or the self as in consciousness.

"Thus, both this assumption and the understanding, 'I am,' occur to him. And so it is with reference to the understanding 'I am' that there is the appearance of the five faculties -- eye, ear, nose, tongue, and body (the senses of vision, hearing, smell, taste, and touch).

"Now, there is the intellect, there are ideas (mental qualities), there is the property of ignorance. To an uninstructed run-of-the-mill person, touched by experience born of the contact of ignorance, there occur (the thoughts): 'I am,' 'I am thus,' 'I shall

be,' 'I shall not be,' 'I shall be possessed of form,' 'I shall be formless,' 'I shall be percipient (conscious),' 'I shall be non-percipient,' or 'I shall be neither percipient nor non-percipient.'

"The five faculties, monks, continue as they were. And with regard to them the well-instructed disciple of the noble ones abandons ignorance and gives rise to clear knowing. Owing to the fading of ignorance and the arising of clear knowing, (the thoughts) -- 'I am,' 'I am this,' 'I shall be,' 'I shall not be,' 'I shall be possessed of form,' 'I shall be formless,' 'I shall be percipient (conscious),' 'I shall be non-percipient,' and 'I shall be neither percipient nor non-percipient' -- do not occur to him."

Sambodhi Sutta

Self-awakening

I have heard that on one occasion the Blessed One was staying near Savatthi in Jeta's Grove, Anathapindika's monastery. There he said to the monks: "Monks, if wanderers who are members of other sects should ask you, 'what, friend, are the prerequisites for the development of the wings to self-awakening?' how would you answer them?"

"For us, lord, the teachings have the Blessed One as their root, their guide, and their arbitrator. It would be good if the Blessed One himself would explicate the meaning of this statement. Having heard it from the Blessed One, the monks will remember it."

"In that case, monks, listen and pay close attention. I will speak."

"As you say, lord," the monks responded.

The Blessed One said, "If wanderers who are members of other sects should ask you, 'what, friend, are the prerequisites for the development of the wings to self-awakening?' you should answer, 'There is the case where a monk has admirable people as friends, companions, and colleagues. This is the first prerequisite for the development of the wings to self-awakening.

"Furthermore, the monk is virtuous. He dwells restrained in accordance with the Patimokkha, consummate in his behavior and sphere of activity. He trains himself, having undertaken the training rules, seeing danger in the slightest faults. This is the second prerequisite for the development of the wings to self-awakening.

"Furthermore, he gets to hear at will, easily and without difficulty, talk that is truly sobering and conducive to the opening of awareness, i.e., talk on modesty, on contentment, on seclusion, on non-entanglement, on arousing persistence, on virtue, on

concentration, on discernment, on release, and on the knowledge and vision of release. This is the third prerequisite for the development of the wings to self-awakening.

"Furthermore, he keeps his persistence aroused for abandoning unskillful mental qualities and for taking on skillful mental qualities. He is steadfast, solid in his effort, not shirking his duties with regard to skillful mental qualities. This is the fourth prerequisite for the development of the wings to self-awakening.

"Furthermore, he is discerning, endowed with the discernment of arising and passing away -- noble, penetrating, leading to the right ending of stress. This is the fifth prerequisite for the development of the wings to self-awakening.'

"Monks, when a monk has admirable people as friends, companions, and colleagues, it is to be expected that he will be virtuous, will dwell restrained in accordance with the Patimokkha, consummate in his behavior and sphere of activity, and will train himself, having undertaken the training rules, seeing danger in the slightest faults.

"When a monk has admirable people as friends, companions, and colleagues, it is to be expected that he will get to hear at will, easily and without difficulty, talk that is truly sobering and conducive to the opening of awareness, i.e., talk on modesty, on contentment, on seclusion, on non-entanglement, on arousing persistence, on virtue, on concentration, on discernment, on release, and on the knowledge and vision of release.

"When a monk has admirable people as friends, companions, and colleagues, it is to be expected that he will keep his persistence aroused for abandoning unskillful mental qualities, and for taking on skillful mental qualities -- steadfast, solid in his effort, not shirking his duties with regard to skillful mental qualities.

"When a monk has admirable people as friends, companions, and colleagues, it is to be expected that he will be discerning,

endowed with discernment of arising and passing away -- noble, penetrating, leading to the right ending of stress.

"And furthermore, monks, when the monk is established in these five qualities, there are four additional qualities he should develop: He should develop [contemplation of] the unattractive so as to abandon lust. He should develop good will so as to abandon ill will. He should develop mindfulness of in-and-out breathing so as to cut off distractive thinking. He should develop the perception of inconstancy so as to uproot the conceit, 'I am.' For a monk perceiving inconstancy, the perception of not-self is made firm. One perceiving not-self attains the uprooting of the conceit, 'I am' -
- Unbinding in the here and now."

Samiddhi Sutta

About Samiddhi

Then Ven. Samiddhi went to Ven. Sariputta and, on arrival, having bowed down to him, sat to one side. As he was sitting there, Ven. Sariputta said to him, "Based on what, Samiddhi, do thoughts & resolves arise in a person?"

"Based on name & form, sir."

"And how do they go to diversity?"

"Through the properties, sir."

"And what do they have as their origination?"

"They have contact as their origination, sir."

"And what do they have as their meeting place?"

"They have feeling as their meeting place, sir."

"And what do they have as their presiding state?"

"They have concentration as their presiding state, sir."

"And what do they have as their governing principle?"

"They have mindfulness as their governing principle, sir."

"And what do they have as their surpassing state?"

"They have discernment as their surpassing state, sir."

"And what do they have as their heartwood?"

"They have release as their heartwood, sir."

"And what do they have as their merging?"

"They have the deathless as their merging, sir."

"Samiddhi, on being asked, 'Based on what do thoughts & resolves arise in a person?' you have answered, 'Based on name & form.'

"When asked, 'And how do they go to diversity?' you have answered, 'Through the properties.'

"When asked, 'And what do they have as their origination?' you have answered, 'They have contact as their origination.'

"When asked, 'And what do they have as their meeting place?' you have answered, 'They have feeling as their meeting place.'

"When asked, 'And what do they have as their presiding state?' you have answered, 'They have concentration as their presiding state.'

"When asked, 'And what do they have as their governing principle?' you have answered, 'They have mindfulness as their governing principle.'

"When asked, 'And what do they have as their surpassing state?' you have answered, 'They have discernment as their surpassing state.'

"When asked, 'And what do they have as their heartwood?' you have answered, 'They have release as their heartwood.'

"When asked, 'And what do they have as their merging?' you have answered, 'They have the deathless as their merging.'

"Very good, Samiddhi, very good. It's good, the way you have answered when questioned, but don't get conceited about that."

Samiddhi Sutta

About Samiddhi

Translator's note: The Pali Canon is unique in its approach to the spirit world. While confirming the existence of spirits and other more refined levels of beings, it insists that they are not worthy of worship. The Buddha, after all, is the teacher not only of human beings but also of heavenly beings; and many heavenly beings are not especially knowledgeable or spiritually advanced, in spite of their refined state. The Canon illustrates this point in a number of gentle satires. The most famous is the Kevatta Sutta (DN 14), where the ignorance and pomposity of a supposedly all-knowing creator is lampooned. This discourse is another entertaining example of the same genre, pointing out the difficulties of teaching more advanced Dhamma to any being -- human or divine -- who is obsessed with sensual pleasures. On hearing some verses concerning the awakened one's state of mind -- which is not subject to time and is visible here-and-now -- the devata cannot understand them, and is able to grasp only a few very basic principles of Dhamma practice. It's unusual for the Buddha to aim his words so far over the heads of his listeners. Perhaps in this case, as in SN I.1, he wants to subdue the devata's pride. At any rate, there is hope for her: as the Commentary points out, her understanding covers in a rudimentary fashion all the elements of the Noble Eightfold Path. If she follows through with her understanding, she's on the road to the higher attainments.

This discourse also contains some word play on the words "time" (kala) and "subject to time" (kalika). "Time" can mean not only time in the general sense, but also one's time of death (a person who has died is said to have "done his/her time"). These two meanings of the word underlie the first exchange between Ven. Samiddhi and the devata. "Subject to time" can mean "obtainable only after a certain time" or "good only for a certain length of time": these meanings underlie their second exchange.

I have heard that on one occasion the Blessed One was staying near Rajagaha at Tapoda monastery. Then Ven. Samiddhi, as night was ending, got up and went to the Tapoda Hot Springs to bathe his limbs. Having bathed his limbs and gotten out of the springs, he stood wearing only his lower robe, letting his limbs dry.

Then a certain devata, in the far extreme of the night, her extreme radiance lighting up the entire Tapoda Hot Springs, approached Ven. Samiddhi. On arrival, while standing in the air, she addressed him with this verse:

Without having enjoyed
sensual pleasures,
you go for alms, monk.
You don't go for alms
after having enjoyed.
Having enjoyed, monk,
then go for alms.
Don't let time pass you by.

Ven. Samiddhi replied:

I don't know my time.
My time
is hidden.
It can't be seen.
That's why, not having enjoyed,
I go for alms:
Don't let my time pass me by.

Then the devata, coming down to earth, said to Ven. Samiddhi, "You have gone forth while young, monk -- black-haired, endowed with the blessings of youth in the first stage of life -- without having played with sensual pleasures. Enjoy human sensuality, monk. Don't drop what is visible here-and-now in pursuit of what's subject to time."

"My friend, I'm not dropping what's visible here-and-now in pursuit of what's subject to time. I'm dropping what's subject to time in

pursuit of what's visible here-and-now. For the Blessed One has said that sensual pleasures are subject to time, of much stress, much despair, and greater drawbacks; whereas this Dhamma is visible here-and-now, not subject to time, inviting all to come and see, pertinent, to be known by the wise for themselves."

"But, monk, in what way has the Blessed One said that sensual pleasures are subject to time, of much stress, much despair, and greater drawbacks? And how is this Dhamma visible here-and-now, not subject to time, inviting all to come and see, pertinent, to be known by the wise for themselves?"

"I'm new, my friend, not long gone forth, only recently come to this Dhamma and discipline. I can't explain it in detail. But the Blessed One, worthy and rightly self-awakened, is staying here in Rajagaha at Tapoda monastery. Having gone to him, ask him this matter. As he explains it, that's how you should remember it."

"Monk, it's not easy for us to go to the Blessed One, as he is surrounded by other devas of great influence. But if you go to the Blessed One and ask him this matter, I will come along to hear the Dhamma."

Responding to the devata, "As you say, my friend," Ven. Samiddhi went to the Blessed One. On arrival, he bowed down to the Blessed One and sat to one side. As he was sitting there he told the Blessed One his entire conversation with the devata. "Now, lord, if that devata was telling the truth, she is not far from here."

When this was said, the devata said to Ven. Samiddhi, "Ask, monk! Ask! I've gotten through."

Then the Blessed One recited this verse to the devata:

Perceiving in terms of signs, beings
take a stand on signs.
Not fully comprehending signs, they
come into the bonds
of death.
But fully comprehending signs, one

doesn't construe
a signifier.

Yet nothing exists for him
by which one would say,
'To him no thought occurs.'

If you know this, spirit, then say so.

"I don't understand, lord, the detailed meaning of the Blessed One's brief statement. It would be good if the Blessed One would speak in such a way that I would understand the detailed meaning of the Blessed One's brief statement."

The Blessed One said:

Whoever construes
'equal,'
'superior,' or
'inferior,'
by that he'd dispute.
Whereas to one unaffected by these three,
'equal'
'superior'
do not occur.

If you know this, spirit, then say so.

"I don't understand, lord, the detailed meaning of the Blessed One's brief statement. It would be good if the Blessed One would speak in such a way that I would understand the detailed meaning of the Blessed One's brief statement."

The Blessed One said:

Having shed classifications,
gone beyond conceit,
he has here
cut
through craving
for name

and form:

This one --

his bonds cut through,

free from trouble,

from longing --

though they search they can't find him,

human and heavenly beings,

here and beyond,

in heaven

or any abode.

If you know this, spirit, then say so.

Lord, here's how I understand the detailed meaning of the Blessed One's brief statement:

In all the world,

every world,

you should do no evil

with speech,

body,

or mind.

Having abandoned sensual pleasures

-- mindful, alert --

don't consort with suffering and stress,

with what doesn't pertain

to the goal.

The Discourse on Right View

The Sammaditthi Sutta and its Commentary

Introduction

The Sammaditthi Sutta, the Discourse on Right View, is the ninth Sutta of the Majjhima Nikáya, the Collection of Middle Length Discourses. Its expositor is the Venerable Shariputra Thera, the Buddha's chief disciple and the foremost of the Master's Bhikkhu disciples in the exercise of the faculty of wisdom. The Buddha declared that next to himself, it was the Venerable Shariputra who excelled in turning the incomparable Wheel of the Dhamma, in expounding in depth and in detail the Four Noble Truths realized with the attainment of enlightenment. In the Sammaditthi Sutta the great disciple bears ample testimony to the Buddha's words of praise, bequeathing upon us a discourse that has served as a primer of Buddhist doctrine for generations of monks in the monasteries of South and Southeast Asia.

As its title suggests, the subject of the Sammaditthi Sutta is right view. The analysis of right view undertaken in the Sutta brings us to the very core of the Dhamma, since right view constitutes the correct understanding of the central teachings of the Buddha, the teachings which confer upon the Buddha's doctrine its own unique and distinctive stamp. Though the practice of right mindfulness has rightly been extolled as the crest jewel of the Buddha's teaching, it cannot be stressed strongly enough that the practice of mindfulness, or any other approach to meditation, only becomes an effective instrument of liberation to the extent that it is founded upon and guided by right view. Hence, to confirm the importance of right view, the Buddha places it at the very beginning of the Noble Eightfold Path. Elsewhere in the Suttas the Buddha calls right view the forerunner of the path (*pubbangama*), which gives direction and efficacy to the other seven path factors.

Right view, as explained in the commentary to the Sammaditthi Sutta, has a variety of aspects, but it might best be considered as twofold: conceptual right view, which is the intellectual grasp of the principles enunciated in the Buddha's teaching, and experiential right view, which is the wisdom that arises by direct penetration of the teaching. Conceptual right view, also called the right view in conformity with the truths (*saccanulomika-sammaditthi*), is a correct conceptual understanding of the Dhamma arrived at by study of the Buddha's teachings and deep examination of their meaning. Such understanding, though conceptual rather than experiential, is not dry and sterile. When rooted in faith in the Triple Gem and driven by a keen aspiration to realize the truth embedded in the formulated principles of the Dhamma, it serves as a critical phase in the development of wisdom (*paññá*), for it provides the germ out of which experiential right view gradually evolves.

Experiential right view is the penetration of the truth of the teaching in one's own immediate experience. Thus it is also called right view that penetrates the truths (*saccapativedha-sammaditthi*). This type of right view is aroused by the practice of insight meditation guided by a correct conceptual understanding of the Dhamma. To arrive at direct penetration, one must begin with a correct conceptual grasp of the teaching and transform that grasp from intellectual comprehension to direct perception by cultivating the threefold training in morality, concentration and wisdom. If conceptual right view can be compared to a hand, a hand that grasps the truth by way of concepts, then experiential right view can be compared to an eye -- the eye of wisdom that sees directly into the true nature of existence ordinarily hidden from us by our greed, aversion and delusion.

The Discourse on Right View is intended to elucidate the principles that are to be comprehended by conceptual right view and penetrated by experiential right view. The Venerable Shariputra expounds these principles under sixteen headings: the wholesome and the unwholesome, the four nutriments of life, the Four Noble Truths, the twelve factors of dependent arising, and the taints as the condition for ignorance. It will be noted that from

the second section to the end of the Sutta, all the expositions are framed in accordance with the same structure, which reveals the principle of conditionality as the scaffolding for the entire teaching. Each phenomenon to be comprehended by right view is expounded in terms of its individual nature, its arising, its cessation, and the way leading to its cessation. The grasp of this principle thus makes it clear that any entity taken for examination is not an isolated occurrence with its being locked up in itself, but part of a web of conditionally arisen processes that can be terminated by understanding and eliminating the cause that gives it being.

The right view arrived at by penetrating any of the sixteen subjects expounded in the Sutta is discussed in terms of two aspects, both aspects of supra-mundane penetration. The first is the initial penetration of the supra-mundane path that transforms a person from a worldling (*puthujjana*) into a stream-enterer (*sotápanna*), a noble disciple who has entered irreversibly upon the stream to liberation. This aspect of right view is indicated by the words that open each section, "(one) who has perfect confidence in the Dhamma and has arrived at this true Dhamma." These qualities are attributes only of the stream-enterer and those of higher attainment along the path. The description thus applies to the trainee (*sekha*), the disciple who has entered the path but has not yet reached its end. The words signify right view as a transformative vision, which has revealed the ultimate truths underlying our existence, but which must still be developed further to complete the full transformation it is capable of effecting.

The second aspect of supra-mundane right view is indicated by the closing words of each section, from "he entirely abandons the underlying tendency to lust" to "he here and now makes an end of suffering." This description is fully applicable only to the Arahant, the liberated one, and thus indicates that the right view conceptually grasped by the wise worldling, and transformed into direct perception with the attainment of stream-entry, reaches its consummation with the arrival at the teaching's final goal, the attainment of complete emancipation from suffering.

The translation of the Sammaditthi Sutta and its commentary presented here has been adapted from manuscripts left behind by Bhikkhu Ñanamoli. The translation of the Sutta has been adapted from Ven. Ñanamoli's complete translation of the Majjhima Nikáya. The version used has been taken from the edition of the complete Majjhima Nikáya translation that I prepared for publication by Wisdom Publications in the United States. This version, tentatively scheduled for release in late 1992, employs extensive substitution of Ven. Ñanamoli's own technical terminology with my own preferred renderings of Pali doctrinal terms.

The commentary to the Sammaditthi Sutta is from the Papañcasudani, Acariya Buddhaghosa's complete commentary (*atthakatha*) to the Majjhima Nikáya. The translation of the commentary has also been adapted from a rendering by Ven. Ñanamoli, contained in a notebook of his that was discovered only a few years ago at Island Hermitage. The terminology used in the notebook version suggests that it was one of Ven. Ñanamoli's earliest attempts at translation from the Pali; it certainly preceded his translation of the Visuddhimagga, The Path of Purification, first completed at the end of 1953. In adapting the translation, I have naturally replaced the technical terminology used in the notebook version with that used in the Sutta. In places I also decided to translate directly from the Pali text rather than adhere to Ven. Ñanamoli's rendering, which sometimes tended to be literal to the point of awkwardness. A few passages from the commentary that are concerned solely with linguistic clarification have been omitted from the translation.

Passages in the commentarial section enclosed in square brackets are taken from the sub-commentary to the Sammaditthi Sutta, by Acariya Dhammapala. Passages in parenthesis are additions either by Ven. Ñanamoli or by myself. The paragraph numbering of the commentarial section follows that of the Sutta. The phrases of the Sutta that are selected for comment have been set in boldface [Not in this transcription -- JTB]. The back notes are entirely my own.

Bhikkhu Bodhi

Part One:
The Discourse on Right View
(Sammaditthi Sutta)

Thus have I heard:

1. On one occasion the Blessed One was living at Savatthi in Jeta's Grove, Anathapindika's Park. There the Venerable Shariputra addressed the Bhikkhus thus: "Friends, Bhikkhus." -- "Friend," they replied. The Venerable Shariputra said this:

2. "'One of right view, one of right view' is said, friends. In what way is a noble disciple one of right view, whose view is straight, who has perfect confidence in the Dhamma, and has arrived at this true Dhamma?"

"Indeed, friend, we would come from far away to learn from the Venerable Shariputra the meaning of this statement. It would be good if the Venerable Shariputra would explain the meaning of this statement. Having heard it from him, the Bhikkhus will remember it."

"Then, friends, listen and attend closely to what I shall say."

"Yes, friend," the Bhikkhus replied. The Venerable Shariputra said this:

(The Wholesome and the Unwholesome)

3. "When, friends, a noble disciple understands the unwholesome, the root of the unwholesome, the wholesome, and the root of the wholesome, in that way he is one of right view, whose view is straight, who has perfect confidence in the Dhamma, and has arrived at this true Dhamma.

4. "And what, friends, is the unwholesome, what is the root of the unwholesome, what is the wholesome, what is the root of the wholesome? Killing living beings is unwholesome; taking what is

not given is unwholesome; misconduct in sensual pleasures is unwholesome; false speech is unwholesome; malicious speech is unwholesome; harsh speech is unwholesome; gossip is unwholesome; covetousness is unwholesome; ill will is unwholesome; wrong view is unwholesome. This is called the unwholesome.

5. "And what is the root of the unwholesome? Greed is a root of the unwholesome; hate is a root of the unwholesome; delusion is a root of the unwholesome. This is called the root of the unwholesome.

6. "And what is the wholesome? Abstention from killing living beings is wholesome; abstention from taking what is not given is wholesome; abstention from misconduct in sensual pleasures is wholesome; abstention from false speech is wholesome; abstention from malicious speech is wholesome; abstention from harsh speech is wholesome; abstention from gossip is wholesome; non-covetousness is wholesome; non-ill will is wholesome; right view is wholesome. This is called the wholesome.

7. "And what is the root of the wholesome? Non-greed is a root of the wholesome; non-hate is a root of the wholesome; non-delusion is a root of the wholesome. This is called the root of the wholesome.

8. "When a noble disciple has thus understood the unwholesome, the root of the unwholesome, the wholesome, and the root of the wholesome, he entirely abandons the underlying tendency to lust, he abolishes the underlying tendency to aversion, he extirpates the underlying tendency to the view and conceit 'I am,' and by abandoning ignorance and arousing true knowledge he here and now makes an end of suffering. In that way too a noble disciple is one of right view, whose view is straight, who has perfect confidence in the Dhamma and has arrived at this true Dhamma."

(Nutriment)

9. Saying, "Good, friend," the Bhikkhus delighted and rejoiced in the Venerable Shariputra's words. Then they asked him a further question: "But, friend, might there be another way in which a noble disciple is one of right view... and has arrived at this true Dhamma?" -- "There might be, friends.

10. "When, friends, a noble disciple understands nutriment, the origin of nutriment, the cessation of nutriment, and the way leading to the cessation of nutriment, in that way he is one of right view... and has arrived at this true Dhamma.

11. "And what is nutriment, what is the origin of nutriment, what is the cessation of nutriment, what is the way leading to the cessation of nutriment? There are these four kinds of nutriment for the maintenance of beings that already have come to be and for the support of those seeking a new existence. What four? They are physical food as nutriment, gross or subtle; contact as the second; mental volition as the third; and consciousness as the fourth. With the arising of craving there is the arising of nutriment. With the cessation of craving there is the cessation of nutriment. The way leading to the cessation of nutriment is just this Noble Eightfold Path; that is, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness and right concentration.

12. "When a noble disciple has thus understood nutriment, the origin of nutriment, the cessation of nutriment, and the way leading to the cessation of nutriment, he entirely abandons the underlying tendency to greed, he abolishes the underlying tendency to aversion, he extirpates the underlying tendency to the view and conceit 'I am,' and by abandoning ignorance and arousing true knowledge he here and now makes an end of suffering. In that way too a noble disciple is one of right view, whose view is straight, who has perfect confidence in the Dhamma and has arrived at this true Dhamma."

(The Four Noble Truths)

13. Saying, "Good, friend," the Bhikkhus delighted and rejoiced in the Venerable Shariputra's words. Then they asked him a further question: "But, friend, might there be another way in which a noble disciple is one of right view... and has arrived at this true Dhamma?" -- "There might be, friends.

14. "When, friends, a noble disciple understands suffering, the origin of suffering, the cessation of suffering, and the way leading to the cessation of suffering, in that way he is one of right view... and has arrived at this true Dhamma.

15. "And what is suffering, what is the origin of suffering, what is the cessation of suffering, what is the way leading to the cessation of suffering? Birth is suffering; aging is suffering; sickness is suffering; death is suffering; sorrow, lamentation, pain, grief and despair are suffering; not to obtain what one wants is suffering; in short, the five aggregates affected by clinging are suffering. This is called suffering.

16. "And what is the origin of suffering? It is craving, which brings renewal of being, is accompanied by delight and lust, and delights in this and that; that is, craving for sensual pleasures, craving for being and craving for non-being. This is called the origin of suffering.

17. "And what is the cessation of suffering? It is the remainderless fading away and ceasing, the giving up, relinquishing, letting go and rejecting of that same craving. This is called the cessation of suffering.

18. "And what is the way leading to the cessation of suffering? It is just this Noble Eightfold Path; that is, right view... right concentration. This is called the way leading to the cessation of suffering.

19. "When a noble disciple has thus understood suffering, the origin of suffering, the cessation of suffering, and the way leading to the cessation of suffering... he here and now makes an end of

suffering. In that way too a noble disciple is one of right view... and has arrived at this true Dhamma."

(Aging and Death)

20. Saying, "Good, friend," the Bhikkhus delighted and rejoiced in the Venerable Shariputra's words. Then they asked him a further question: "But, friend, might there be another way in which a noble disciple is one of right view... and has arrived at this true Dhamma?" -- "There might be, friends.

21. "When, friends, a noble disciple understands aging and death, the origin of aging and death, the cessation of aging and death, and the way leading to the cessation of aging and death, in that way he is one of right view... and has arrived at this true Dhamma.

22. "And what is aging and death, what is the origin of aging and death, what is the cessation of aging and death, what is the way leading to the cessation of aging and death? The aging of beings in the various orders of beings, their old age, brokenness of teeth, grayness of hair, wrinkling of skin, decline of life, weakness of faculties -- this is called aging. The passing of beings out of the various orders of beings, their passing away, dissolution, disappearance, dying, completion of time, dissolution of the aggregates, laying down of the body -- this is called death. So this aging and this death are what is called aging and death. With the arising of birth there is the arising of aging and death. With the cessation of birth there is the cessation of aging and death. The way leading to the cessation of aging and death is just this Noble Eightfold Path; that is, right view... right concentration.

23. "When a noble disciple has thus understood aging and death, the origin of aging and death, the cessation of aging and death, and the way leading to the cessation of aging and death... he here and now makes an end of suffering. In that way too a noble disciple is one of right view... and has arrived at this true Dhamma."

(Birth)

24. Saying, "Good, friend," the Bhikkhus delighted and rejoiced in the Venerable Shariputra's words. Then they asked him a further question: "But, friend, might there be another way in which a noble disciple is one of right view... and has arrived at this true Dhamma?" -- "There might be, friends.

25. "When, friends, a noble disciple understands birth, the origin of birth, the cessation of birth, and the way leading to the cessation of birth, in that way he is one of right view... and has arrived at this true Dhamma.

26. "And what is birth, what is the origin of birth, what is the cessation of birth, what is the way leading to the cessation of birth? The birth of beings into the various orders of beings, their coming to birth, precipitation [in a womb], generation, manifestation of the aggregates, obtaining the bases for contact -- this is called birth. With the arising of being there is the arising of birth. With the cessation of being there is the cessation of birth. The way leading to the cessation of birth is just this Noble Eightfold Path; that is, right view... right concentration.

27. "When a noble disciple has thus understood birth, the origin of birth, the cessation of birth, and the way leading to the cessation of birth... he here and now makes an end of suffering. In that way too a noble disciple is one of right view... and has arrived at this true Dhamma."

(Being)

28. Saying, "Good, friend," the Bhikkhus delighted and rejoiced in the Venerable Shariputra's words. Then they asked him a further question: "But, friend, might there be another way in which a noble disciple is one of right view... and has arrived at this true Dhamma?" -- "There might be, friends.

29. "When, friends, a noble disciple understands being, the origin of being, the cessation of being, and the way leading to the

cessation of being, in that way he is one of right view... and has arrived at this true Dhamma.

30. "And what is being, what is the origin of being, what is the cessation of being, what is the way leading to the cessation of being? There are these three kinds of being: sense-sphere being, fine-material being and immaterial being. With the arising of clinging there is the arising of being. With the cessation of clinging there is the cessation of being. The way leading to the cessation of being is just this Noble Eightfold Path; that is, right view... right concentration.

31. "When a noble disciple has thus understood being, the origin of being, the cessation of being, and the way leading to the cessation of being... he here and now makes an end of suffering. In that way too a noble disciple is one of right view... and has arrived at this true Dhamma."

(Clinging)

32. Saying, "Good, friend," the Bhikkhus delighted and rejoiced in the Venerable Shariputra's words. Then they asked him a further question: "But, friend, might there be another way in which a noble disciple is one of right view... and has arrived at this true Dhamma?" -- "There might be, friends.

33. "When, friends, a noble disciple understands clinging, the origin of clinging, the cessation of clinging, and the way leading to the cessation of clinging, in that way he is one of right view... and has arrived at this true Dhamma.

34. "And what is clinging, what is the origin of clinging, what is the cessation of clinging, what is the way leading to the cessation of clinging? There are these four kinds of clinging: clinging to sensual pleasures, clinging to views, clinging to rituals and observances, and clinging to a doctrine of self. With the arising of craving there is the arising of clinging. With the cessation of craving there is the cessation of clinging. The way leading to the

cessation of clinging is just this Noble Eightfold Path; that is, right view... right concentration.

35. "When a noble disciple has thus understood clinging, the origin of clinging, the cessation of clinging, and the way leading to the cessation of clinging... he here and now makes an end of suffering. In that way too a noble disciple is one of right view... and has arrived at this true Dhamma."

(Craving)

36. Saying, "Good, friend," the Bhikkhus delighted and rejoiced in the Venerable Shariputra's words. Then they asked him a further question: "But, friend, might there be another way in which a noble disciple is one of right view... and has arrived at this true Dhamma?" -- "There might be, friends.

37. "When, friends, a noble disciple understands craving, the origin of craving, the cessation of craving, and the way leading to the cessation of craving, in that way he is one of right view... and has arrived at this true Dhamma.

38. "And what is craving, what is the origin of craving, what is the cessation of craving, what is the way leading to the cessation of craving? There are these six classes of craving: craving for forms, craving for sounds, craving for odors, craving for flavors, craving for tangibles, craving for mind-objects. With the arising of feeling there is the arising of craving. With the cessation of feeling there is the cessation of craving. The way leading to the cessation of craving is just this Noble Eightfold Path; that is, right view... right concentration.

39. "When a noble disciple has thus understood craving, the origin of craving, the cessation of craving, and the way leading to the cessation of craving... he here and now makes an end of suffering. In that way too a noble disciple is one of right view... and has arrived at this true Dhamma."

(Feeling)

40. Saying, "Good, friend," the Bhikkhus delighted and rejoiced in the Venerable Shariputra's words. Then they asked him a further question: "But, friend, might there be another way in which a noble disciple is one of right view... and has arrived at this true Dhamma?" -- "There might be, friends.

41. "When, friends, a noble disciple understands feeling, the origin of feeling, the cessation of feeling, and the way leading to the cessation of feeling, in that way he is one of right view... and has arrived at this true Dhamma.

42. "And what is feeling, what is the origin of feeling, what is the cessation of feeling, what is the way leading to the cessation of feeling? There are these six classes of feeling: feeling born of eye-contact, feeling born of ear-contact, feeling born of nose-contact, feeling born of tongue-contact, feeling born of body-contact, feeling born of mind-contact. With the arising of contact there is the arising of feeling. With the cessation of contact there is the cessation of feeling. The way leading to the cessation of feeling is just this Noble Eightfold Path; that is, right view... right concentration.

43. "When a noble disciple has thus understood feeling, the origin of feeling, the cessation of feeling, and the way leading to the cessation of feeling... he here and now makes an end of suffering. In that way too a noble disciple is one of right view... and has arrived at this true Dhamma."

(Contact)

44. Saying, "Good, friend," the Bhikkhus delighted and rejoiced in the Venerable Shariputra's words. Then they asked him a further question: "But, friend, might there be another way in which a noble disciple is one of right view... and has arrived at this true Dhamma?" -- "There might be, friends.

45. "When, friends, a noble disciple understands contact, the origin of contact, the cessation of contact, and the way leading to

the cessation of contact, in that way he is one of right view... and has arrived at this true Dhamma.

46. "And what is contact, what is the origin of contact, what is the cessation of contact, what is the way leading to the cessation of contact? There are these six classes of contact: eye contact, ear-contact, nose-contact, tongue-contact, body-contact, mind-contact. With the arising of the six-fold base there is the arising of contact. With the cessation of the six-fold base there is the cessation of contact. The way leading to the cessation of contact is just this Noble Eightfold Path; that is, right view... right concentration.

47. "When a noble disciple has thus understood contact, the origin of contact, the cessation of contact, and the way leading to the cessation of contact... he here and now makes an end of suffering. In that way too a noble disciple is one of right view... and has arrived at this true Dhamma."

(The Six-fold Base)

48. Saying, "Good, friend," the Bhikkhus delighted and rejoiced in the Venerable Shariputra's words. Then they asked him a further question: "But, friend, might there be another way in which a noble disciple is one of right view... and has arrived at this true Dhamma?" -- "There might be, friends.

49. "When, friends, a noble disciple understands the six-fold base, the origin of the six-fold base, the cessation of the six-fold base, and the way leading to the cessation of the six-fold base, he is one of right view... and has arrived at this true Dhamma.

50. "And what is the six-fold base, what is the origin of the six-fold base, what is the cessation of the six-fold base, what is the way leading to the cessation of the six-fold base? There are these six bases: the eye-base, the ear-base, the nose-base, the tongue-base, the body-base, and the mind-base. With the arising of mentality-materiality there is the arising of the six-fold base. With the cessation of mentality-materiality there is the cessation of the six-fold base. The way leading to the cessation of the six-fold

base is just this Noble Eightfold Path; that is, right view... right concentration.

51. "When a noble disciple has thus understood the six-fold base, the origin of the six-fold base, the cessation of the six-fold base, and the way leading to the cessation of the six-fold base... he here and now makes an end of suffering. In that way too a noble disciple is one of right view... and has arrived at this true Dhamma."

(Mentality-Materiality)

52. Saying, "Good, friend," the Bhikkhus delighted and rejoiced in the Venerable Shariputra's words. Then they asked him a further question: "But, friend, might there be another way in which a noble disciple is one of right view... and has arrived at this true Dhamma?" -- "There might be, friends.

53. "When, friends, a noble disciple understands mentality-materiality, the origin of mentality-materiality, the cessation of mentality-materiality, and the way leading to the cessation of mentality-materiality, in that way he is one of right view... and has arrived at this true Dhamma.

54. "And what is mentality-materiality, what is the origin of mentality-materiality, what is the cessation of mentality-materiality, what is the way leading to the cessation of mentality-materiality? Feeling, perception, volition, contact and attention -- these are called mentality. The four great elements and the material form derived from the four great elements -- these are called materiality. So this mentality and this materiality are what is called mentality-materiality. With the arising of consciousness there is the arising of mentality-materiality. With the cessation of consciousness there is the cessation of mentality-materiality. The way leading to the cessation of mentality-materiality is just this Noble Eightfold Path; that is, right view... right concentration.

55. "When a noble disciple has thus understood mentality-materiality, the origin of mentality-materiality, the cessation of mentality-materiality, and the way leading to the cessation of mentality-materiality... he here and now makes an end of suffering. In that way too a noble disciple is one of right view... and has arrived at this true Dhamma."

(Consciousness)

56. Saying, "Good, friend," the Bhikkhus delighted and rejoiced in the Venerable Shariputra's words. Then they asked him a further question: "But, friend, might there be another way in which a noble disciple is one of right view... and has arrived at this true Dhamma?" -- "There might be, friends.

57. "When, friends, a noble disciple understands consciousness, the origin of consciousness, the cessation of consciousness, and the way leading to the cessation of consciousness, in that way he is one of right view... and has arrived at this true Dhamma.

58. "And what is consciousness, what is the origin of consciousness, what is the cessation of consciousness, what is the way leading to the cessation of consciousness? There are these six classes of consciousness: eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, mind-consciousness. With the arising of formations there is the arising of consciousness. With the cessation of formations there is the cessation of consciousness. The way leading to the cessation of consciousness is just this Noble Eightfold Path; that is, right view... right concentration.

59. "When a noble disciple has thus understood consciousness, the origin of consciousness, the cessation of consciousness, and the way leading to the cessation of consciousness... he here and now makes an end of suffering. In that way too a noble disciple is one of right view... and has arrived at this true Dhamma."

(Formations)

60. Saying, "Good friend," the Bhikkhus delighted and rejoiced in the Venerable Shariputra's words. Then they asked him a further question: "But, friend, might there be another way in which a noble disciple is one of right view... and has arrived at this true Dhamma?" -- "There might be, friends.

61. "When, friends, a noble disciple understands formations, the origin of formations, the cessation of formations, and the way leading to the cessation of formations, in that way he is one of right view... and has arrived at this true Dhamma.

62. "And what are formations, what is the origin of formations, what is the cessation of formations, what is the way leading to the cessation of formations? There are these three kinds of formations: the bodily formation, the verbal formation, the mental formation. With the arising of ignorance there is the arising of formations. With the cessation of ignorance there is the cessation of formations. The way leading to the cessation of formations is just this Noble Eightfold Path; that is, right view... right concentration.

63. "When a noble disciple has thus understood formations, the origin of formations, the cessation of formations, and the way leading to the cessation of formations... he here and now makes an end of suffering. In that way too a noble disciple is one of right view... and has arrived at this true Dhamma."

(Ignorance)

64. Saying, "Good friend," the Bhikkhus delighted and rejoiced in the Venerable Shariputra's words. Then they asked him a further question: "But, friend, might there be another way in which a noble disciple is one of right view... and has arrived at this true Dhamma?" -- "There might be, friends.

65. "When, friends, a noble disciple understands ignorance, the origin of ignorance, the cessation of ignorance, and the way leading to the cessation of ignorance, in that way he is one of right view... and has arrived at this true Dhamma.

66. "And what is ignorance, what is the origin of ignorance, what is the cessation of ignorance, what is the way leading to the cessation of ignorance? Not knowing about suffering, not knowing about the origin of suffering, not knowing about the cessation of suffering, not knowing about the way leading to the cessation of suffering -- this is called ignorance. With the arising of the taints there is the arising of ignorance. With the cessation of the taints there is the cessation of ignorance. The way leading to the cessation of ignorance is just this Noble Eightfold Path; that is, right view... right concentration.

67. "When a noble disciple has thus understood ignorance, the origin of ignorance, the cessation of ignorance, and the way leading to the cessation of ignorance... he here and now makes an end of suffering. In that way too a noble disciple is one of right view... and has arrived at this true Dhamma."

(Taints)

68. Saying, "Good, friend," the Bhikkhus delighted and rejoiced in the Venerable Shariputra's words. Then they asked him a further question: "But, friend, might there be another way in which a noble disciple is one of right view, whose view is straight, who has perfect confidence in the Dhamma and has arrived at this true Dhamma?" -- "There might be, friends.

69. "When, friends, a noble disciple understands the taints, the origin of the taints, the cessation of the taints, and the way leading to the cessation of the taints, in that way he is one of right view, whose view is straight, who has perfect confidence in the Dhamma and has arrived at this true Dhamma.

70. "And what are the taints, what is the origin of the taints, what is the cessation of the taints, what is the way leading to the cessation of the taints? There are three taints: the taint of sensual desire, the taint of being and the taint of ignorance. With the arising of ignorance there is the arising of the taints. With the cessation of ignorance there is the cessation of the taints. The way leading to the cessation of the taints is just this Noble

Eightfold Path; that is, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness and right concentration.

71. "When a noble disciple has thus understood the taints, the origin of the taints, the cessation of the taints, and the way leading to the cessation of the taints, he entirely abandons the underlying tendency to lust, he abolishes the underlying tendency to aversion, he extirpates the underlying tendency to the view and conceit 'I am,' and by abandoning ignorance and arousing true knowledge he here and now makes an end of suffering. In that way too a noble disciple is one of right view, whose view is straight, who has perfect confidence in the Dhamma and has arrived at this true Dhamma."

That is what the Venerable Shariputra said. The Bhikkhus were satisfied and delighted in the Venerable Shariputra's words.

Conclusion

Thus in all this Sutta sixteen sections have been stated: the section on the courses of kamma, the section on nutriment, the section on suffering, and the sections on aging and death, birth, being, clinging, craving, feeling, contact, the six-fold base, mentality-materiality, consciousness, formations, ignorance and the taints.

As to these, in each individual section there is a twofold analysis -- in brief and in detail -- amounting to thirty-two cases. Thus in this Sutta, in these thirty-two cases, the Four (Noble) Truths are expounded. Among these, in the sixteen cases stated in detail, Arahantship is expounded.

But according to the opinion of the Elder, the four truths and the four paths are expounded in the thirty-two cases. [60] Thus in the entire Word of the Buddha comprised in the five great Nikáyas, there is no Sutta except for this Discourse on Right View where

the Four (Noble) Truths are explained thirty-two times and where Arahantship is explained thirty-two times.

That is what the Venerable Shariputra said (*idam avoc'ayasma Sariputto*): The Venerable Shariputra spoke this Discourse on Right View, having adorned it with sixty-four divisions -- thirty-two expositions of the four truths and thirty-two expositions of Arahantship. The Bhikkhus were satisfied and delighted in the Venerable Shariputra's words.

In the Papañcasudani, the Commentary to the Majjhima Nikáya, the Explanation of the Discourse on Right View is concluded.

Samnamndiká Sutta

Advice to the Wandering Ascetic UggaahamaanaSamanamandikaaputta

I heard thus:

At one time the Blessed One lived in the monastery offered by Anathapindika in Jeta's grove in Savatthi. At that time the wandering ascetic UggaahamaanaSamanamandikaaputta with the opportunist view was living in the single-halled Mallika monastery on the bank of Tindukaa, with a large gathering of wandering ascetics--about three hundred. It happened that the carpenter Pancakanga arrived in Savatthi during the day to see the Blessed One and it occurred to him, "It is too early to see the Blessed One, he is abiding in his seclusion." He also thought of approaching the Bhikkhus who give advice for the development of the mind, and thought, "They should be in seclusion" and then thought of approaching the wandering ascetic Uggaahamaana Samanamandikaaputta in the single-halled Mallika monastery and approached him. At the time the wandering ascetic Uggaahamaana Samanamandikaaputta was seated with a large gathering of wandering ascetics making much noise. They were engaged in various kinds of childish talk, about kings, robbers,

chief ministers, the army, fears, fights, eatables, drinks, dress, beds, flowers, scents, relations, conveyances, villages, hamlets, towns and states, women, heroes, gossip at the corner of the street and at the well. Gossip about those dead and gone, various other talk about the origin of the world and the ocean and the things that happened and that did not happen. The wandering ascetic Uggahamaana Samanamandikaaputta saw the carpenter Pancakanga coming in the distance and silenced the gathering: "Good sirs, make less noise, do not make such a noise. A lay disciple of the recluse Gotama the carpenter Pancanga is coming. He is one of the lay disciples of the recluse Gotama, of those who live in Savatthi and wear white clothes. These venerable ones make little noise, are trained to make little noise and they train others to make little noise. Thinking this gathering makes little noise he may have thought to approach." Then those wandering ascetics became silent. The carpenter Pancakanga approached the wandering ascetic Uggahamaana Samanamandikaputta, exchanged friendly greetings with the wandering ascetic Uggahamaana Samanamandikaaputta and sat on a side. When he was seated the wandering ascetic Uggahamaana Samanamandikaaputta said thus to him: "Carpenter, I declare the person endowed with four things as the most skilled, perfect recluse, endowed with highest merit. What are the four? Here carpenter, he does no evil by body, no evil by words, does not think evil thoughts and does not lead an evil livelihood. A man endowed with these four things, I declare as the most skilled, perfect recluse endowed with the highest merit."

The carpenter Pancakanga was not pleased nor did not condemn those words of the wandering ascetic Uggahamaana Samanamandikaputta. He got up thinking, "I will know the meaning of these words from the Blessed One," approached the Blessed One, worshipped and sat on a side. Then he related the conversation, that occurred between himself and the wandering ascetic Uggahamaana Samanamandikaaputta. The Blessed One said to the carpenter Pancakanga: "Carpenter, if this is so, a toddler who could not stand or sit quickly would be the most skilled, perfect recluse endowed with the highest merit. Carpenter,

a toddler who could not stand and sit quickly, would not have an idea of a body, so how could he do evil with the body, other than move his limbs. Carpenter, a toddler who could not stand and sit quickly, would not have even words, so how could there be evil done with words, other than crying. Carpenter, a toddler who could not stand and sit quickly, would not have even thoughts, so how could he think evil thoughts, other than expressing displeasure. Carpenter, a toddler who could not stand and sit quickly, would not have even a livelihood, so how could there be evil livelihood to him, other than drinking the mother's milk. Carpenter, according to the words of the wandering ascetic Uggahamaana Samanamandikaputta, a toddler who could not stand and sit quickly would be the most skilled, perfect recluse endowed with the highest merit."

"Carpenter, I do not declare the most skilled perfect recluse endowed with the highest merit with these four things, as the wandering ascetic Uggahamaana Samanamandikaputta says. I say these are the perfect qualities of a toddler who could not stand and sit quickly. What are the four? Carpenter, he does no evil action by body, utters no evil words, does not think evil thoughts, and has no evil livelihood. I do not declare the most skilled perfect recluse endowed with the highest merit possesses these four qualities. They are the perfect qualities of a toddler who could not stand and sit quickly."

"Carpenter, with these ten things I declare the most skilled perfect recluse endowed with the highest merit. I say, he should know, these observances lead to demerit. These observances of demerit start here. The observances of demerit cease here without a remainder. Carpenter, I say, this is the method of ceasing observances of demerit. He should know these observances of merit start here and cease here without a remainder. I say, this is the method of ceasing observances of merit. Carpenter, I say, he should know, that these are evil thoughts that start here. He should know, these evil thoughts cease here without a remainder. Carpenter, I say, this is the method of ceasing evil thoughts. He should know these are thoughts of merit, and they start here. These thoughts of merit cease here without a remainder.

Carpenter, I say, this is the method for the cessation of thoughts of merit, he should know this too."

"Carpenter, what are observances of demerit? Bodily actions of demerit, verbal actions of demerit and a livelihood of demerit are the observances of demerit. Carpenter, where do these observances of demerit rise? They arise in the mind, is the reply. What is that mind? Minds are various and different. The mind is filled with greed, anger and delusion. Thus observances of demerit start there. Carpenter, where do these observances of demerit cease completely? Their cessation is thus: The Bhikkhu gives up bodily actions of demerit and develops bodily actions of merit. Gives up verbal actions of demerit and develops verbal actions of merit. Gives up mental actions of demerit and develops mental actions of merit. Giving up wrong livelihood develops the right livelihood. Here, these observances of demerit cease completely. Carpenter, fallen to what method, is the ceasing of observances of demerit? Carpenter, the Bhikkhu arouses interest and effort to push the mind forward with endeavor, for the not arising of not arisen demerit. The Bhikkhu arouses interest and effort, to push the mind forward with endeavor, to dispel arisen demerit. The Bhikkhu arouses interest and effort to push the mind forward with endeavor for arousing not arisen merit. The Bhikkhu arouses interest and effort, to push the mind forward with endeavor for the undiluted stabilization, growth, development and completion of arisen merit. Carpenter, this is the method, of ceasing observances of demerit."

"Carpenter, what are observances for merit? Bodily actions of merit, verbal actions of merit and a pure livelihood are observances for merit. Where do these observances of merit rise? They arise in the mind, is the reply. What is that mind? Minds are various and different. The mind without greed, the mind without anger and the mind without delusion, are the varied and different minds. Thus observances of merit start here. Carpenter, where do these observances of merit cease completely? Their cessation too is told. Carpenter, the Bhikkhu becomes virtuous, not only that, but knows as it really is, how there is to him the release of the mind and the release through wisdom through the cessation of the

observances of merit [1] Here, these observances of merit completely cease. Carpenter, fallen to what method, is the ceasing of observances of merit? Carpenter, the Bhikkhu arouses interest and effort to push the mind forward with endeavor for not arousing of not arisen demerit. The Bhikkhu arouses interest and effort to push the mind forward with endeavor to dispel arisen demerit. The Bhikkhu arouses interest and effort to push the mind forward with endeavor to arouse, not arisen merit. The Bhikkhu arouses interest and effort, to push the mind forward with endeavor for undiluted stabilization, growth, development and completion of arisen merit. Carpenter, the Bhikkhu falls to this method, for ceasing observances of merit."

"Carpenter, what are thoughts of demerit? Sensual thoughts, angry thoughts and hurting thoughts, are thoughts of demerit. Where do these thoughts of demerit arise? They arise from perceptions, is the reply. What are perceptions? Perceptions are also various and different. They are sensual perceptions, angry perceptions, and hurting perceptions. Thoughts of demerit arise from these perceptions. Carpenter, where do these thoughts of demerit cease completely? Their cessation too is told. Here, the Bhikkhu secluded from sensual thoughts--abides in the first jhana. Here, all thoughts of demerit cease completely. Carpenter, fallen to what method is the ceasing of thoughts of demerit? Here, carpenter, the Bhikkhu arouses interest and effort to push the mind forward with endeavor for the non-arising of not arisen thoughts of demerit. The Bhikkhu arouses interest and effort to push the mind forward with endeavor to dispel arisen thoughts of demerit. The Bhikkhu arouses interest and effort to push the mind forward with endeavor for the arousing of not arisen thoughts of merit. The Bhikkhu arouses interest and effort to push the mind forward with endeavor for the undiluted stabilization, growth, development and completion of arisen thoughts of merit. Carpenter, the Bhikkhu falls to this method, for the cessation of thoughts of demerit."

"Carpenter, what are thoughts of merit? Non-sensual thoughts, non-angry thoughts and not hurting thoughts are thoughts of merit. Carpenter, where do these thoughts of merit arise? There arising

is also told, they arise in perceptions, is the reply. What are perceptions? Perceptions are also various and different, non-sensual perceptions, non-angry perceptions and non-hurting perceptions. From these arise thoughts of merit. Carpenter, where do these thoughts of merit cease without a remainder. Carpenter, their cessation is also told. Here, carpenter, the Bhikkhu, overcoming thoughts and thought processes—re-attained to abide in the second jhana. Here all thoughts of merit cease without a remainder. Carpenter, fallen to what method, is the cessation of thoughts of merit? Here, carpenter, the Bhikkhu arouses interest and effort to push the mind forward with endeavor for the not arising of not arisen thoughts of demerit. The Bhikkhu arouses interest and effort, to push the mind forward with endeavor to dispel arisen thoughts of demerit. The Bhikkhu arouses interest and effort to push the mind forward with endeavor to arouse not arisen thoughts of merit. The Bhikkhu arouses interest and effort, to push the mind forward with endeavor for the undiluted stabilization, growth, development and completion of arisen thoughts of merit. Carpenter, the Bhikkhu falls to this method for the cessation of thoughts of merit. Carpenter, endowed with what ten things do I declare the most skilled perfect recluse with the highest merit? Here, carpenter, the Bhikkhu is endowed with, right understanding of one gone beyond the training. He is endowed with right thoughts, right speech, right actions, right livelihood, right endeavor, right mindfulness and right concentration of one gone beyond the training. He is endowed with right knowledge and right release of one gone beyond the training. Endowed with these ten things, I declare the most skilled perfect recluse with the highest merit.

The Blessed One said thus and the carpenter Pancakanga delighted in the words of the Blessed One.

Footnotes

[1] The Bhikkhu becomes virtuous, not only that, but knows as it really is, how there is to him the release of the mind and the release through wisdom, through the cessation of observances of merit.' Bhikkhu siilavaa hoti naca siilamyo ta.mcacetovimutti.m

pa~n~naavimutti.m yatthaabhuuta.m pajaanaati yatthaassa ce kusalaasiilaa aparisesaa nirujjhanti' The Sutta explains with precision how the mind has to be developed to attain the release of mind. It is to the four endeavors that the prominence is given.

Sangaaravasuttam

To the Brahmin Sangaarava

I heard thus.

At one time the Blessed One was touring Kosala with a large Community of Bhikkhus. At that time the Brahmin woman Dhaananjaani lived in Candaalakappa, with faith in the Blessed One, the Teaching and the Community of Bhikkhus. Then the Brahmin woman Dhaananjaani falling on the ground, uttered this solemn utterance thrice. 'I worship that Blessed One, perfect and rightfully enlightened.' At that time a young man named Sangaarava lived in Candaalakappa learned in the three Vedas, the phonology and etymology of words and the marks of a Great Man. The young man Sangaarava heard the Brahmin woman Dhaananjaani say these words and said. 'The Brahmin woman Dhaananjaani is low and should be despised, that she ignores the Brahmins and speaks much of the shaveling monks.'

'Good one with a bright face, you do not know the virtues and wisdom of that Blessed One, if you knew the virtues and wisdom of the Blessed One you would not think of scolding and depreciating him.'

'Then good one when the recluse Gotama comes to Candaalakappa let me know about it.'

'Yes, I will, good one.' said the Brahmin woman Dhaananjaani to Sangaarava, the young Brahmin.

The Blessed One touring across Kosala entered Candaalakappa, and lived in the mango orchard of the Brahmin Todeyya. The Brahmin woman Dhaananjaani heard that the Blessed One had arrived in Candaalakappa and was abiding in the mango orchard of the Brahmin Todeyya. She approached the young man Sangaarava and told him. 'Good one, the Blessed One has

arrived in Candaalakappa and is abiding in the mango orchard of the Brahmin Todeyya. It is time for you to do what you wish.'

The Brahmin Sangaarava said. 'Yes, I will go.' Approached the Blessed One, exchanged friendly greetings, sat on a side and said. 'Good Gotama, there are recluses and Brahmins who acknowledge they have attained knowledge and reached the fundamentals here and now. Of these recluses and Brahmins, who acknowledge the attainment of knowledge and reaching the fundamentals here and now, what has good Gotama to say?'

'Bhaaradvaaja, of these recluses and Brahmins, who acknowledge the attainment of knowledge and reaching the fundamentals, I declare a differentia. There are certain recluses and Brahmins who acknowledge the attainment of knowledge and reaching the fundamentals through hearsay. Like the Brahmins, who have learnt the three Vedas. There are certain recluses and Brahmins who acknowledge the attainment of knowledge and reaching the fundamentals through faith only. Like when done by logical thinking and discrimination. There are certain recluses and Brahmins who acknowledge the attainment of knowledge and reaching the fundamentals through knowing things not heard before, and by oneself realizing them. Bhaaradvaaja, I belong to the category of recluses and Brahmins who acknowledge the attainment of knowledge and reaching the fundamentals through knowing things not heard before and by myself realizing them. Bhaaradvaaja, you should know how I belong to the category of recluses and Brahmins, who acknowledge the attainment of knowledge and reaching the fundamentals through knowing things not heard before, realizing them by myself in this manner.

Bhaaradvaaja, before my enlightenment, when I was not enlightened, yet a seeker of enlightenment, it occurred to me: The household life is full of troubles and defilements. It is not possible to lead the completely pure holy life living in a household. What if I shaved head and beard donned yellow clothes and went forth. Even in the prime of youth, with black hair, against the wish of mother and father, when they were crying with tearing eyes, I shaved head and beard; donned yellow robes leaving the

household became homeless. Becoming a seeker of good and a seeker of the incomparable peaceful state approached Aalaara Kaalaama and said: 'Venerable one, I want to lead the holy life in this dispensation.' 'Come friend, the wise before long realize this teaching and abide like the teacher. Bhaaradvaaja, I quickly learned that Teaching to acknowledge I know and see by uttering and reciting as the elders did. Then it occurred to me merely with this faith Aalaara Kaalaama would not acknowledge, I know and realized this Teaching. Indeed he abides knowing and seeing this teaching. Then I approached Aalaara Kaalaama and asked him. Venerable one, how do you abide knowing and realizing this teaching? Aalaara Kaalaama declared the sphere of nothingness. Then it occurred to me, it is not only Aalaara Kaalaama who has faith, effort, mindfulness, concentration, and wisdom. I too have faith, effort, mindfulness, concentration and wisdom. I will arouse effort to realize this Teaching realized by him. Before long I realized that Teaching. Then I approached Aalaara Kaalaama and asked: Venerable one, is it this much, the teaching you have realized. Friend, it is this much only, the teaching that I have realized, declare and abide in. Then I said, I too have realized this much and abide in it. Venerable one, it is rare gain for us to meet co-associates like you in the holy life. That the Teaching I have realized, you too have realized. So that, whatever Teaching, I know, that, you too know. Now the two of us are on equal grounds. Let us together guide this following. Bhaaradvaaja, it was in this manner that my teacher Aalaara Kaalaama, gave me equal status. Then it occurred to me: This teaching does not lead to giving up, detachment, cessation, appeasement, knowledge enlightenment and extinction. It leads up to the sphere of nothingness only. Not satisfied I turned away from it.

Becoming a seeker of good, and in search of the incomparable peaceful state I approached Uddaka Raamaputta and said. Venerable one, I want to lead the holy life in this dispensation. Come friend, wise ones, before long realize this teaching and abide like the teacher. Bhaaradvaaja, I quickly learned that teaching to acknowledge, I know and see to utter and recite as the elders did. Then it occurred to me. Merely with this faith, Uddaka

Raamaputta would not acknowledge I know and have realized this Teaching. Indeed he abides knowing and seeing this Teaching. Then I approached Uddaka Raamaputta and asked him. Venerable one, how do you know and realize this teaching? Uddaka Raamaputta declared the sphere of neither perception-nor non-perception. Bhaaradvaja, then it occurred to me. It is not only Uddaka Raamaputta who has faith, effort, mindfulness, concentration, and wisdom. I too have faith, effort, mindfulness, concentration and wisdom. What if I put forth effort to realize this. Before long I realized that teaching. Then I approached Uddaka Raamaputta and asked him. Venerable one, is it this much, the Teaching, you have realized? Friend, it is this Teaching that I have realized, declare and abide Then I said, I too have realized this much and abide in it. Venerable one, it is rare gain for us to meet co-associates like you in the holy life. The teaching I have realized, you too have realized.. So that Teaching I know, you too know. Now the two of us are on equal grounds. Come friend, you guide this following. Thus Uddaka Raamaputta my co-associate put me in the place of his teacher. Then it occurred to me. This Teaching does not lead to giving up, detachment, cessation, appeasement, knowledge enlightenment and extinction. It leads up to the sphere of neither-perception-nor-non-perception only. Not satisfied I turned away from it.

Becoming a seeker of good and in search of the incomparable peaceful state came to the village Senaani in Uruwela. There I saw a pleasant piece of land, with a forest, a flowing river with white banks and in the vicinity a village to pasture. Then it occurred to me: Indeed this stretch of land is pleasant, there is a forest, a flowing river and in the vicinity is a village to pasture. Then I sat thinking this is the ideal place to make effort for a clansman. Bhaaradvja, three comparisons occurred to me never heard before. Just as a man would come with an over cover to a wet, sappy log of wood put in the water saying, I will make fire out of this. Bhaaradvaja, would he be able to make fire rubbing on that wet sappy log of wood? No, good Gotama. What is the reason? That wet, sappy log of wood put in the water when rubbed with the over cover, will not produce fire. That man will

reap only fatigue. In the same way, when recluses or Brahmins, abide not even bodily secluded from sensuality the sensual interest, sensual need, sensual stupor, sensual thirst, sensual burning not well turned out internally. They experience sharp rough unpleasant feelings and it is not possible that they should realize knowledge and vision and noble enlightenment...Even if these good recluses and Brahmins do not feel sharp rough unpleasant feelings it is not possible that they should realize knowledge and vision and noble enlightenment. This is the first comparison that came to me not heard before. Bhaaradvaaja, then another comparison came to me never heard before. A man would come with an over cover to a sappy log of wood put on dry land, far away from water saying I will make fire out of this. Bhaaradvaaja, would he be able to make fire rubbing that sappy log of wood put on dry land far away from water? Good Gotama, that sappy log of wood, however far it may be from water, rubbed with the over cover would not produce fire. That man will reap only fatigue. In the same way, recluses and Brahmins that abide not even bodily secluded from sensuality that sensual interest, sensual need, sensual stupor, sensual thirst, sensual burning not well turned out internally, experience sharp rough unpleasant feelings. It is not possible that they should realize knowledge and vision and noble enlightenment. Even if these good recluses and Brahmins do not feel sharp rough unpleasant feelings, it is not possible that they should realize knowledge and vision and noble enlightenment This is the second comparison that came to me not heard before.

Bhaardvaaja, a third comparison came to me never heard before. Just as a man would come with an over cover to a dry sapless log of wood, thrown far away from water, saying I will make fire out of this. Bhaaraadvaaja, would he be able to make fire rubbing that dry sapless log of wood, thrown far away from water? Yes, good Gotama. What is the reason? That dry sapless log of wood, thrown far away from water, rubbed with the over cover would produce fire. In the same way, recluses and Brahmins that abide bodily secluded from sensuality that sensual interest, sensual need, sensual stupor, sensual thirst, sensual burning well turned

out internally, experience sharp rough unpleasant feelings. Yet it is possible that they should realize knowledge and vision and noble enlightenment...Even if these good recluses and Brahmins do not feel sharp rough unpleasant feelings it is possible that they should realize knowledge and vision and noble enlightenment. This is the third comparison that came to me not heard before.

Bhaaradvaaja, it occurred to me, what if I pressed the upper jaw on the lower jaw, with the tongue pressing on the palate pushed out, expelled and burnt up thoughts in my mind. Then even while sweat was dripping from my armpits, I pressed the upper jaw on the lower jaw, with the tongue pressing on the palate pushed out, expelled and burnt up thoughts in my mind. Like a strong man taking hold of a weaker one would press him and worry him. In the same manner I pressed the upper jaw on the lower jaw, with the tongue pressing on the palate pushed out, expelled and burnt up thoughts in my mind, while sweat was dripping from my arm pits. My effort was aroused repeatedly, unconfused mindfulness established, the body was not appeased owing to the difficult exertion.

Bhaaradvaaja, then it occurred to me, what if I practiced stopping the in-breaths and the out-breaths, entering through the nose and mouth. When I practiced stopping in-breaths and out-breaths entering through the nose and mouth, air entering through the ear lobes made much noise. It was like the sound that came from the bellows of the smithy. In the same manner when I stopped in-breaths and out breaths, entering through the nose and mouth, air entering through the ear lobes made much noise My effort was aroused repeatedly, my mindfulness was established, the body was not appeased owing to the difficult exertion.

Bhaaradvaaja, then it occurred to me what if I practiced stopping the in-breaths and the out-breaths further. I stopped the air, entering through the nose and mouth and ear lobes. When I practiced stopping in-breaths and out-breaths entering through the nose, mouth and the ear lobes, a lot of air disturbed my top.. Like a strong man was carving my top with a sharp blade. In the same manner when I stopped in-breaths and out breaths, entering

through the nose and mouth, and ear lobes, a lot of air disturbed my top. My effort was aroused repeatedly, my mindfulness was established, the body was not appeased owing to the difficult exertion.

Bhaaradvaaja, then it occurred to me what if I practiced stopping the in-breaths and the out-breaths still more. I stopped the air, entering through the nose, mouth and ear lobes, further.. When I practiced stopping in-breaths and out-breaths entering through the nose, mouth and the ear lobes further, I felt a lot of pain in the head...Like a strong man giving a head wrap with a strong turban. In the same manner when I stopped in-breaths and out breaths, entering through the nose, mouth, and ear lobes further, I felt a lot of pain in the head. My effort was aroused repeatedly, unconfused mindfulness established, the body was not appeased owing to the difficult exertion.

Bhaaradvaaja, then it occurred to me what if I practiced stopping the in-breaths and the out-breaths, for a longer time. I stopped the air, entering through the nose, mouth and ear lobes, for a longer time When I practiced stopping in-breaths and out-breaths entering through the nose, mouth and the ear lobes for a longer time, I felt a lot of pain in the stomach .As though a clever butcher or his apprentice was carving the stomach with a butcher's knife. In the same manner when I stopped in-breaths and out breaths, entering through the nose and mouth, and ear lobes for a longer time I felt a lot of pain in the stomach. My effort was aroused repeatedly, unconfused mindfulness established. My body was not appeased owing to the difficult exertion.

Bhaaradvaaja, then it occurred to me, it is not easy to attain that pleasantness with this emaciated body, what if I take some coarse food some cooked rice and bread. At that time the fivefold Bhikkhus attended on me, thinking whatever noble thing the recluse Gotama attains he will inform us. When I partook coarse food such as cooked rice and bread, they went away thinking the recluse Gotama has given up exerting and has returned to abundance.

Partaking coarse food and gaining strength, secluded from sensual thoughts and thoughts of demerit with thoughts and discursive thoughts and with joy and pleasantness born of seclusion I attained to the first jhana. Overcoming thoughts and discursive thoughts, with the mind internally appeased, and brought to a single point, without thoughts and discursive thoughts and with joy and pleasantness born of concentration I attained to the second jhana. With equanimity to joy and detachment abode mindful and aware, and with the body experienced pleasantness and attained to the third jhana. To this abiding the noble ones said, abiding mindfully in pleasantness. Dispelling pleasantness and unpleasantness, and earlier having dispelled pleasure and displeasure, without unpleasantness and pleasantness and mindfulness purified with equanimity, I attained to the fourth jhana.

When the mind was concentrated, pure, free from minor defilements, malleable workable not disturbed, I directed the mind for the knowledge of previous births. I recollected the manifold previous births, one birth, two births, three, four, five, ten, twenty, thirty, forty, fifty, a hundred births, a thousand births, a hundred thousand births, innumerable forward cycles of births, innumerable backward cycles of births, innumerable forward and backward cycles of births. There I was of such name, clan, disposition, supports, experiencing such pleasant and unpleasant feelings and with such a life span. Disappearing from there was born there with such name, clan, disposition, supports, experiencing such pleasant and unpleasant feelings, with such a life span, disappearing from there, is born here. Thus with all modes and all details I recollected. the manifold previous births. Bhaaradvaja, this is the first knowledge I attained in the first watch of the night, ignorance dispelled, knowledge arose, as it happens to those abiding diligent for dispelling.

When the mind was concentrated, pure, free from minor defilements malleable workable not disturbed, I directed my mind for the knowledge of the disappearing and appearing of beings. With the heavenly eye purified beyond human, I saw beings disappearing and appearing un-exalted and exalted, beautiful and

ugly, arising in good and bad states according to their actions: These good beings misbehaving by body, speech and mind, blaming noble ones, with the wrong view of actions, after death are born in loss, in decrease, in hell. As for these good beings, well behaved in body speech and mind, not blaming noble ones, with the right view of actions after death are born in heaven. Thus with the heavenly eye purified beyond human, I saw beings disappearing and appearing. Bhaaradvaaja, this is the second knowledge I attained in the second watch of the night. Ignorance dispelled, knowledge arose, as it happens to those abiding diligent for dispelling.

When the mind was concentrated, pure, free from minor defilements, was malleable workable not disturbed, I directed the mind for the destruction of desires. Knew this is unpleasant, knew this is arising of unpleasantness, knew this is cessation of unpleasantness and knew this is the path to the cessation of unpleasantness as it really is: Knew these are desires, knew the arising of desires, knew the cessation of desires and knew the path to the cessation of desires as it really is. I, knew and saw them and the mind was released, from sensual desires, from desires 'to be', and from ignorant desires When released knowledge arose, I'm released, birth is destroyed, what should be done is done. The holy life is lived to the end. I knew, there is nothing more to wish. Bhaaradvaaja, this is the third knowledge, I attained in the last watch of the night. Ignorance dispelled, knowledge arose, as it happens to those abiding diligent for dispelling.

Then the Brahmin Sangaarava said. 'The great efforts of good Gotama have become profitable. They are the efforts of a Great Man, as it happens to the perfect rightfully enlightened one. Good Gotama, are there gods?'

'Bhaaradvaaja, it should be known with reasons, whether there are gods.

‘Good Gotama, when asked, are there gods, it was said, it should be known with reasons, whether there are gods. Are not these words useless lies?’

‘Bhaaradvaaja, when asked are there gods, whether told there are gods, or told it should be known with reasons, a wise man should conclude that there are gods.

‘Why did good Gotama not declare this to me earlier?’

‘Bhaaradvaaja, it is taken for granted, that there are gods in the world.’

Then the young man Sangaarava said. ‘Good Gotama, now I understand. It is like something overturned is reinstalled. Something covered is made manifest. It’s as though the path was told to someone who has lost his way. It is as though a lamp is lighted for the darkness, for those who have sight to see forms. Good Gotama has explained the Teaching in various ways. Now I take refuge in good Gotama, in the Teaching and the Community of Bhikkhus. May I be remembered as a lay disciple from today until life lasts.’

Sangaha Sutta

The Bonds of Fellowship

"There are these four grounds for the bonds of fellowship. Which four? Generosity, kind words, beneficial help, consistency. These are the four grounds for the bonds of fellowship."

Generosity, kind words, beneficial help,
and consistency in the face of events,
in line with what's appropriate
in each case, each case.
These bonds of fellowship function in the world
like the linchpin in a moving cart.

Now, if these bonds of fellowship were lacking,
a mother would not receive
the honor and respect owed by her child,
nor would a father receive
what his child owes him.
But because the wise show regard
for these bonds of fellowship,
they achieve greatness
and are praised.

Sangiti Sutta

Chanting Together

Thus Have I Heard:

Once the Lord was touring in the Malla country with a large company of about five hundred monks. Having arrived at Pava, the Mallas' capital, he stayed in the Mango Grove of Cunda the Smith.

Now, at that time a new meeting hall of the Mallas of Pava, called Ubbhataka had recently been built and it had not yet been occupied by any ascetic or Brahmin, or indeed by any human being. Hearing that the Lord was staying in Cunda's Mango Grove, the Mallas of Pava went to see him. Having saluted him, they sat down to one side and said:

"Lord, the Mallas of Pava have recently erected a new meeting hall called Ubbhataka and it has not yet been occupied by any ascetic or Brahmin, or indeed by any human being. May the Blessed Lord be the first to use it! Should he do so that would be for the lasting good any happiness of the Mallas of Pava."

And the Lord consented by silence.

Noting his assent, the Mallas rose, saluted him, passed out to his right, and went to the meeting hall. They spread mats all around, arranged seats, put out a water pot and an oil lamp and then, returning to the Lord, saluted him, sat down to one side and reported what they had done, saying,

"Whenever the Blessed Lord is ready."

Then the Lord dressed, took his robe and bowl, and went to the meeting hall with his monks. There he washed his feet, entered the hall and sat down against the central pillar facing east. The monks, having washed their feet, entered the hall and sat down along the western wall facing east with the lord in front of them.

The Pava Mallas washed their feet, entered the hall, and sat down along the eastern wall facing west with the Lord in front of them. Then the Lord spoke to the Mallas on Dhamma far into the night, instructing, inspiring, firing and delighting them. Then he dismissed them, saying,

"Vasetthas, the night has passed away. Now do as you think fit."

"Very good, Lord." Replied the Mallas, and they got up, saluted the lord, and went out passing by him on the right.

As soon as the Mallas had gone, the Lord, surveying the monks sitting silently all about said to venerable Shariputra,

"The monks are free from sloth and torpor, Shariputra, you think of a discourse on Dhamma to give to them. My back aches, I want to stretch it."

"Very good, Lord." Replied Shariputra.

Then the Lord, having folded his robe in four, lay down on his right side in the Lion posture, with one foot on the other, mindful and clearly aware and bearing in mind the time to arise.

Now at that time the Nigantha Nataputta had just died at Pava and at his death the Nigantha's were split into two parties, quarreling and disputing. You would have thought they were bent on killing each other. Even the white robed lay followers were disgusted when they saw that their doctrine and discipline was so ill-proclaimed...having proclaimed by one not fully enlightened, and now with it's support gone without an teacher.

And the Venerable Shariputra addressed the monks, referring to this situation and said, "So ill-proclaimed was their teaching and discipline, so un-edifyingly displayed, and so ineffectual in calming the passions, having been proclaimed by one who was not fully enlightened. But friends, this Dhamma has been well proclaimed by the Lord, the fully enlightened one and so we should all recite it together without disagreement, so that this Holy Life may be enduring and established for a long time, thus to be for the welfare

and happiness of the Multitude, out of compassion for the world, for the benefit, welfare and happiness of deva's and humans. And what is this Dhamma that has been well proclaimed by the Lord?

"There is one thing that was perfectly proclaimed by the Lord who knows and sees the fully enlightened Buddha. So we should all recite together for the benefit, welfare and happiness of devas and humans. What is this one thing? All beings are maintained by nutriment, all beings are maintained by conditions.

"There are sets of two things that were perfectly proclaimed by the Lord...which are they?

1. Mind and Body
2. Ignorance and Craving for Existence
3. Belief in Continued Existence and Belief in Non-Existence
4. Lack of Moral Shame and Lack of Moral Dread
5. Moral Shame and Moral Dread
6. Roughness and Friendship with Evil
7. Gentleness and Friendship with Good
8. Skill in Knowing Offences and the Procedure for Rehabilitation From Them
9. Skill in Entering and Returning from Jhana
10. Skill in Knowing the Eighteen Elements and in Paying Attention to Them (Mindfulness)
- Ø Six Senses, their Mind as the Sixth, Their Objects and Corresponding Consciousnesses, (Eye, Sight-Object, and Eye Consciousness, etc)
11. Skill in Knowing the Twelve Sense Spheres and Dependant Origination
12. Skill in Knowing what are Causes and What are Not
13. Straightforwardness and Modesty
14. Patience and Gentleness
15. Gentle Speech and Politeness
16. Non-harming and Purity
17. Lack of Mindfulness and Clear Awareness
18. Mindfulness and Clear Awareness
19. Unguarded Sense Doors and Non-restraint in Eating
20. Guarded Sense Doors and Restraint in Eating

21. Powers of Reflection and Mental Development
22. Powers of Mindfulness and Concentration
23. Calm and Insight
24. The Sign of Calm and Grasping the Sign
25. Exertion and Non-distraction
26. Attainment of Morality and Right View
27. Failure of Morality and Right View
28. Purity of Morality and Right View
29. Purity of Right View and the Effort to Attain it
30. Being Moved to a Sense of Urgency By What Should Move One, And the Systematic Effort of One So Moved
31. Not Being Content with Wholesome Acts and Not Shrinking From Exertion
32. Knowledge and Liberation
33. Knowledge of the Destruction of the Defilements and of Their Non-Recurrence.

"These are the sets of two things that were perfectly proclaimed by the Lord, so we should recite them together.

"There are sets of three things. Which are they?

I. Three Unwholesome Roots

- a. Greed
- b. Hatred
- c. Delusion

II. Three Wholesome Roots

- a. Non-greed
- b. Non-hatred
- c. Non-delusion

III. There are Three Kinds of Wrong Conduct in Body, Speech and Thought

IV. There are Three Kinds of Right Conduct in Body, Speech and Thought.

V. Three Kinds of Unwholesome Thought

- a. Sensuality
- b. Enmity
- c. Cruelty

VI. Three Kinds of Wholesome Thought

- a. Renunciation
- b. Non-Enmity
- c. Non-Cruelty

VII. Three Kinds of Unwholesome Motivation

- a. Through Sensuality
- b. Through Enmity
- c. Through Cruelty

VIII. Three Kinds of Wholesome Motivation

- a. Through Renunciation
- b. Through Non-Enmity
- c. Through Non-Cruelty

IX. Three Kinds of Unwholesome Perception

- a. Of Sensuality
- b. Of Enmity
- c. Of Cruelty

X. Three Kinds of Wholesome Perception

- a. Of Renunciation
- b. Of non-Enmity
- c. Of non-Cruelty

XI. Three Unwholesome Elements

- a. Sensuality
- b. Enmity
- c. Cruelty

XII. Three Wholesome Elements

- a. Renunciation
- b. Non-Enmity
- c. Non-Cruelty

XIII. Three More Elements

- a. The Element of Sense Desire
- b. The Element of Form
- c. The Formless Element

XIV. Three More Elements

- a. The Element of Form
- b. The Formless Element
- c. The Element of Cessation

XV. Three More Elements

- a. The Low Element
- b. The Middling Element
- c. The Sublime Element

XVI. Three Kinds of Craving

- a. Sensual Craving
- b. Craving for Becoming
- c. Craving for Extinction

XVII. Three More Kinds of Craving

- a. Craving for the World of Sense Desires
- b. Craving for the World of Form
- c. Craving for the Formless World

XVIII. Three More Kinds of Craving

- a. For the World of Form
- b. For the Formless World
- c. For Cessation

XIX. Three Fetters

- a. Of Personality Belief
- b. Of Doubt
- c. Of Attachment of Rite and Ritual

XX. Three Corruption

- a. Of Sense Desire
- b. Of Becoming

c. Of Ignorance

XXI. Three Kinds of Becoming

- a. In the World of Sense Desire
- b. Of Form
- c. In the Formless World

XXII. Three Quests

- a. For Sense Desires
- b. For Becoming
- c. For the Holy Life

XXIII. Three Forms of Conceit

- a. I am Better than...
- b. I am Equal to...
- c. I am Worse than...

XXIV. Three Times

- a. Past
- b. Future
- c. Present

XXV. Three "Ends"

- a. Personality
- b. It's Arising
- c. It's Cessation

XXVI. Three Feelings

- a. Pleasant
- b. Painful
- c. Neutral

XXVII. Three Kinds of Suffering

- a. As Pain
- b. As Inherent In Formations
- c. As Due to Change

XXVIII. Three Accumulations

- a. Evil with Fixed Result
- b. Good with Fixed Result
- c. Indeterminate

XXIX. Three Obstruction

- a. One Hesitates
- b. One Vacillates, Is Undecided
- c. Is Unsettled about the Past, the Future, and The Present

XXX. Three Things a Tathágata Has no Need to Guard Against

- a. A Tathágata is Perfectly Pure in Bodily Conduct
- b. ...In Speech
- c. ...In Thought
- d. There is No Misdeed of Body, Speech, or Thought which he must conceal lest anyone should anyone get to hear about it.

XXXI. Three Obstacles

- a. Lust
- b. Hatred
- c. Delusion

XXXII. Three Fires

- a. Lust
- b. Hatred
- c. Delusion

XXXIII. Three More Fires

- a. The Fire of Those to Be Revered
- b. Of the Householder
- c. Of those Worthy of Offerings

XXXIV. Threefold Classification of Matter

- a. Visible and Resisting
- b. Invisible and Resisting
- c. Invisible and Unresisting

XXXV. Three Kinds of Karmic Formation

- a. Meritorious

- b. Demeritorious
- c. Imperturbable

XXXVI. Three Types of Persons

- a. The Learner
- b. The Non-Learner
- c. The One who is Neither

XXXVII. Three Types of Elders

- a. Elder by Birth
- b. ...In Dhamma
- c. ...By Convention

XXXVIII. Three Grounds Based on Merit

- a. That of Giving
- b. That of Morality
- c. That of Meditation

XXXIX. Three Grounds for Reproof

- a. Based on What has been Seen
- b. ...Heard
- c. ...Suspected

XL. Three Kinds of Rebirth in the Realm of Sense Desire

- a. There are Beings who Desire what Presents itself to Them and are in the Grip of that Desire, such as Human Beings, some devas, and some in states of woe
- b. There are Beings who Desire what they have Created, such as the Deva's who rejoice in their own creation
- c. There are Beings who Rejoice in the Creations of Others, such as the Deva's having power over others creation

XLI. Three Happy Rebirths

- a. There are Beings who, having continually produced happiness now dwell in happiness, Such as the Devas of the Brahma Group
- b. There are Beings who are overflowing with happiness, drenched with it, full of it, immersed in it, so that they occasionally exclaim "O, What Bliss" such as the Radiant Devas

c. There are Beings immersed in Happiness who are Supremely Blissful, experience only Perfect Happiness, such as the Lustrous Devas

XLII. Three Kinds of Wisdom

- a. Of the Learner
- b. Of the Non-Learner
- c. Of the One who is Neither

XLIII. Three More Kinds of Wisdom

- a. Based on Thought
- b. Based on Learning (Hearing)
- c. Based on Mental Development (Meditation)

XLIV. Three Armaments

- a. What one has Learnt
- b. Detachment
- c. Wisdom

XLV. Three Faculties

- a. Of Knowing that One Will Know the Unknown
- b. Of Highest Knowledge
- c. Of the One who Knows

XLVI. Three Eyes

- a. The Fleishy Eye
- b. The Divine Eye
- c. The Eye of Wisdom

XLVII. Three Kinds of Training

- a. In Higher Morality
- b. In Higher Thought
- c. In Higher Wisdom

XLVIII. Three Kinds of Development

- a. Of the Emotions
- b. Of the Mind
- c. Of Wisdom

XLIX. Three "Unsurpassables"

- a. Of Vision
- b. Of Practice
- c. Of Liberation

L. Three Kinds of Concentration

- a. With thinking and Pondering
- b. With Pondering without Thinking
- c. With Neither

LI. Three More Kinds of Concentration

- a. On Emptiness
- b. On the "Sign-less"
- c. Desire-less

LII. Three Purities

- a. Of Body
- b. Of Speech
- c. Of Mind

LIII. Three Qualities of the Sage

- a. As to Body
- b. As to Speech
- c. As to Mind

LIV. Three Skills

- a. In Going Forward
- b. In Going Down
- c. In Means to Progress

LV. Three Intoxications

- a. With Health
- b. With Youth
- c. With Life

LVI. Three Predominant Influences

- a. Oneself
- b. The World

c. The Dhamma

LVII. Three Topics of Discussion

- a. Talk May be of the Past, "That is how it used to be"
- b. Talk May be of the Future, "That is how it will be"
- c. Talk May be of the Present, "That is how it is now"

LVIII. Three Knowledge's

- a. Of One's Past Lives
- b. Of the Decease and Rebirth of Beings
- c. Of the Destruction of the Corruptions

LIX. Three Abidings

- a. Deva-Abiding
- b. Brahma-Abiding
- c. The Aryan-Abiding

LX. Three Miracles

- a. Of Psychic Power
- b. Of Telepathy
- c. Of Instruction

"These are the Sets of Three things, so we should all recite together for the Benefit, welfare, and happiness of devas and humans.

"There are Sets of Four Things which were perfectly proclaimed by the Lord.

I. "Four foundations of mindfulness: Here a monk abides contemplating body as body, ardent, clearly aware and mindful, having put aside hankering and fretting for the world; he abides contemplating feelings as feelings...he abides contemplating mind as mind...he abides contemplating mind objects as mind objects, ardent, clearly aware and mindful, having put aside hankering and fretting for the world.

II. "Four great efforts: Here a monk rouses his will, makes an effort, stirs up energy, exerts his mind and strives to prevent the arising

of un-arisen evil unwholesome mental states that have arisen. He rouses his will and strives to overcome evil unwholesome mental states that have arisen. He rouses his will and strives to produce un-arisen wholesome mental states. He rouses his will and strives to maintain wholesome mental states that have arisen, not to let them fade away, to bring them to greater growth, to the full perfection of development.

III. "Four roads to power: Here a monk develops concentration of intention accompanied by effort of will, concentration of energy...concentration of consciousness, and concentration of investigation accompanied by effort of will.

IV. "Four Jhanas: here a monk, detached from all sense desires, detached from unwholesome mental states, enters and remains in the first Jhana, which is with thinking and pondering, born of detachment, filled with delight and joy. And with the subsiding of thinking and pondering, by gaining inner tranquility and oneness of mind, he enters and remains in the second Jhana, which is without thinking and pondering, born of concentration, filled with delight and joy. And with the fading away of delight, remaining imperturbable, mindful and clearly aware, he experiences in himself that joy of which the Noble Ones say: "Happy is he who dwells with equanimity and mindfulness," he enters and remains in the third Jhana. And, having given up pleasure and pain, and with the disappearance of former gladness and sadness, he enters and remains in the fourth Jhana which is beyond pleasure and pain, and purified by equanimity and mindfulness.

V. "Four concentrative meditations. This meditation, when developed and expanded, leads to

- a. Happiness in the here and now
- b. Gaining knowledge and vision
- c. Mindfulness and clear awareness and
- d. The destruction of the corruptions.

i. How does this practice lead to happiness here and now? Here, a monk practices the four Jhanas

ii. How does it lead to the gaining of knowledge and vision? Here, a monk attends to the perception of light, he fixes his mind to the perception of day, by night as by day, by day as by night. In this way, with a mind clear and unclouded, he develops a state of mind that is full of brightness.

iii. How does it lead to mindfulness and clear awareness? Here, a monk knows feelings as they arise remain and vanish.

iv. How does this practice to the destruction of corruptions? Here, a monk abides in the contemplation of the rise and fall of the five aggregates of grasping: "This is material form, this is its arising, this is its ceasing; these are feelings, this is its arising, this is its ceasing; this perception, this is its arising, this is its ceasing; these are mental formations, this is its arising, this is its ceasing; this is consciousness, this is its arising, this is its ceasing."

VI. "Found boundless states. Here a monk, with a heart filed with loving kindness, pervades first one quarter, then the second, then the third and the fourth. Thus he stays, spreading the thought of loving kindness above, below and across, abundant, magnified, unbounded, without hatred or ill will. And likewise with compassion, sympathetic joy, and equanimity.

VII. "Four formless Jhanas. Here, a monk, by passing entirely beyond bodily sensations, by the disappearance of all sense of resistance and by non-attraction to the perception of diversity, seeing that space is infinite, reaches and remains in the sphere of infinite space. And by passing entirely beyond the sphere of infinite space, seeing that consciousness is infinite, he reaches and remains in the sphere of infinite consciousness. And by passing entirely beyond the sphere of infinite consciousness, seeing that there is nothing ["no thing" can be used for better clarity—webmaster], he reaches and remains in the sphere of nothingness. And by passing entirely beyond the sphere of nothingness, he reaches and remains in the sphere of neither perception nor non perception.

VIII. "Four supports: Here a monk judges that one thing is to be pursued, one thing endured, one thing avoided, one thing suppressed.

IX. "Four Aryan lineages. Here, a monk

a. Is content with any old robe, praises such contentment, and does not try to obtain robes improperly or unsuitability. He does not worry if he does not get a robe, and if he does, he is not full of greedy, blind desire, but makes use of it, aware of such dangers and wisely aware of its true purpose. Nor is he conceited about being thus content with any old robe, and he does not disparage others. And one who is thus skilful, not lax, clearly aware and mindful, is known as a monk who is true to the ancient, original Aryan lineage. Again,

b. A monk is content with any alms food he may get...Again,

c. A monk is content with any old lodging place...and again,

d. A monk, being fond of abandoning rejoices in abandoning, and being fond of developing, rejoices in developing, is not therefore conceited...and one who is thus skilful, not lax, clearly aware and mindful, is known as a monk who is true to the ancient, original Aryan lineage.

X. "Four Efforts: The effort of

a. Restraint

b. Abandoning

c. Development

d. Preservation

i. What is the effort of restraint? Here, a monk, on seeing an object with the eye does not grasp at the whole or its details, striving to restrain what might cause evil, unwholesome states, such as hankering or sorrow, to flood in on him. Thus he watches over the sense of sight and guards it. Here, a monk, on smelling an object with his nose does not grasp at the whole of it or its details...Thus he watches over the sense of smell and guards it. Here, a monk, on hearing an object, tasting an object, or

touching an object with his ears, tongue, or flesh does not grasp at the whole of it or its details...Thus he watches over [his senses] and guards [them].

ii. What is the effort of abandoning? Here, a monk does not assent to a thought of lust, of hatred, of cruelty that had arisen, but abandons it, dispels it, destroys it, makes it disappear.

iii. What is the effort of development? Here, a monk develops the enlightenment factor of investigation of states...of energy...of delight...of tranquility...of concentration...of equanimity, based on solitude, detachment, extinction, leading to maturity of surrender.

iv. What is the effort of preservation? Here, a monk keeps firmly in his mind a favorable object of concentration which has arisen, such as a skeleton or a corpse that is full of worms, blue-black, full of holes and bloated. [Death meditations: see "A Ghost in the Cloister"]

XI. "Four Knowledge's: knowledge of Dhamma, of what is consonant with it, knowledge of others minds, conventional knowledge.

XII. "Four more knowledge's: knowledge of suffering, it's origin, it's cessation, and the path.

XIII. "Four Factors of Stream Attainment: association with good people, hearing the true Dhamma, thorough attention, practice of the Dhamma in its entirety.

XIV. "Four characteristics of a Stream Winner: Here, the Aryan disciple is possessed of unwavering confidence in the Buddha, thus:

a. "This Blessed Lord is an Arahant, a fully enlightened Buddha, endowed with Wisdom and conduct, the well-farer, knower of the worlds, incomparable Trainer of men to be tamed, Teachers of gods and humans, enlightened and blessed."

b. He is possessed of unwavering confidence in the Dhamma thus: "Well-proclaimed by the Lord is the Dhamma, visible hear and now, timeless, inviting inspection, leading onwards, to be comprehended by the wise each one for himself."

c. He is possessed of unwavering confidence in the Sangha, thus: "Well directed is the Sangha of the Lord's disciples, of upright conduct, on the right path, on the perfect path; that is to say the four pairs of persons, the eight kinds of men. The Sangha of the Lords disciples is worthy of veneration, an unsurpassed field of merit in the world." And

d. He is possessed of morality dear to the Noble Ones, unbroken, without defect, unspotted, without inconsistency, liberating, praised by the wise, uncorrupted, and conducive to concentration.

XV. "Four fruits of the ascetic life: the fruits of stream entry, of the once returner, of the non-returner, of Arahantship.

XVI. "Four elements: the elements of earth, water, fire, and air.

XVII. "Four nutriments: Material, food, gross or subtle; contact as second; mental volition as third, consciousness as fourth.

XVIII. "Four stations of consciousness: consciousness gains a footing either

a. In relation to materiality, with materiality as object and basis, as a place of enjoyment, or similarly in regard to

b. Feelings

c. Perceptions

d. Mental Formations, and there it grows, increases, and flourishes.

XIX. "Four ways of going wrong: one goes wrong through desire, hatred, delusion, fear.

XX. "Four arousals of craving: Craving arises in a monk because of robes, alms, lodging, being and non being.

XXI. "Four kinds of progress:

- a. painful progress with slow comprehension
- b. painful progress with quick comprehension
- c. pleasant progress with slow comprehension
- d. pleasant progress with quick comprehension

XXII. "Four more kinds of progress:

- a. Progress with impatience
- b. Patient progress
- c. Controlled progress
- d. Calm progress

XXIII. "Four ways of Dhamma.

- a. Without hankering
- b. Without enmity
- c. With right mindfulness
- d. With right concentration

XXIV. "Four ways of undertaking Dhamma: There is the way that is

- a. Painful in the present and brings painful future results
- b. Painful in the present and brings pleasant future results
- c. Pleasant in the present and brings painful future results
- d. Pleasant in the present and brings pleasant future results.

XXV. "Four divisions of Dhamma:

- a. Morality
- b. Concentration
- c. Wisdom
- d. Liberation

XXVI. "Four Powers:

- a. Energy
- b. Mindfulness
- c. Concentration

d. Wisdom

XXVII. "Four kinds of resolves:

a. Wisdom

b. Truth

c. Relinquishment

d. Tranquility.

XXVIII. "Four ways of answering questions: the question

a. To be answered directly

b. Requiring an explanation

c. Requiring a counter question

d. To be set aside

XXIX. "Four kinds of Kamma—There is:

a. Black Kamma with black result

b. Bright Kamma with bright result

c. Black and Bright Kamma with Black and Bright result

d. Kamma that is neither black nor bright.

XXX. "Four things to be realized by seeing:

a. Former lives, to be realized by recollections

b. Passing away and re-arising to be realized by the divine eye

c. The eight deliverances, to be realized with the mental body

d. The destruction of the corruptions to be realized by wisdom.

XXXI. "Four Floods:

a. Sensuality,

b. Becoming,

c. Wrong Views

d. Ignorance.

XXXII. "Four Yokes

XXXIII. "Four Un-yokings, from

a. sensuality

b. becoming

c. views

d. ignorance

XXXIV. "Four Ties:

- a. The Body Tie of hankering
- b. Ill-will
- c. Attachment to rite and ritual
- d. Dogmatic Fanaticism

XXXV. "Four clingsings

- a. to sensuality
- b. to views
- c. to rules and rituals
- d. to ego-belief.

XXXVI. "Four Kinds of generation:

- a. From an egg
- b. From a womb
- c. From moisture (Larva grown creatures)
- d. Spontaneous Rebirth (Taking rebirth in the Deva realm)

XXXVII. "Four Aryan modes of speech: stating that one has not seen, heard, sensed, known what one has not seen, heard, sensed, known.

XXXVIII. Ways of descent into the womb:

- a. One descends into the mothers womb unknowing, stays there unknowing, and leaves it unknowing
- b. One enters the womb knowing, stays there unknowing, and leaves it unknowing
- c. One enters the womb knowing, stays there knowing, and leaves it unknowing.
- d. One enters the womb knowing, stays there knowing, and leaves it knowing.

XXXIX. "Four ways of getting a new personality. There us an acquisition of personality that is brought about by

- a. One's own volition, not another's
- b. Another's volition, not one's own
- c. Both

d. Neither

XL. "Four Purifications of offerings. There is the offering purified

a. By the giver but not by the recipient

b. By the recipient but not by the giver

c. By neither

d. By both.

XLI. "Four bases of sympathy

a. Generosity

b. Pleasing Speech

c. Beneficial Conduct

d. Impartiality

XLII. "Four un-Aryan modes of speech:

a. Refraining from lying

b. ...from slander

c. ...from abuse

d. ...from idle gossip.

XLIII. "Four more un-Aryan modes of speech: Claiming to have seen, Heard, Sensed, Known what one has not seen, heard, sensed, known.

XLIV. "Four Aryan modes of speech: stating that one has not seen, heard, sensed, known what one has not seen, heard, sensed, known.

XLV. "Four more un-Aryan modes of speech: claiming not to have seen, heard, sensed, known what one has seen, heard, sensed, known.

XLVI. "Four Aryan modes of speech: stating that one has seen, heard, sensed, known what one has seen, heard, sensed, known.

XLVII. "Four persons: Here a certain man

a. torments himself, is given to self tormenting

b. torments others, is given to tormenting others

- c. torments himself and others, is given to self tormenting and tormenting others
- d. torments neither himself or others, is not given to self tormenting and tormenting others. Thereby he dwells in this life without craving , released, cool, enjoying bliss, become as Brahma.

XLVIII. "Four more persons. Here a man's life benefits

- a. himself but not others
- b. others but not himself
- c. neither
- d. both

XLIX. "Four more persons:

- a. Living in darkness and bound to stay
- b. Living in darkness and bound for the light
- c. Living in the light and bound for darkness
- d. Living in the light and bound to stay

L. "Four more persons:

- a. The unshakable ascetic
- b. The blue-lotus ascetic
- c. The white-lotus ascetic
- d. The subtly perfect ascetic

"These are the sets of four things which were perfectly proclaimed by the Lord...So we should all recite them together...for the benefit, welfare and happiness of devas and humans."

[End of First Recitation Section]

"There are sets of five things perfectly proclaimed..."

I. "Five aggregates:

- a. Body
- b. Feelings
- c. Perceptions
- d. Mental Formations
- e. Consciousness

II. Five aggregates for grasping:

- f. Body
- g. Feelings
- h. Perceptions
- i. Mental Formations
- j. Consciousness

III. "Five strands of sense desire:

- a. A sight seen by the eye
- b. A sound heard by the ear
- c. A smell smelled by the nose
- d. A flavor tasted by the tongue.
- e. A tangible object felt by the body as being desirable, attractive, nice, charming, associated with lust and arousing passion.

IV. "Five post-mortem destinies:

- a. Hell
- b. Animal Rebirth
- c. The Realm of Hungry Ghosts
- d. Humankind
- e. The Deva Realm

V. "Five kinds of begrudging; as to

- a. Dwelling places
- b. Families
- c. Gains
- d. Beauty
- e. Dhamma

VI. "Five Hindrances:

- a. sensuality
- b. ill-will
- c. sloth and torpor
- d. worry and flurry
- e. skeptical doubt

VII. "Five lower fetters:

- a. Personality Belief

- b. Doubt
- c. Attachment to rite and ritual
- d. Sensuality
- e. Ill-will

VIII. "Five higher fetters

- a. craving for the world of form
- b. craving for the formless world
- c. conceit
- d. restlessness
- e. ignorance.

IX. "Five rules of training: refraining from

- a. Taking Life
- b. Taking what is not given
- c. Sexual misconduct
- d. Lying speech
- e. Strong Drink and sloth producing drugs

X. "Five impossible things: an Arahant is incapable of

- a. Deliberately taking the life of a living being
- b. Taking what is not given in such a manner as to constitute theft
- c. Sexual intercourse
- d. Telling a deliberate lie
- e. Storing up goods of sensual indulgence as he formerly did in the household life.

XI. "Five kinds of loss:

- a. Loss of relatives
- b. Wealth
- c. Health
- d. Morality
- e. Right View. No beings fall into an evil state, a hell state after death because of the loss of relatives, health, or wealth; but beings do beings do fall into such states by loss of morality and right view.

XII. "Five kinds of gain:

- a. Gain of relatives
- b. Wealth
- c. Health
- d. Morality
- e. Right View. No beings arise in a happy, heavenly state after death because of the gain of relatives, wealth, or health but beings are reborn in such states because of gains in morality and right view.

XIII. "Five dangers to the immoral through lapsing from morality; The immoral man, householders, by falling away from virtue, encounters five perils: great loss of wealth through heedlessness; an evil reputation; a timid and troubled demeanor in every society, be it that of nobles, Brahmins, householders, or ascetics; death in bewilderment; and, at the breaking up of the body after death, rebirth in a realm of misery, in an unhappy state, in the nether world, in hell.

XIV. "Five blessings...accrue to the righteous man through his practice of virtue: great increase of wealth through his diligence; a favorable reputation; a confident deportment, without timidity, in every society, be it that of nobles, Brahmins, householders, or ascetics; a serene death; and, at the breaking up of the body after death, rebirth in a happy state, in a heavenly world.

XV. "Five points to be borne in mind by a monk wishing to rebuke another:

- a. I will speak at the proper time, not the wrong time
- b. I will state the truth, not what is false
- c. I will speak gently, not roughly
- d. I will speak for his good, not for his harm
- e. I will speak with love in my heart, not with enmity

XVI. "Five factors of endeavor: Here, a monk

- a. Has faith, trusting in the enlightenment of the Tathágata: 'This Blessed Lord is an Arahant, a fully enlightened Buddha, perfected in knowledge and conduct, a well-farer, knower of the worlds, unequalled trainer of men to be tamed, teacher of gods and

humans, a Buddha, a Blessed Lord.' He proclaims this world with its gods, Maras, Brahmas, the world of ascetics and Brahmins with its princes and people, having come to know it by his own knowledge. He teaches a Dhamma that is ending, in the spirit and in the letter, and he displays the fully perfected, thoroughly purified holy life. And indeed it is good to see such Arahants."

b. Is in good health, suffers little distress or sickness, having a good digestion that is neither too cool nor too hot but is of a middling temperature suitable for exertion,

c. Is not fraudulent or deceitful, showing himself as he really is to his teacher or to the wise among his companions in the holy life

d. Keeps his energy constantly stirred up for abandoning unwholesome states and arousing the wholesome states,

e. Is a man of wisdom endowed with wisdom concerning rising and cessation with the Aryan penetration that leads to the complete destruction of suffering.

XVII. "Five pure abodes:

a. Aviha

b. Unworried

c. Clearly visible

d. Clear Sighted

e. Peerless

XVIII. "Five kinds of non returner:

a. The Less than half timer

b. The more than half timer

c. The gainer without exertion

d. The gainer with exertion

e. He who goes upstream to the acme, the pinnacle

XIX. "Five mental blockages: here a monk has doubts and hesitations

a. About the teacher, is dissatisfied and cannot settle his mind. Thus his mind is not inclined toward ardor, devotion, persistence and effort

b. About the Dhamma, is dissatisfied and cannot settle his mind. Thus his mind is not inclined toward ardor, devotion, persistence and effort

c. About the Sangha, is dissatisfied and cannot settle his mind. Thus his mind is not inclined toward ardor, devotion, persistence and effort

d. About the Training, is dissatisfied and cannot settle his mind. Thus his mind is not inclined toward ardor, devotion, persistence and effort

e. He is angry with his fellows in the holy life, he feels depressed and negative towards them. Thus his mind is not inclined toward ardor, devotion, persistence and effort

XX. "Five mental bondages: Here a monk has not got rid of the passion, desire, love, thirst, fever, craving

a. For sense desires: thus his mind is not inclined toward ardor, devotion, persistence and effort

b. For the body: Thus his mind is not inclined toward ardor, devotion, persistence and effort

c. For physical objects: Thus his mind is not inclined toward ardor, devotion, persistence and effort, or

d. Having eaten as much as his belly will hold he abandons himself to the pleasure of lying down, of contact, of sloth; or

e. He practices the holy life for the sake of becoming a member of some body of devas, great or small. Thus his mind is not inclined toward ardor, devotion, persistence and effort

XXI. Five Faculties: those of the

a. Eyes

b. Ears

c. Nose

d. Tongue

e. Body.

XXII. Five more faculties:

- a. Pleasant bodily feeling
- b. Pain
- c. Gladness
- d. Sadness
- e. Indifferent feeling

XXIII. Five more faculties:

- a. Faith
- b. Energy
- c. Mindfulness
- d. Concentration
- e. Wisdom

XXIV. Five elements making for deliverance.

- a. Here, when a monk considered sense desires, his mind does not leap forward and take satisfaction in them, fix on them or make free with them, but when he considers renunciation it does leap forward, take satisfaction in it, fix on it, and make free with it. And he gets this thought well set, well developed, well raised up, well freed from the corruptions, the vexations and fevers that arise from sense desires, and he does not feel that sensual feeling. This is called the deliverance from sense desires. And the same applies to
 - b. Ill will
 - c. Cruelty
 - d. Forms
 - e. Personality

XXV. "Five bases of deliverance; here

- a. the teacher or a respected fellow disciple teaches a monk Dhamma. And as he receives the teaching, he gains a grasp of both the spirit and the letter of the teaching. At this, joy arises in him, and from this joy, delight; and by this delight his senses are calmed, he feels happiness as a result, and with this happiness his mind is established;
- b. he has not heard it thus, but in the course of the teaching Dhamma to others he has learnt it by heart as he has heard it, or
- c. as he is chanting the Dhamma... or

- d. ...when he applies his mind to the Dhamma, thinks and ponders over it and concentrates his attention on it; or
- e. When he has properly grasped some concentration sign, has well considered it, applied his mind to it, and has well penetrated it with wisdom. At this, joy arises in him; and from this joy, delight, and by this delight his senses are calmed, he feels happiness as a result, and with this happiness his mind is established.

XXVI. "Five perceptions making for maturity of liberation: the perception of impermanence, of suffering in impermanence, of impersonality in suffering, of abandoning, of dispassion.

"These are sets of five things which were perfectly proclaimed by the lord..."

"There are sets of six things which were perfectly proclaimed by the Lord..."

I. "Six internal sense spheres:

- a. Eye sphere
- b. Ear sphere
- c. Nose sphere
- d. Tongue sphere
- e. Body sphere
- f. Mind Sense sphere

II. Six external sense spheres:

- a. Sight Object
- b. Sound Object
- c. Smell Object
- d. Taste Object
- e. Tangible Object
- f. Mind Object

III. Six groups of consciousness

- a. Sight Consciousness, Sound Consciousness etc

IV. Six groups of contact

- a. Eye contact, ear contact, etc

V. Six groups of feeling

a. Feeling based on Eye Contact, Based on Ear contact, etc

VI. Six groups of perception:

a. Perception of sights, of sounds, smells, tastes, touches, and mind objects.

VII. Six groups of volitions

a. Volition based on sights, sounds, etc

VIII. Six groups of craving

a. Craving for sights, sounds, etc

IX. Six kinds of disrespect: Here, a monk behaves disrespectfully and discourteously towards the teacher, the Dhamma, the Sangha, the training, in respect of earnestness, of hospitality.

X. Six kinds of respect: Here, a monk behaves respectfully and courteously towards the teacher, the Dhamma, the Sangha, the training, in respect of earnestness, of hospitality.

XI. Six pleasurable investigations: When, on seeing a sight object with the eye, or hearing, smelling, tasting, touching, knowing a mind object [each with its respective sense sphere] one investigates a corresponding object productive of pleasure

XII. Six un-pleasurable investigations: When, on seeing a sight object with the eye, or hearing, smelling, tasting, touching, knowing a mind object [each with its respective sense sphere] one investigates a corresponding object productive of displeasure

XIII. Six indifferent investigations: When, on seeing a sight object with the eye, or hearing, smelling, tasting, touching, knowing a mind object [each with its respective sense sphere] one investigates a corresponding object productive of indifference

XIV. Six things conducive to communal living: as long as monks both in public and in private show living kindness to their fellows in acts of body, speech and thought...share with their virtuous fellows whatever they receive as a rightful gift, including the

contents of their alms-bowls, which they do not keep for themselves...keep consistently, unbroken and unaltered those rules of conduct that are spotless, leading to liberation, praised by the wise, unstained and conducive to concentration, and persist therein with their noble fellows in both public and private...continue in that noble view that leads to liberation, to the utter destruction of suffering, remaining in such awareness with their fellows both in public and in private so long as in respect of what they receive as due offerings, even the contents of their alms bowls, they do not make use of them without sharing them with virtuous members of the community; so long as, in company with their brethren, they train themselves, openly and in private, in the rules of conduct, which are complete and perfect, spotless and pure, liberating, praised by the wise, uninfluenced (by mundane concerns), and favorable to concentration of mind; and in company with their brethren, preserve, openly and in private, the insight that is noble and liberating, and leads one who acts upon it to the utter destruction of suffering.

XV. Six roots of contention: here, a monk is angry and bears ill-will, he is disrespectful and discourteous to the Teacher, the Dhamma, and does not finish his training. He stirs up contention within the Sangha, which brings woe and sorrow to many, with evil consequences, misfortune and sorrow for devas and humans. If, friends, you should discover such a root of contention among yourselves or among others, you should strive to get rid of just that root of contention. If you find no such root of contention...then you should work to prevent its overcoming you in the future. Or if a monk is deceitful and malicious...or if a monk is envious and mean...or if a monk is cunning and devious...or if a monk is full of evil desires and wrong views...or if a monk is opinionated, obstinate and tenacious. If, friends, you should discover such a root of contention among yourselves or among others, you should strive to get rid of just that root of contention. If you find no such root of contention...then you should work to prevent its overcoming you in the future.

XVI. Six elements: the earth element, fire element, water element, air element, space element, and the consciousness element.

XVII. Six elements making for deliverance:

a. Here a monk might say, "I have developed the emancipation of the heart by loving kindness, expanded it, made it a vehicle and a base, established, worked well on it, set it will in train. And yet Ill-Will still grips my heart." He should be told, "No! Do not say that! Do not misrepresent the Blessed Lord, it is not right to slander him thus, for he would not have said such a thing! Your words are unfounded and impossible. If you develop the emancipation of the heart through loving kindness, ill will has no chance to envelop your heart. This emancipations through loving kindness is the cure for ill will."

b. Or he might say, "I have developed the emancipation of the heart through compassion, and yet cruelty still grips my hearts..." He should be told, "No! Do not say that! Do not misrepresent the Blessed Lord, it is not right to slander him thus, for he would not have said such a thing! Your words are unfounded and impossible. If you develop the emancipation of the heart through compassion, cruelty has no chance to envelop your heart. This emancipations through compassion is the cure for cruelty."

c. Or he might say, "I have developed the emancipation of the heart through equanimity, and yet lust grips my heart." He should be told, "No! Do not say that! Do not misrepresent the Blessed Lord, it is not right to slander him thus, for he would not have said such a thing! Your words are unfounded and impossible. If you develop the emancipation of the heart through equanimity, lust has no chance to envelop your heart. This emancipations through equanimity is the cure for lust."

d. Or he might say, "I have developed the emancipation of the heart through sympathetic joy, and yet aversion still grips my heart..." He should be told, "No! Do not say that! Do not misrepresent the Blessed Lord, it is not right to slander him thus, for he would not have said such a thing! Your words are unfounded and impossible. If you develop the emancipation of the heart through sympathetic joy, aversion has no chance to envelop

your heart. This emancipations through sympathetic joy is the cure for aversion."

e. Or he might say, "I have developed the sign-less emancipation of the heart and yet my heart hankers after signs..." He should be told, "No! Do not say that! Do not misrepresent the Blessed Lord, it is not right to slander him thus, for he would not have said such a thing! Your words are unfounded and impossible. If you develop the emancipation of the heart through the sign-less emancipation, hankering after signs has no chance to envelop your heart. This emancipations through the sign-less emancipation is the cure for hankering after signs."

f. Or he might say, "The idea "I am" is repellent to me, I pay no head to the idea "I am this." Yet doubts, uncertainties and problems still grip my heart..." He should be told, "No! Do not say that! Do not misrepresent the Blessed Lord, it is not right to slander him thus, for he would not have said such a thing! Your words are unfounded and impossible. If you develop the emancipation of the heart through void, the idea "I am this" has no chance to envelop your heart. This emancipation through void is the cure for the idea "I am this."

XVIII. Six unsurpassed things: certain sights, things heard, gains, trainings, forms of service, objects of recollection.

XIX. Six subjects of recollection: The Buddha, the Dhamma, the Sangha, Morality, Renunciation, the Devas.

XX. Six stable states: on seeing an object with the eye, hearing a sound with the ear, smelling a smell with the nose, tasting a flavor with the tongue, touching a tangible object with the body, or cognizing a mental object with the mind, one is neither pleased not displeased, but remains equitable, mindful, and clearly aware.

XXI. Six species

- a. Here, one born in dark conditions lives a dark life
- b. One born in dark conditions lives a bright life

- c. One born in dark conditions attains nibbána, which is neither dark nor bright
- d. One born in bright conditions lives a dark life
- e. One born in bright conditions lives a bright life
- f. One born in bright conditions attains nibbána, which is neither dark nor bright

XXII. Six perceptions conducive to penetration: the perception of impermanence, of suffering in impermanence, of impersonality and suffering, of abandoning, of dissipation and the perception of cessation.

These are the sets of six things, which were perfectly proclaimed by the lord.

There are sets of seven things which have been perfectly proclaimed by the lord.

I. Seven Aryan Treasures

- a. Faith
- b. Morality
- c. Moral Shame
- d. Moral Dread
- e. Learning
- f. Renunciation
- g. Wisdom

II. Seven factors of enlightenment

- a. Mindfulness
- b. Investigation of phenomena
- c. Energy
- d. Delight
- e. Tranquility
- f. Concentration
- g. Equanimity

III. Seven requisites of concentration:

- a. Right View
- b. Right Thought

- c. Right Speech
- d. Right Action
- e. Right Livelihood
- f. Right Effort
- g. Right Mindfulness

IV. Seven wrong practices: here a monk

- a. Lacks Faith
- b. Lacks Moral Shame
- c. Lacks Moral Dread
- d. Has little Learning
- e. Is slack
- f. Is unmindful
- g. Lacks wisdom

V. Seven Right Practices: here a monk has faith, moral shame and moral dread, has much learning, has aroused vigor, has established mindfulness, possesses wisdom.

VI. Seven qualities of a true man: here a monk is a knower of the Dhamma, of meanings, of self, of moderation, of the right time, of groups of persons.

VII. Seven grounds for commendation: here a monk is keenly anxious

- a. To undertake the training and wants to persist in this
- b. To make a close study of the Dhamma
- c. To get rid of desires
- d. To find solitude
- e. To arouse energy
- f. To develop mindfulness and discrimination
- g. To develop penetrative insight

VIII. Seven perceptions: perception of impermanence, of not self, of foulness, of danger, of abandonment, of dissipation, of cessation.

IX. Seven powers: of faith, energy, moral shame, moral dread, mindfulness, concentration, and wisdom.

- X. Seven stations of consciousness: beings
- a. Different in Body, different in perception
 - b. Different in Body, alike in perception
 - c. Alike in body, different in perception
 - d. Alike in body, alike in perception
 - e. Who have attained to the sphere of infinite space
 - f. ...of infinite consciousness
 - g. ...of no-thing-ness

XI. Seven persons worthy of offerings: ways liberated, the wisdom liberated, the body witness, the vision attainer, the faith liberated, the Dhamma devotee, and the Faith Devotee.

XII. Seven latent proclivities: Sensuous greed, resentment, views, doubt, conceit, craving for becoming, and ignorance.

XIII. Seven fetters: complacency, resentment, views, doubt, conceit, craving for becoming, and ignorance.

XIV. Seven rules for the pacification for the disputed questions that have been raised:

- a. Proceedings face to face
- b. Recollection
- c. Mental Derangement
- d. Confession
- e. Majority Verdict
- f. Habitual Bad Character
- g. Covering over with grass

These are the sets of seven things which were perfectly proclaimed by the lord so we should all recite them for the benefit of devas and humans.

End of Second Recitation Section

There are sets of eight things perfectly proclaimed by the lord.

I. Eight wrong factors: wrong view, wrong thought, wrong action, wrong speech, wrong livelihood, wrong effort, wrong mindfulness, wrong concentration.

II. Eight Right Factors: See above.

III. Eight persons worthy of offerings: The stream winner and one who had practiced to gain the fruit of stream entry. The once returner and one who has practiced to gain the fruit of once returner. The non returner...the Arahant...

IV. Eight occasions of indolence: here a monk

a. Has a job to do. He thinks, "I have got this job to do, but it will make me tired. I'll have a rest." So he lies down and does not stir up enough energy to complete the uncompleted, to accomplish the unaccomplished, to realize the unrealized, or

b. He has done some work. He thinks, "I have done this work, now I am tired. I'll have a rest." So he lies down and does not stir up enough energy to complete the uncompleted, to accomplish the unaccomplished, to realize the unrealized. Or

c. He has to go on a journey, and thinks, He thinks, "I have to go on this journey, it makes me tired. I'll have a rest." So he lies down and does not stir up enough energy to complete the uncompleted, to accomplish the unaccomplished, to realize the unrealized. Or

d. He has been on a journey, and thinks, "He thinks, "I have done this work, now I am tired. I'll have a rest." So he lies down and does not stir up enough energy to complete the uncompleted, to accomplish the unaccomplished, to realize the unrealized. Or

e. He goes on the alms round in a village or town. He does not get his fill of food. He thinks, "I've gone for alms, my body is tired and useless. I'll have a rest." So he lays down...

f. He goes on the alms round and gets his fill of food, and thinks, "I've gone for alms, my body heavy and useless as if I were pregnant. I'll have a rest" So he lays down...

g. He has developed some slight indisposition, and he thinks, "I'd better have a rest" so he lies down...

h. He is recuperating having not long recovered from an illness, and he thinks, "My body is weak and useless, I'll have a rest." So he lays down...

V. Eight occasions for making an effort. Here a monk

a. Has a job to do, he thinks, "I've got this job to do, but in doing it I won't find it easy to pay attention to the teachings of the Buddhas. So I will stir up sufficient energy to complete the uncompleted. To accomplish the unaccomplished, to realize the unrealized. Or

b. He has done some work, he thinks, "Well, I did the job, but because of it I was not able to pay sufficient attention to the teaching of the Buddhas, so I will stir up sufficient energy..."

c. He has to go on a journey...

d. He has been on a journey... "I've been on this journey, but because of it, I wasn't able to pay sufficient attention..."

e. He goes for alms without getting his fill, so he thinks, "My body is light and fit, I'll stir up energy..."

f. He goes for alms and gets his fill, so he thinks, "My body is strong and fit, I'll stir up energy..."

g. He has some slight indisposition, so he thinks, "This might get worse, so I'll stir up energy..."

h. He is recuperating having not long recovered, and he thinks, "It might be that the illness will recur, so I'll stir up energy..."

VI. Eight bases for giving: one gives

a. As occasion offers

b. From fear

c. Thinking "he gave me something"

d. Thinking "he will give me something"

e. Thinking "it is good to give"

f. Thinking "I am cooking something, they are not. It would not be right not to give something to those who are not cooking."

- g. Thinking "If I make this gift, I shall acquire a good reputation
- h. In order to adorn and prepare one's heart.

VII. Eight kinds of rebirth due to generosity

a. Here someone gives an ascetic or Brahmin food, drink, clothes, transport, garlands, perfumes and ointments, sleeping accommodation, a dwelling, or lights, and he hopes to receive a return for his gifts. He sees a rich Khattiya or Brahmin or Householder living in full enjoyment of the pleasures of the five senses and he thinks, "If only when I die I may be reborn as one of these rich people." He sets his heart on this thought, fixes it, and develops it. And this thought being launched at such a low level and not developed to a higher level leads to rebirth right there. But I say this of a moral person, not of an immoral one. The mental aspiration of a moral person is effective through its purity.
Or

b. He gives such gifts and having heard that the devas in the realm of the four great kings live long, are good looking, and lead a happy life, he thinks, "If only I could be reborn there!" Or he similarly aspires to rebirth in the heavens of

- c. The thirty three gods
- d. The Yama Devas
- e. The Tushita Devas
- f. The Nimmanarati Devas

g. The Paramanimmita Vasavatti Devas. And this thought leads to rebirth right there... The mental aspiration of a moral person is effective through its purity. Or

h. He similarly aspires to rebirth in the world of Brahma... but I say this of a moral person, not an immoral one. One freed from passion, not one still swayed by passion. The mental aspiration of such a moral person is effective through liberation from passion.

VIII. Eight Assemblies: The assembly of Khattiyas, Brahmins, Householders, Ascetics, Devas of the Realm of the Four Great Kings, of the thirty three gods, of Maras, of Brahmas.

IX. Eight worldly conditions: gain and loss, fame and shame, blame and praise, happiness and misery.

X. Eight stages of mastery:

- a. Perceiving forms internally, one sees external forms limited and beautiful or ugly;
- b. Perceiving forms internally, one sees external forms unlimited and beautiful or ugly;
- c. Not perceiving forms internally, one sees external forms limited...
- d. Not perceiving forms internally, one sees external forms unlimited...; not perceiving forms internally, one perceives forms that are
- e. Blue
- f. Yellow
- g. Red
- h. White...

XI. Eight liberations

- a. Possessing form one sees forms;
- b. Not perceiving material forms in oneself, one sees them outside;
- c. Thinking: "It is beautiful" one becomes intent on it;
- d. One enters the sphere of infinite space;
- e. The sphere of infinite consciousness
- f. The sphere no-thing-ness
- g. The sphere of neither perception or non-perception
- h. The cessation of perception and feeling.

These are the sets of eight things...

These are the sets of nine things...

I. Nine causes of malice: Malice is stirred up by the thought,

- a. He has done me an injury
- b. He is doing me an injury
- c. He will do me an injury
- d. He has done an injury to someone who is dear and pleasant to me
- e. He is doing an injury to someone who is dear and pleasant to me

- f. He will do an injury to someone who is dear and pleasant to me
- g. He has done a favor for someone who is hateful and unpleasant to me
- h. He is doing a favor for someone who is hateful and unpleasant to me
- i. He will do a favor for someone who is hateful and unpleasant to me

II. Nine ways of overcoming malice: Malice is overcome by the thought:

- a. He has done me an injury – what good would it do to harbor malice?
- b. He is doing me an injury – what good would it do to harbor malice?
- c. He will do me an injury – what good would it do to harbor malice?
- d. He has done an injury to someone who is dear and pleasant to me – what good would it do to harbor malice?
- e. He is doing an injury to someone who is dear and pleasant to me – what good would it do to harbor malice?
- f. He will do an injury to someone who is dear and pleasant to me – what good would it do to harbor malice?
- g. He has done a favor for someone who is hateful and unpleasant to me – what good would it do to harbor malice?
- h. He is doing a favor for someone who is hateful and unpleasant to me – what good would it do to harbor malice?
- i. He will do a favor for someone who is hateful and unpleasant to me – what good would it do to harbor malice?

III. Nine abodes of beings:

- a. Beings different in body and different in perception
- b. Beings different in body and alike in perception
- c. Beings alike in body and different in perception
- d. Beings alike in body and like in perception
- e. The realm of unconscious beings
- f. The realm of neither perception nor non perception
- g. Beings who have attained to the sphere of infinite space
- h. Beings who have attained to the sphere of infinite consciousness
- i. Beings who have attained to the sphere of no-thing-ness

IV. Nine unfortunate, inopportune times for leading the holy life

a. A Tathágata has been born into the world, Arahant, fully enlightened Buddha, and the Dhamma is taught which leads to calm and perfect Nibbána, which leads to enlightenment as taught by the Well Farer, and this person is born in a hell state.\

b. Among the animals

c. Among the Petas

d. Among the Asuras

e. In a long lived group of Devas

f. He is born in the border regions among foolish barbarians where there is no access for monks and nuns, or male and female lay followers.

g. He is born in the middle country, but he has wrong views and distorted vision, thinking, "there is no giving, offering, or sacrificing, there is no fruit or result of good or bad deeds. There is not this world and the next world, there are no parents and there is no spontaneous rebirth. There are no ascetics and Brahmins in the world, who, having attained to the highest, and realized for themselves the highest knowledge about this world and the next and proclaim it" or

h. He is born in the middle country, but lacks wisdom and is stupid. Or is deaf and dumb, and cannot tell whether something has been well said or has been ill-said. Or else

i. No Tathágata has arisen and this person is born in the middle country and is intelligent, not stupid, and not deaf or dumb, and well able to tell whether something has been well said or ill said.

V. Nine successive abidings: The Jhanas and spheres of infinite space, infinite consciousness, no-thing-ness, neither perception nor non perception, and cessation of perception and feeling.

VI. Nine successive cessations: By the attainment of the first Jhana, perceptions of sensuality cease, by the attainment of the second jhana thinking and pondering cease, by the attainment of

the third Jhana delight ceases, by the attainment of the fourth Jhana in and out breathing ceases, by the attainment of the sphere of infinite space the perception of materiality ceases, by the attainment of the sphere of infinite consciousness, the perception of the sphere of infinite space ceases. By the attainment of the sphere of no-thing-ness the perception of the sphere of infinite consciousness ceases. By the attainment of the sphere of neither perception nor non perception, the perception of the sphere of no-thing-ness ceases. By the attainment of the cessation of perception and feeling, perception and feeling cease.

These are the sets of nine things.

There are sets of ten things perfectly proclaimed by the lord.

I. Ten things that give protection. Here a monk

a. Is moral, he lives restrained according to the restraint of the disciple, persisting in right behavior, seeing danger in the slightest fault. He keeps to the rules of training.

b. He has learnt much and bears in mind and retains what he has learnt. In these teaching, beautiful in the beginning, the middle and the ending which in spirit and in letter proclaim the absolutely perfected and purified holy life, he is deeply learned, he remembers them, recites them, reflects on them, and penetrates them with vision.

c. He is a friend, associate, and intimate of good people.

d. He is affable, endowed with gentleness and patience. Quick to grasp instruction.

e. Whatever various jobs there are to be done for his fellow monks he is skillful, not lax, using foresight in carrying them out, and is good at doing and planning.

f. He loves the Dhamma and delights in hearing it. He is especially fond of the advanced doctrine and discipline.

g. He is content with any kind of requisites, robes, alms food, lodgings, medicines in case of illness.

h. He ever strives to arouse energy, to get rid of unwholesome states, to establish wholesome states, untiringly and energetically striving to keep such good states, and never shaking off the burden.

i. He is mindful, with a great capacity for clearly recalling things done and said long ago.

j. He is wise with wise perception of arising and passing away, that Aryan perception that leads to the complete destruction of suffering.

II. Ten objects for the attainment of absorption. He perceives the earth-kasina, the water kasina, the fire kasina, the wind kasina, the blue kasina, the yellow kasina, the red kasina, the white kasina, the space kasina, the consciousness kasina, above, below, on all sides, undivided, unbounded.

III. Ten unwholesome courses of action. Taking life, taking what is not given, sexual misconduct, lying speech, slander, rude speech, idle chatter, greed, malevolence, wrong view.

IV. Ten wholesome courses of action. Avoidance of taking life, avoidance of taking what is not given, avoidance of sexual misconduct, avoidance of lying speech, avoidance of slander, avoidance of rude speech, avoidance of idle chatter, avoidance of greed, avoidance of malevolence, and avoidance of wrong view.

V. Ten Aryan dispositions: here a monk

a. Has got rid of the five factors,

b. Possesses six factors

c. Has established one guard

d. Observes the four supports,

e. Has got rid of sectarian opinions

f. Has quite abandoned quest

g. Is pure of motive

h. Has tranquilized his emotions, Is well liberated

- i. In heart
- j. By wisdom.

a. How has he got rid of five factors? Here he has got rid of sensuality, ill will, sloth and torpor, worry and flurry, and doubt.

b. What six factors does he possess? On seeing an object with the eye, hearing a sound with the ear, smelling a smell with your nose, tasting a flavor with your tongue, touching a tangible object, or cognizing a mental object with the mind, he is neither pleased nor displeased, but remains equitable, mindful, and clearly aware.

c. How has he established the one guard? By guarding his mind with mindfulness.

d. What are the four supports? He judges that one thing is to be pursued, one thing endured, one thing avoided, and one thing suppressed.

e. How has he got rid of sectarian opinions, whatever individual opinions are held by the majority of ascetics and Brahmins, he has dismissed, abandoned, rejected, let go.

f. How is he one who had quite abandoned quests? He has abandoned the quest for sense desires, for rebirth, for the holy life.

g. How is he pure of motive? He has abandoned thoughts of sensuality, ill will, cruelty.

h. How is he one who has tranquilized his emotions? Because, having given up pleasure and pain, with the disappearance of former gladness and sadness, he enters into a state beyond pleasure and pain, which is purified by equanimity, and this is the fourth Jhana.

i. How is he well emancipated in heart? He is liberated from the thought of greed, hatred, and delusion.

j. How is he well liberated by wisdom? He understands, "For me, greed hatred and delusion are abandoned, cut off at the root like a palm tree stump. Destroyed and incapable of growing again.

VI. Ten qualities of the non-learner: the non learners right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration, right knowledge, right liberation.

These are the sets of ten things, which have been perfectly set forth by the Lord who Knows and Sees, the fully enlightened Buddha. So we should all recite them together without disagreement so that this holy life may be long lasting and established for a long time to come. thus to be for the welfare and happiness of the Multitude, out of compassion for the world, for the benefit, welfare and happiness of deva's and humans. And then the Lord had stood up, he said to the venerable Shariputra, "Good, Good, Shariputra, well indeed have you proclaimed the way of chanting together for the monks."

These things were said by the venerable Shariputra, and the teacher confirmed them, the monks were delighted and rejoiced at the venerable Shariputra's words.

Sankha Sutta

The Conch Trumpet

Translator's note: Although the Jains, like the Buddhists, teach a doctrine of the moral consequences of actions, the teachings of the two traditions differ in many important details. This discourse points out two of the major points where the Buddhist teaching is distinctive: its understanding of the complexity of the kammic process, and its application of that understanding to the psychology of teaching. The Buddha shows that a simplistic, fatalistic view of the kammic process is logically inconsistent, and also leads to unfortunate results for any person who, with a background of bad kamma, believes in it. The actual complexity of kamma, however, allows for a way in which past evil deeds can be overcome: through refraining from evil now and into the future, and through developing expansive mind-states of good will, compassion, appreciation, & equanimity. In such an expansive mind state, the unavoidable consequences of past evil actions count for next to nothing. The Buddha also shows how his method of teaching is better than that of the Jains in that it actually can help free the mind from debilitating feelings of guilt and remorse, and lead to the overcoming of past kamma.

For a fuller discussion of the complexity of the kammic process, see "Kamma and the Ending of Kamma" in *The Wings to Awakening*.

On one occasion the Blessed One was staying near Nalanda in the Pavarika Mango Grove. Then Asibandhakaputta the headman, a disciple of the Niganthas, went to the Blessed One and on arrival, having bowed down to him, sat to one side. As he was sitting there the Blessed One said to him: "Headman, how does Nigantha Nataputta teach the Dhamma to his disciples?"

"Nigantha Nataputta teaches the Dhamma to his disciples in this way, lord: 'All those who take life are destined for a state of deprivation, are destined for hell. All those who steal... All those

who indulge in illicit sex... All those who tell lies are destined for a state of deprivation, are destined for hell. Whatever one keeps doing frequently, by that is one led [to a state of rebirth]. That's how Nigantha Nataputta teaches the Dhamma to his disciples."

"If it's true that 'Whatever one keeps doing frequently, by that is one led [to a state of rebirth],' then no one is destined for a state of deprivation or destined to hell in line with Nigantha Nataputta's words. What do you think, headman: If a man is one who takes life, then taking into consideration time spent doing & not doing, whether by day or by night, which time is more: the time he spends taking life or the time he spends not taking life?"

"If a man is one who takes life, lord, then taking into consideration time spent doing & not doing, whether by day or by night, then the time he spends taking life is less, and the time he spends not taking life is certainly more. If it's true that 'Whatever one keeps doing frequently, by that is one led [to a state of rebirth],' then no one is destined for a state of deprivation or destined to hell in line with Nigantha Nataputta's words."

"What do you think, headman: If a man is one who steals... indulges in illicit sex... tells lies, then taking into consideration time spent doing & not doing, whether by day or by night, which time is more: the time he spends telling lies or the time he spends not telling lies?"

"If a man is one who tells lies, lord, then taking into consideration time spent doing & not doing, whether by day or by night, then the time he spends telling lies is less, and the time he spends not telling lies is certainly more. If it's true that 'Whatever one keeps doing frequently, by that is one led [to a state of rebirth],' then no one is destined for a state of deprivation or destined to hell in line with Nigantha Nataputta's words."

"There's the case, headman, where a certain teacher holds this doctrine, holds this view: 'All those who take life are destined for a state of deprivation, are destined for hell. All those who steal... All

those who indulge in illicit sex... All those who tell lies are destined for a state of deprivation, are destined for hell.' A disciple has faith in that teacher, and the thought occurs to him, 'Our teacher holds this doctrine, holds this view: "All those who take life are destined for a state of deprivation, are destined for hell." There are living beings that I have killed. I, too, am destined for a state of deprivation, am destined for hell.' He fastens onto that view. If he doesn't abandon that doctrine, doesn't abandon that state of mind, doesn't relinquish that view, then as if he were to be carried off, he would thus be placed in hell.

"[The thought occurs to him,] 'Our teacher holds this doctrine, holds this view: 'All those who steal... All those who indulge in illicit sex... All those who tell lies are destined for a state of deprivation, are destined for hell.' There are lies that I have told. I, too, am destined for a state of deprivation, am destined for hell.' He fastens onto that view. If he doesn't abandon that doctrine, doesn't abandon that state of mind, doesn't relinquish that view, then as if he were to be carried off, he would thus be placed in hell.

"There is the case, headman, where a Tathagata appears in the world, worthy and rightly self-awakened, consummate in clear knowing & conduct, well-gone, a knower of the cosmos, unexcelled trainer of those to be tamed, teacher of human & divine beings, awakened, blessed. He, in various ways, criticizes & censures the taking of life, and says, 'Abstain from taking life.' He criticizes & censures stealing, and says, 'Abstain from stealing.' He criticizes & censures indulging in illicit sex, and says, 'Abstain from indulging in illicit sex.' He criticizes & censures the telling of lies, and says, 'Abstain from the telling of lies.'

"A disciple has faith in that teacher and reflects: 'The Blessed One in a variety of ways criticizes & censures the taking of life, and says, "Abstain from taking life." There are living beings that I have killed, to a greater or lesser extent. That was not right. That was not good. But if I become remorseful for that reason, that evil deed of mine will not be undone.' So, reflecting thus, he abandons right then the taking of life, and in the future refrains from taking life.

This is how there comes to be the abandoning of that evil deed.
This is how there comes to be the transcending of that evil deed.

"[He reflects:] 'The Blessed One in a variety of ways criticizes & censures stealing... indulging in illicit sex... the telling of lies, and says, "Abstain from the telling of lies." There are lies that I have told, to a greater or lesser extent. That was not right. That was not good. But if I become remorseful for that reason, that evil deed of mine will not be undone.' So, reflecting thus, he abandons right then the telling of lies, and in the future refrains from telling lies. This is how there comes to be the abandoning of that evil deed. This is how there comes to be the transcending of that evil deed.

"Having abandoned the taking of life, he refrains from taking life. Having abandoned stealing, he refrains from stealing. Having abandoned illicit sex, he refrains from illicit sex. Having abandoned lies, he refrains from lies. Having abandoned divisive speech, he refrains from divisive speech. Having abandoned harsh speech, he refrains from harsh speech. Having abandoned idle chatter, he refrains from idle chatter. Having abandoned covetousness, he becomes uncovetous. Having abandoned ill will & anger, he becomes one with a mind of no ill will. Having abandoned wrong views, he becomes one who has right views.

"That disciple of the noble ones, headman -- thus devoid of covetousness, devoid of ill will, unbewildered, alert, mindful -- keeps pervading the first direction [the east] with an awareness imbued with good will, likewise the second, likewise the third, likewise the fourth. Thus above, below, & all around, everywhere, in its entirety, he keeps pervading the all-encompassing cosmos with an awareness imbued with good will -- abundant, expansive, immeasurable, without hostility, without ill will. Just as a strong conch-trumpet blower can notify the four directions without any difficulty, in the same way, when the awareness-release through good will is thus developed, thus pursued, any deed done to a limited extent no longer remains there, no longer stays there.

"That disciple of the noble ones -- thus devoid of covetousness,

devoid of ill will, unbewildered, alert, mindful -- keeps pervading the first direction with an awareness imbued with compassion... appreciation... equanimity, likewise the second, likewise the third, likewise the fourth. Thus above, below, & all around, everywhere, in its entirety, he keeps pervading the all-encompassing cosmos with an awareness imbued with equanimity -- abundant, expansive, immeasurable, without hostility, without ill will. Just as a strong conch-trumpet blower can notify the four directions without any difficulty, in the same way, when the awareness-release through equanimity is thus developed, thus pursued, any deed done to a limited extent no longer remains there, no longer stays there."

When this was said, Asibandhakaputta the headman, the disciple of the Niganthas, said to the Blessed One: "Magnificent, lord! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to point out the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has the Blessed One -- through many lines of reasoning -- made the Dhamma clear. I go to the Blessed One for refuge, to the Dhamma, & to the community of monks. May the Blessed One remember me as a lay follower who has gone for refuge from this day forward, for life."

Sankhaaruppatti Sutta

Arising of Intentions

["The Sankhaaruppatti Sutta" shows how living with intentions, directing thoughts to them and developing those thoughts leads to the flowering of those intentions, desires and thoughts. Lastly, when desires are destroyed, the mind is released and there is no more birth.]

I heard thus:

At one time the Blessed One lived in the monastery offered by Anaathapindika in Jeta's grove in Saavatthi. The Blessed One addressed the Bhikkhus [Monks] from there. 'Bhikkhus, I will tell of the arising of intentions, so listen carefully with attention.' Those Bhikkhus agreed and the Blessed One said: 'Bhikkhus, the Bhikkhu is endowed with faith, virtues, learning, benevolence and wisdom. It occurs to the Bhikkhu, 'Oh, I should be born with the high warriors at the break up of the body, after death.' He bears it in the mind, directs thoughts to it and develops that thought. Those intentions and that abiding, developed and made much, conduces him to be born there. This is the path and method to be born there.

Again, Bhikkhus, the Bhikkhu is endowed with faith, virtues, learning, benevolence and wisdom. It occurs to the Bhikkhu, 'Oh, I should be born with the high Brahmins... (or) high middle class, at the break up of the body, after death.' He bears it in the mind, directs thoughts to it, develops that thought, and those intentions. That abiding, developed and made much, conduces him to be born there. This is the path and method to be born there.

Again, Bhikkhus, the Bhikkhu is endowed with faith, virtues, learning, benevolence and wisdom. It occurs to the Bhikkhu, 'Oh, I should be born with the four guardian gods with long life, beauty and much pleasantness, at the break up of the body, after death.' He bears it in the mind, directs his thoughts to it, develops that thought, and those intentions. That abiding, developed and made much, conduces him to be born with the guardian gods with long

life, beauty and much pleasantness. This is the path and method to be born there.

Again, Bhikkhus, the Bhikkhu is endowed with faith, virtues, learning, benevolence and wisdom. It occurs to the Bhikkhu, 'Oh, I should be born with the company of gods of the thirty three.... (or) with the Yaama gods... (or) with the happy gods... (or) with the gods attached to creating... (or) with the gods attached to creating others, with long life, beauty and much pleasantness, at the break up of the body, after death.' He bears it in the mind, directs thoughts to it, develops that thought, and those intentions. That abiding, developed and made much, conduces to be born with the gods attached to creating others, with long life, beauty and much pleasantness. This is the path and method to be born there.

Again, Bhikkhus, the Bhikkhu is endowed with faith, virtues, learning, benevolence and wisdom. The Bhikkhu learns, Sahasa Brahma wields power over the thousand-fold world systems, with long life, beauty and much pleasantness. He wields power over those born there. Like a wise man drawing a circle on his palm would reflect, in the same manner Sahasa Brahma wields power over the thousand-fold world systems and wields power over those born there. It occurs to him: 'Oh, I should be born with Sahasaa Brahma at the break up of the body, after death.' He bears that mind, directs thoughts to it, develops that thought, and those intentions. That abiding, developed and made much, conduces him to be born with Sahasaa Brahma, who wields power over the thousand-fold world systems, with long life, beauty and much pleasantness. This is the path and method to be born there.

Again, Bhikkhus, the Bhikkhu is endowed with faith, virtues, learning, benevolence and wisdom. The Bhikkhu learns, Dvi Sahasa Brahma... (or) Ti Sahasaa Brahma... (or) Catu Sahasaa Brahma... (or) Panca Sahasaa Brahma wields power over the five thousand-fold world systems, with long life, beauty and much pleasantness. He wields power over those born there. Like a wise man drawing five circles on his palm would reflect, in the same manner Panca Sahasa Brahma wields power over the thousand-

fold world systems and wields power over those born there. It occurs to the Bhikkhu: 'Oh, I should be born with Panca Sahasaa Brahma at the break up of the body, after death.' He bears that in mind, directs thoughts to it and develops that thought. Those intentions and that abiding, developed and made much, conduces him to be born with Panca Sahasaa Brahma, who wields power over the five thousand-fold world systems, with long life, beauty and much pleasantness. This is the path and method to be born there.

Again, Bhikkhus, the Bhikkhu is endowed with faith, virtues, learning, benevolence and wisdom. The Bhikkhu learns, Dasa Sahasa Brahma, wields power over the ten thousand-fold world systems, with long life, beauty and much pleasantness. He wields power over those born there like the welcome lapis gem with eight facets well completed placed on the yellow blanket would shine and emanate radiance in the same manner. Dasa Sahasa Brahma wields power over the ten thousand-fold world systems and wields power over those born there and it occurs to him: 'Oh, I should be born with Dasa Sahasaa Brahma at the break up of the body, after death.' He bears that in mind, directs thoughts to it, develops that thought. Those intentions and that abiding, developed and made much, conduces him to be born with Dasa Sahasaa Brahma, who wields power over the ten thousand-fold world systems, with long life, beauty and much pleasantness. This is the path and method to be born there.

Again, Bhikkhus, the Bhikkhu is endowed with faith, virtues, learning, benevolence and wisdom. The Bhikkhu learns, Sata Sahasa Brahma, wields power over the hundred thousand-fold world systems, with long life, beauty and much pleasantness. He wields power over those born there. Like a clever goldsmith who would purify born gold putting it in the furnace and it would radiate light and heat placed on the orange blanket. In the same manner Sata Sahasa Brahma wields power over the ten thousand-fold world systems and wields power over those born there and it occurs to him: 'Oh, I should be born with Sata Sahasaa Brahma at the break up of the body, after death.' He bears that in mind, directs thoughts to it and develops that thought. Those intentions

and that abiding, developed and made much, conduces him to be born with Sata Sahasaa Brahma, who wields power over the hundred thousand-fold world systems, with long life, beauty and much pleasantness. This is the path and method to be born there.

Again, Bhikkhus, the Bhikkhu is endowed with faith, virtues, learning, benevolence and wisdom. The Bhikkhu learns, that the gods with radiance... (or) with limited radiance... (or) limitless radiance, have long life, beauty and much pleasantness and it occurs to him: 'Oh, I should be born with gods of limitless radiance with long life, beauty and much pleasantness.' This is the path and method to be born there.

Again, Bhikkhus, the Bhikkhu is endowed with faith, virtues, learning, benevolence and wisdom. The Bhikkhu learns, that gods with happiness... (or) with limited happiness... (or) limitless happiness, have long life, beauty and much pleasantness. It occurs to him: 'Oh, I should be born with gods of limitless happiness with long life, beauty and much pleasantness.' This is the path and method to be born there.

Again, Bhikkhus, the Bhikkhu is endowed with faith, virtues, learning, benevolence and wisdom. The Bhikkhu learns, that gods with power to go through the air... (or) gods who are not cruel... (or) zealous gods... (or) gods that are easily seen.... (or) gods of the highest order... have long life, beauty and much pleasantness. It occurs to him: 'Oh, I should be born with gods of the highest order with long life, beauty and much pleasantness.' This is the path and method to be born there.

Again, Bhikkhus, the Bhikkhu is endowed with faith, virtues, learning, benevolence and wisdom. The Bhikkhu learns, that gods born in space have a long life span and enjoy much pleasantness. It occurs to him: 'Oh, I should be born with gods of space with long life, and enjoy much pleasantness.' This is the path and method to be born there.

Again the Bhikkhu is endowed with faith, virtues, learning, benevolence and wisdom. The Bhikkhu learns, that gods born in

the sphere of consciousness... (or) in the sphere of nothing-ness... (or) in the sphere of neither perception nor non perception have a long life span and enjoy much pleasantness. It occurs to him: 'Oh, I should be born with gods of the sphere of neither perception nor non perception with long life, and enjoy much pleasantness.' This is the path and method to be born there.

Again the Bhikkhu is endowed with faith, virtues, learning, benevolence and wisdom. It occurs to the Bhikkhu: 'Oh, I should destroy desires, for without desires, the mind is released and it is released through wisdom! Here and now by myself realizing, I should abide.' He, destroying desires, becomes without desires and the mind is released and released through wisdom here and now. By himself realizing, he abides. Bhikkhus, this Bhikkhu is not born any where for any reason.

The Blessed One said thus and those Bhikkhus delighted in the words of the Blessed One.

Sankhitta Sutta

Good Will, Mindfulness, and Concentration

Then a certain monk went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One: "It would be good if the Blessed One would teach me the Dhamma in brief so that, having heard the Dhamma from the Blessed One, I might dwell alone in seclusion: heedful, ardent, and resolute."

"But it is in just this way that some worthless men make a request but then, having been told the Dhamma, think they should tag along right behind me."

"May the Blessed One teach me the Dhamma in brief! May the One Well-gone teach me the Dhamma in brief! It may well be that I will understand the Blessed One's words. It may well be that I will become an heir to the Blessed One's words."

"Then, monk, you should train yourself thus: 'my mind will be established inwardly, well-composed. No evil, unskillful qualities, once they have arisen, will remain consuming the mind.' That's how you should train yourself.

"Then you should train yourself thus: 'Good-will, as my release of awareness, will be developed, pursued, given a means of transport, given a grounding, steadied, consolidated, and well-undertaken.' That's how you should train yourself. When you have developed this concentration in this way, you should develop this concentration with directed thought and evaluation, you should develop it with no directed thought and a modicum of evaluation, you should develop it with no directed thought and no evaluation, you should develop it accompanied by rapture... not accompanied by rapture... endowed with a sense of enjoyment; you should develop it endowed with equanimity.

"When this concentration is thus developed, thus well-developed by you, you should then train yourself thus: 'Compassion, as my release of awareness... Appreciation, as my release of awareness... Equanimity, as my release of awareness, will be developed, pursued, given a means of transport, given a grounding, steadied, consolidated, and well-undertaken.' That's how you should train yourself. When you have developed this concentration in this way, you should develop this concentration with directed thought and evaluation, you should develop it with no directed thought and a modicum of evaluation, you should develop it with no directed thought and no evaluation, you should develop it accompanied by rapture... not accompanied by rapture... endowed with a sense of enjoyment; you should develop it endowed with equanimity.

"When this concentration is thus developed, thus well-developed by you, you should then train yourself thus: 'I will remain focused on the body in and of itself -- ardent, alert, and mindful -- putting aside greed and distress with reference to the world.' That's how you should train yourself. When you have developed this concentration in this way, you should develop this concentration with directed thought and evaluation, you should develop it with no directed thought and a modicum of evaluation, you should develop it with no directed thought and no evaluation, you should develop it accompanied by rapture... not accompanied by rapture... endowed with a sense of enjoyment; you should develop it endowed with equanimity.

"When this concentration is thus developed, thus well-developed by you, you should train yourself: 'I will remain focused on feelings in and of themselves... the mind in and of itself... mental qualities in and of themselves -- ardent, alert, and mindful -- putting aside greed and distress with reference to the world.' That's how you should train yourself. When you have developed this concentration in this way, you should develop this concentration with directed thought and evaluation, you should develop it with no directed thought and a modicum of evaluation, you should develop it with no directed thought and no evaluation, you should develop it accompanied by rapture... not accompanied by rapture...

endowed with a sense of enjoyment; you should develop it
endowed with equanimity.

"When this concentration is thus developed, thus well-developed by you, then wherever you go, you will go in comfort. Wherever you stand, you will stand in comfort. Wherever you sit, you will sit in comfort. Wherever you lie down, you will lie down in comfort."

Then that monk, having been admonished by an admonishment from the Blessed One, got up from his seat and bowed down to the Blessed One, circled around him, keeping the Blessed One to his right side, and left. Then, dwelling alone, secluded, heedful, ardent, and resolute, he in no long time reached and remained in the supreme goal of the holy life for which clansmen rightly go forth from home into homelessness, knowing and realizing it for himself in the here and now. He knew: "Birth is ended, the holy life fulfilled, the task done. There is nothing further for the sake of this world." And thus he became another one of the Arahants.

Sañña Sutta

Perception

At Savatthi. "Monks, perception of forms is inconstant, changeable, alterable. Perception of sounds... Perception of smells... Perception of tastes... Perception of tactile sensations... Perception of ideas is inconstant, changeable, alterable.

"One who has conviction & belief that these phenomena are this way is called a faith-follower: one who has entered the orderliness of rightness, entered the plane of people of integrity, transcended the plane of the run-of-the-mill. He is incapable of doing any deed by which he might be reborn in hell, in the animal womb, or in the realm of hungry shades. He is incapable of passing away until he has realized the fruit of stream-entry.

"One who, after pondering with a modicum of discernment, has accepted that these phenomena are this way is called a Dhamma-follower: one who has entered the orderliness of rightness, entered the plane of people of integrity, transcended the plane of the run-of-the-mill. He is incapable of doing any deed by which he might be reborn in hell, in the animal womb, or in the realm of hungry shades. He is incapable of passing away until he has realized the fruit of stream-entry.

"One who knows and sees that these phenomena are this way is called a stream-enterer, steadfast, never again destined for states of woe, headed for self-awakening."

Saññoga Sutta

Bondage

"I will teach you a Dhamma discourse on bondage and lack of bondage. Listen and pay close attention. I will speak."

"Yes, lord," the monks responded.

The Blessed One said: "A woman attends inwardly to her feminine faculties, her feminine gestures, her feminine manners, feminine poise, feminine desires, feminine voice, feminine charms. She is excited by that, delighted by that. Being excited and delighted by that, she attends outwardly to masculine faculties, masculine gestures, masculine manners, masculine poise, masculine desires, masculine voices, masculine charms. She is excited by that, delighted by that. Being excited and delighted by that, she wants to be bonded to what is outside her, wants whatever pleasure and happiness that arise based on that bond. Delighting, caught up in her femininity, a woman goes into bondage with reference to men. This is how a woman does not transcend her femininity.

"A man attends inwardly to his masculine faculties, masculine gestures, masculine manners, masculine poise, masculine desires, masculine voice, masculine charms. He is excited by that, delighted by that. Being excited and delighted by that, he attends outwardly to feminine faculties, feminine gestures, feminine manners, feminine poise, feminine desires, feminine voices, feminine charms. He is excited by that, delighted by that. Being excited and delighted by that, he wants to be bonded to what is outside him, wants whatever pleasure and happiness that arise based on that bond. Delighting, caught up in his masculinity, a man goes into bondage with reference to women. This is how a man does not transcend his masculinity.

"And how is there lack of bondage? A woman does not attend inwardly to her feminine faculties... feminine charms. She is not excited by that, not delighted by that... does not attend outwardly to masculine faculties... masculine charms. She is not excited by

that, not delighted by that... does not want to be bonded to what is outside her, does not want whatever pleasure and happiness that arise based on that bond. Not delighting, not caught up in her femininity, a woman does not go into bondage with reference to men. This is how a woman transcends her femininity.

"A man does not attend inwardly to his masculine faculties... masculine charms. He is not excited by that, not delighted by that... does not attend outwardly to feminine faculties... feminine charms. He is not excited by that, not delighted by that... does not want to be bonded to what is outside him, does not want whatever pleasure and happiness that arise based on that bond. Not delighting, not caught up in his masculinity, a man does not go into bondage with reference to women. This is how a man transcends his masculinity.

"This is how there is lack of bondage. And this is the Dhamma discourse on bondage and lack of bondage."

Sappurisasuttam

The Worthy One

I heard thus:

At one time the Blessed One lived in the monastery offered by Anathapindika in Jeta's grove in Savatthi. The Blessed One addressed the Bhikkhus from there. 'Bhikkhus, I will tell the features of the Worthy one and the features of the unworthy one, listen and attend carefully.

Bhikkhus, what are the features of the worthy one? Here the unworthy one gone forth from a high clan reflects. I have gone forth homeless from a high clan, these others gone forth are not from high clans. On account of his high clan, he praises himself and disparages others. This is a feature of the unworthy one. The worthy one reflects on account of high birth, these greedy things, angry things and deluded things do not get destroyed. If someone gone forth homeless from out side a high clan lives according to the Teaching, following the right conduct, he would become honorable and praiseworthy, on account of that. He honors the right conduct and does not praise himself or disparage others. Bhikkhus this is a feature of the worthy one.

Again, Bhikkhus, the unworthy one gone forth from an esteemed clan...re...gone forth from a high and esteemed clan...re...gone forth from a noble clan reflects. I have gone forth homeless from a noble clan, these others gone forth are not from noble clans. On account of his noble clan, he praises himself and disparages others. This is a feature of the unworthy one. The worthy one reflects on account of noble clan, these greedy things, angry things and deluded things do not get destroyed. If someone gone forth homeless from out side a noble clan lives according to the Teaching, following the right conduct, he would become honorable and praiseworthy, on account of that. He honors the right conduct and does not praise himself or disparage others. Bhikkhus this is a feature of the worthy one.

Again Bhikkhus, the unworthy one gone forth is well known and famous, he reflects. I'm well known and famous these others gone forth are not well known and famous On account of his fame, he praises himself and disparages others. This is a feature of the unworthy one. The worthy one reflects on account of fame, these greedy things, angry things and deluded things do not get destroyed. If someone not well known and famous gone forth homeless lives according to the Teaching, following the right conduct, he would become honorable and praiseworthy, on account of that. He honors the right conduct and does not praise himself or disparage others. Bhikkhus this is a feature of the worthy one.

Again Bhikkhus, the unworthy one is the gainer of robes, morsels, dwellings and requisites for the ill and he reflects. I'm a gainer of robes, morsels, dwellings and requisites for the ill, these others gone forth are not the gainers of the four requisites On account of this, he praises himself and disparages others. This is a feature of the unworthy one. The worthy one reflects on account of gains, these greedy things, angry things and deluded things do not get destroyed. If some non gainer of robes, morsels, dwellings and requisites for the ill, lives according to the Teaching, following the right conduct, he would become honorable and praiseworthy, on account of that. He honors the right conduct and does not praise himself or disparage others. Bhikkhus this is a feature of the worthy one.

Again Bhikkhus, the unworthy one is learned, he reflects. I'm learned, these other Bhikkhus are not learned On account of his learnedness, he praises himself and disparages others. This is a feature of the unworthy one. The worthy one reflects on account of learnedness these greedy things, angry things and deluded things do not get destroyed. If someone not learned lives according to the Teaching, following the right conduct, he would become honorable and praiseworthy, on account of that. He honors the right conduct and does not praise himself or disparage others. Bhikkhus this is a feature of the worthy one.

Again Bhikkhus, the unworthy one bears the Discipline, he reflects. I bear the Discipline these other Bhikkhus do not bear the Discipline. On account of his bearing the Discipline he praises himself and disparages others. This is a feature of the unworthy one. The worthy one reflects on account of bearing the Discipline these greedy things, angry things and deluded things do not get destroyed. If someone not a bearer of the Discipline lives according to the Teaching, following the right conduct, he would become honorable and praiseworthy, on account of that. He honors the right conduct and does not praise himself or disparage others. Bhikkhus this is a feature of the worthy one.

Again Bhikkhus, the unworthy one is a preacher, he reflects. I'm a preacher these other Bhikkhus are not preachers On account of his ability to preach he praises himself and disparages others. This is a feature of the unworthy one. The worthy one reflects on account of the ability to preach, these greedy things, angry things and deluded things do not get destroyed. If someone who is not a preacher lives according to the Teaching, following the right conduct, he would become honorable and praiseworthy, on account of that. He honors the right conduct and does not praise himself or disparage others. Bhikkhus this is a feature of the worthy one.

Again Bhikkhus, the unworthy one is a forest dweller, he reflects. I'm a forest dweller these other Bhikkhus are not forest dwellers On account of his dwelling in the forest he praises himself and disparages others. This is a feature of the unworthy one. The worthy one reflects on account of dwelling in the forest these greedy things, angry things and deluded things do not get destroyed. If someone not dwelling in the forest, lives according to the Teaching, following the right conduct, he would become honorable and praiseworthy, on account of that. He honors the right conduct and does not praise himself or disparage others. Bhikkhus this is a feature of the worthy one.

Again Bhikkhus, the unworthy one is a rag robe wearer, he reflects. I'm a rag robe wearer these other Bhikkhus are not rag robe wearers On account of his wearing rag robes he praises

himself and disparages others. This is a feature of the unworthy one. The worthy one reflects on account of wearing rag robes these greedy things, angry things and deluded things do not get destroyed. If someone not wearing rag robes lives according to the Teaching, following the right conduct, he would become honorable and praiseworthy, on account of that. He honors the right conduct and does not praise himself or disparage others. Bhikkhus this is a feature of the worthy one.

Again Bhikkhus, the unworthy one is a partaker of morsels, he reflects. I'm a partaker of morsels these other Bhikkhus are not partakers of morsels. On account of his partaking morsels, he praises himself and disparages others. This is a feature of the unworthy one. The worthy one reflects on account of partaking morsels these greedy things, angry things and deluded things do not get destroyed. If someone not partaking morsels, lives according to the Teaching, following the right conduct, he would become honorable and praiseworthy, on account of that. He honors the right conduct and does not praise himself or disparage others. Bhikkhus this is a feature of the worthy one

Again Bhikkhus, the unworthy one is a tree root dweller, he reflects. I'm a tree root dweller, these other Bhikkhus are not tree root dwellers On account of his dwelling at the root of a tree, he praises himself and disparages others. This is a feature of the unworthy one. The worthy one reflects on account of dwelling at the root of a tree these greedy things, angry things and deluded things do not get destroyed. If someone not dwelling at the root of a tree, lives according to the Teaching, following the right conduct, he would become honorable and praiseworthy, on account of that. He honors the right conduct and does not praise himself or disparage others. Bhikkhus this is a feature of the worthy one

Again Bhikkhus, the unworthy one is a dweller in a charnel ground...re...a dweller in the open...re...one abiding in the sitting posture...re...one sleeping wherever possible...re...one sitting on the same seat, he reflects. I'm a sitter on the same seat, these other Bhikkhus are not the sitters on the same seat. On account of his sitting on the same seat, he praises himself and disparages

others. This is a feature of the unworthy one. The worthy one reflects on account of sitting on the same seat, these greedy things, angry things and deluded things do not get destroyed. If someone not a sitter on the same seat, lives according to the Teaching, following the right conduct, he would become honorable and praiseworthy, on account of that. He honors the right conduct and does not praise himself or disparage others. Bhikkhus this is a feature of the worthy one

Again, Bhikkhus, the unworthy one, secluded from sensual desires and things of demerit, with thoughts and thought processes, and with joy and pleasantness born of seclusion abides in the first jhana. He reflects, I'm a gainer of the first jhana, these other Bhikkhus are not the gainers of the first jhana. On account of his first jhana he praises himself and disparages others. This is a feature of the unworthy one. The worthy one reflects. The Blessed One has said, we should not cling to even the first jhana. Whatever we imagine it turns to be otherwise. Giving the first preference to not clinging, he does not praise himself or disparage others, on account of the first jhana. Bhikkhus this is a feature of the worthy one.

Again, Bhikkhus, the unworthy one, overcoming thoughts and thought processes, the mind internally appeased, in one point and with joy and pleasantness born of concentration abides in the second jhana...re...in the third jhana, ...re.... in the fourth jhana. He reflects, I'm a gainer of the forth jhana, these other Bhikkhus are not the gainers of the forth jhana. On account of his forth jhana he praises himself and disparages others. This is a feature of the unworthy one. The worthy one reflects. The Blessed One has said, we should not cling to even the forth jhana. Whatever we imagine it turns to be otherwise. Giving the first preference to not clinging, he does not praise himself or disparage others, on account of the forth jhana. Bhikkhus this is a feature of the worthy one

Again, Bhikkhus, the unworthy one, overcoming all perceptions of matter, all perceptions of anger and not attending to the varied perceptions, with space is boundless abides in the sphere of

space. He reflects, I'm a gainer of the sphere of space, these other Bhikkhus are not the gainers of the sphere of space. On account of his birth in the sphere of space he praises himself and disparages others. This is a feature of the unworthy one. The worthy one reflects. The Blessed One has said, we should not cling to even the sphere of space. Whatever we imagine it turns to be otherwise. Giving the first preference to not clinging, he does not praise himself or disparage others, on account of the birth in the sphere of space. Bhikkhus this is a feature of the worthy one.

Again, Bhikkhus, the unworthy one, overcoming all the sphere of space, with consciousness is boundless, attains to the sphere of consciousness. He reflects, I'm a gainer in the sphere of consciousness, these other Bhikkhus are not the gainers in the sphere of consciousness. On account of his birth in the sphere of consciousness he praises himself and disparages others. This is a feature of the unworthy one. The worthy one reflects. The Blessed One has said, we should not cling to even the sphere of consciousness. Whatever we imagine it turns to be otherwise. Giving the first preference to not clinging, he does not praise himself or disparage others, on account of the birth in the sphere of consciousness. Bhikkhus this is a feature of the worthy one.

Again, Bhikkhus, the unworthy one, overcoming all the sphere of consciousness, with there is nothing attains to the sphere of nothingness. He reflects, I'm a gainer in the sphere of nothingness, these other Bhikkhus are not the gainers in the sphere of nothingness. On account of his birth in the sphere of nothingness he praises himself and disparages others. This is a feature of the unworthy one. The worthy one reflects. The Blessed One has said, we should not cling to even the sphere of nothingness. Whatever we imagine it turns to be otherwise. Giving the first preference to not clinging, he does not praise himself or disparage others, on account of the birth in the sphere of nothingness. Bhikkhus this is a feature of the worthy one.

Again, Bhikkhus, the unworthy one, overcoming all the sphere of nothingness, attains to neither perception nor non perception. He reflects, I'm a gainer of neither perception nor non perception,

these other Bhikkhus are not the gainers of neither perception nor non perception. On account of his birth in neither perception nor non perception he praises himself and disparages others. This is a feature of the unworthy one. The worthy one reflects. The Blessed One has said, we should not cling to even neither perception nor non perception. Whatever we imagine it turns to be otherwise. Giving the first preference to not clinging, he does not praise himself or disparage others, on account of the birth in neither perception nor non perception. Bhikkhus this is a feature of the worthy one

Again the worthy one overcoming all neither perceptions nor non perceptions, attains the cessation of perceptions and feelings. Seeing this with wisdom his desires too get destroyed. Here the Bhikkhu does not imagine anything, to go anywhere, for any reason.

The Blessed One said thus and those Bhikkhu delighted in the words of the Blessed One.

Saraniya Sutta

Conducive to Amiability

"Monks, these six are conditions that are conducive to amiability, that engender feelings of endearment, engender feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, and a state of unity. Which six?"

"There is the case where a monk is set on bodily acts of good will with regard to his fellows in the holy life, to their faces and behind their backs. This is a condition that is conducive to amiability that engenders feelings of endearment, engenders feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, and a state of unity.

"Furthermore, the monk is set on verbal acts of good will with regard to his fellows in the holy life, to their faces and behind their backs. This is a condition that is conducive to amiability that engenders feelings of endearment, engenders feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, and a state of unity.

"Furthermore, the monk is set on mental acts of good will with regard to his fellows in the holy life, to their faces and behind their backs. This is a condition that is conducive to amiability that engenders feelings of endearment, engenders feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, and a state of unity.

"Furthermore, whatever righteous gains the monk may obtain in a righteous way -- even if only the alms in his bowl -- he does not consume them alone. He consumes them after sharing them in common with his virtuous fellows in the holy life. This is a condition that is conducive to amiability that engenders feelings of endearment, engenders feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, and a state of unity.

"Furthermore -- with reference to the virtues that are un-torn, unbroken, unspotted, un-splattered, liberating, praised by the wise, untarnished, leading to concentration -- the monk dwells with his virtue in tune with that of his fellows in the holy life, to their faces and behind their backs. This is a condition that is conducive to amiability that engenders feelings of endearment, engenders feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, and a state of unity.

"Furthermore -- with reference to views that are noble, leading outward, that lead those who act in accordance with them to the right ending of suffering and stress -- the monk dwells with his views in tune with those of his fellows in the holy life, to their faces and behind their backs. This is a condition that is conducive to amiability that engenders feelings of endearment, engenders feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, and a state of unity.

"These are the six conditions that are conducive to amiability, that engender feelings of endearment, engender feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, and a state of unity."

Satipatthána Sutta

Frames of Reference

I have heard that on one occasion the Blessed One was staying in the Kuru country. Now there is a town of the Kurus called Kammasadhamma. There the Blessed One addressed the monks, "Monks."

"Venerable sir," the monks replied.

The Blessed One said this: "This is the direct path for the purification of beings, for the overcoming of sorrow and lamentation, for the disappearance of pain and distress, for the attainment of the right method, and for the realization of Unbinding -- in other words, the four frames of reference. Which four?"

"There is the case where a monk remains focused on the body in and of itself -- ardent, alert, and mindful -- putting aside greed and distress with reference to the world. He remains focused on feelings...mind...mental qualities in and of themselves -- ardent, alert, and mindful -- putting aside greed and distress with reference to the world.

Body

"And how does a monk remain focused on the body in and of itself?"

[1] "There is the case where a monk -- having gone to the wilderness, to the shade of a tree, or to an empty building -- sits down folding his legs crosswise, holding his body erect and setting mindfulness to the fore [lit: the front of the chest]. Always mindful, he breathes in; mindful he breathes out.

"Breathing in long, he discerns that he is breathing in long; or breathing out long, he discerns that he is breathing out long. Or breathing in short, he discerns that he is breathing in short; or breathing out short, he discerns that he is breathing out short. He trains himself to breathe in sensitive to the entire body and to

breathe out sensitive to the entire body. He trains himself to breathe in calming bodily fabrication and to breathe out calming bodily fabrication. Just as a skilled turner or his apprentice, when making a long turn, discerns that he is making a long turn, or when making a short turn discerns that he is making a short turn; in the same way the monk, when breathing in long, discerns that he is breathing in long; or breathing out short, he discerns that he is breathing out short...He trains himself to breathe in calming bodily fabrication, and to breathe out calming bodily fabrication.

"In this way he remains focused internally on the body in and of itself, or externally on the body in and of itself, or both internally and externally on the body in and of itself. Or he remains focused on the phenomenon of origination with regard to the body, on the phenomenon of passing away with regard to the body, or on the phenomenon of origination and passing away with regard to the body. Or his mindfulness that 'There is a body' is maintained to the extent of knowledge and remembrance. And he remains independent, un-sustained by (not clinging to) anything in the world. This is how a monk remains focused on the body in and of itself.

[2] "Furthermore, when walking, the monk discerns that he is walking. When standing, he discerns that he is standing. When sitting, he discerns that he is sitting. When lying down, he discerns that he is lying down. Or however his body is disposed, that is how he discerns it.

"In this way he remains focused internally on the body in and of itself, or focused externally...un-sustained by anything in the world. This is how a monk remains focused on the body in and of itself.

[3] "Furthermore, when going forward and returning, he makes himself fully alert; when looking toward and looking away...when bending and extending his limbs...when carrying his outer cloak, his upper robe and his bowl...when eating, drinking, chewing, and savoring...when urinating and defecating...when walking, standing, sitting, falling asleep, waking up, talking, and remaining silent, he makes himself fully alert.

"In this way he remains focused internally on the body in and of itself, or focused externally...un-sustained by anything in the world. This is how a monk remains focused on the body in and of itself.

[4] "Furthermore...just as if a sack with openings at both ends were full of various kinds of grain -- wheat, rice, mung beans, kidney beans, sesame seeds, husked rice -- and a man with good eyesight, pouring it out, were to reflect, 'This is wheat. This is rice. These are mung beans. These are kidney beans. These are sesame seeds. This is husked rice,' in the same way, monks, a monk reflects on this very body from the soles of the feet on up, from the crown of the head on down, surrounded by skin and full of various kinds of unclean things: 'In this body there are head hairs, body hairs, nails, teeth, skin, flesh, tendons, bones, bone marrow, kidneys, heart, liver, pleura, spleen, lungs, large intestines, small intestines, gorge, feces, bile, phlegm, pus, blood, sweat, fat, tears, skin-oil, saliva, mucus, fluid in the joints, urine.'

"In this way he remains focused internally on the body in and of itself, or focused externally...un-sustained by anything in the world. This is how a monk remains focused on the body in and of itself.

[5] "Furthermore...just as a skilled butcher or his apprentice, having killed a cow, would sit at a crossroads cutting it up into pieces, the monk contemplates this very body -- however it stands, however it is disposed -- in terms of properties: 'In this body there is the earth property, the liquid property, the fire property, and the wind property.'

"In this way he remains focused internally on the body in and of itself, or focused externally...un-sustained by anything in the world. This is how a monk remains focused on the body in and of itself.

[6] "Furthermore, as if he were to see a corpse cast away in a charnel ground -- one day, two days, three days dead -- bloated, livid, and festering, he applies it to this very body, 'This body, too: Such is its nature, such is its future, such its unavoidable fate'...

"Or again, as if he were to see a corpse cast away in a charnel ground, picked at by crows, vultures, and hawks, by dogs, hyenas, and various other creatures...a skeleton smeared with flesh and blood, connected with tendons...a fleshless skeleton smeared with blood, connected with tendons...a skeleton without flesh or blood, connected with tendons...bones detached from their tendons, scattered in all directions -- here a hand bone, there a foot bone, here a shin bone, there a thigh bone, here a hip bone, there a back bone, here a rib, there a chest bone, here a shoulder bone, there a neck bone, here a jaw bone, there a tooth, here a skull...the bones whitened, somewhat like the color of shells...piled up, more than a year old...decomposed into a powder: He applies it to this very body, 'This body, too: Such is its nature, such is its future, such its unavoidable fate.'

"In this way he remains focused internally on the body in and of itself, or externally on the body in and of itself, or both internally and externally on the body in and of itself. Or he remains focused on the phenomenon of origination with regard to the body, on the phenomenon of passing away with regard to the body, or on the phenomenon of origination and passing away with regard to the body. Or his mindfulness that 'There is a body' is maintained to the extent of knowledge and remembrance. And he remains independent, un-sustained by (not clinging to) anything in the world. This is how a monk remains focused on the body in and of itself.

Feelings

"And how does a monk remain focused on feelings in and of themselves? There is the case where a monk, when feeling a painful feeling, discerns that he is feeling a painful feeling. When feeling a pleasant feeling, he discerns that he is feeling a pleasant feeling. When feeling a neither-painful-nor-pleasant feeling, he discerns that he is feeling a neither-painful-nor-pleasant feeling.

"When feeling a painful feeling of the flesh, he discerns that he is feeling a painful feeling of the flesh. When feeling a painful feeling not of the flesh, he discerns that he is feeling a painful feeling not

of the flesh. When feeling a pleasant feeling of the flesh, he discerns that he is feeling a pleasant feeling of the flesh. When feeling a pleasant feeling not of the flesh, he discerns that he is feeling a pleasant feeling not of the flesh. When feeling a neither-painful-nor-pleasant feeling of the flesh, he discerns that he is feeling a neither-painful-nor-pleasant feeling of the flesh. When feeling a neither-painful-nor-pleasant feeling not of the flesh, he discerns that he is feeling a neither-painful-nor-pleasant feeling not of the flesh.

"In this way he remains focused internally on feelings in and of themselves, or externally on feelings in and of themselves, or both internally and externally on feelings in and of themselves. Or he remains focused on the phenomenon of origination with regard to feelings, on the phenomenon of passing away with regard to feelings, or on the phenomenon of origination and passing away with regard to feelings. Or his mindfulness that 'There are feelings' is maintained to the extent of knowledge and remembrance. And he remains independent, un-sustained by (not clinging to) anything in the world. This is how a monk remains focused on feelings in and of themselves.

Mind

"And how does a monk remain focused on the mind in and of itself? There is the case where a monk, when the mind has passion, discerns that the mind has passion. When the mind is without passion, he discerns that the mind is without passion. When the mind has aversion, he discerns that the mind has aversion. When the mind is without aversion, he discerns that the mind is without aversion. When the mind has delusion, he discerns that the mind has delusion. When the mind is without delusion, he discerns that the mind is without delusion.

"When the mind is restricted, he discerns that the mind is restricted. When the mind is scattered, he discerns that the mind is scattered. When the mind is enlarged, he discerns that the mind is enlarged. When the mind is not enlarged, he discerns that the mind is not enlarged. When the mind is surpassed, he discerns

that the mind is surpassed. When the mind is unsurpassed, he discerns that the mind is unsurpassed. When the mind is concentrated, he discerns that the mind is concentrated. When the mind is not concentrated, he discerns that the mind is not concentrated. When the mind is released, he discerns that the mind is released. When the mind is not released, he discerns that the mind is not released.

"In this way he remains focused internally on the mind in and of itself, or externally on the mind in and of itself, or both internally and externally on the mind in and of itself. Or he remains focused on the phenomenon of origination with regard to the mind, on the phenomenon of passing away with regard to the mind, or on the phenomenon of origination and passing away with regard to the mind. Or his mindfulness that 'There is a mind' is maintained to the extent of knowledge and remembrance. And he remains independent, un-sustained by (not clinging to) anything in the world. This is how a monk remains focused on the mind in and of itself.

Mental Qualities

"And how does a monk remain focused on mental qualities in and of themselves?

[1] "There is the case where a monk remains focused on mental qualities in and of themselves with reference to the five hindrances. And how does a monk remain focused on mental qualities in and of themselves with reference to the five hindrances? There is the case where, there being sensual desire present within, a monk discerns that 'There is sensual desire present within me.' Or, there being no sensual desire present within, he discerns that 'There is no sensual desire present within me.' He discerns how there is the arising of un-arisen sensual desire. And he discerns how there is the abandoning of sensual desire once it has arisen. And he discerns how there is no further appearance in the future of sensual desire that has been abandoned. (The same formula is repeated for the remaining

hindrances: ill will, sloth and drowsiness, restlessness and anxiety, and uncertainty.)

"In this way he remains focused internally on mental qualities in and of themselves, or externally on mental qualities in and of themselves, or both internally and externally on mental qualities in and of themselves. Or he remains focused on the phenomenon of origination with regard to mental qualities, on the phenomenon of passing away with regard to mental qualities, or on the phenomenon of origination and passing away with regard to mental qualities. Or his mindfulness that 'There are mental qualities' is maintained to the extent of knowledge and remembrance. And he remains independent, un-sustained by (not clinging to) anything in the world. This is how a monk remains focused on mental qualities in and of themselves with reference to the five hindrances.

[2] "Furthermore, the monk remains focused on mental qualities in and of themselves with reference to the five aggregates for clinging/sustenance. And how does he remain focused on mental qualities in and of themselves with reference to the five aggregates for clinging/sustenance? There is the case where a monk [discerns]: 'Such is form, such its origination, such its disappearance. Such is feeling... Such is perception...Such are fabrications...Such is consciousness, such its origination, such its disappearance.'

"In this way he remains focused internally on the mental qualities in and of themselves, or focused externally...un-sustained by anything in the world. This is how a monk remains focused on mental qualities in and of themselves with reference to the five aggregates for clinging/sustenance.

[3] "Furthermore, the monk remains focused on mental qualities in and of themselves with reference to the six fold internal and external sense media. And how does he remain focused on mental qualities in and of themselves with reference to the six fold internal and external sense media? There is the case where he discerns the eye, he discerns forms, he discerns the fetter that

arises dependent on both. He discerns how there is the arising of an un-arisen fetter. And he discerns how there is the abandoning of a fetter once it has arisen. And he discerns how there is no further appearance in the future of a fetter that has been abandoned. (The same formula is repeated for the remaining sense media: ear, nose, tongue, body, and intellect.)

"In this way he remains focused internally on the mental qualities in and of themselves, or focused externally...un-sustained by anything in the world. This is how a monk remains focused on mental qualities in and of themselves with reference to the six fold internal and external sense media.

[4] "Furthermore, the monk remains focused on mental qualities in and of themselves with reference to the seven factors of awakening. And how does he remain focused on mental qualities in and of themselves with reference to the seven factors of awakening? There is the case where, there being mindfulness as a factor of awakening present within, he discerns that 'Mindfulness as a factor of awakening is present within me.' Or, there being no mindfulness as a factor of awakening present within, he discerns that 'Mindfulness as a factor of awakening is not present within me.' He discerns how there is the arising of un-arisen mindfulness as a factor of awakening. And he discerns how there is the culmination of the development of mindfulness as a factor of awakening once it has arisen. (The same formula is repeated for the remaining factors of awakening: analysis of qualities, persistence, rapture, serenity, concentration, and equanimity.)

"In this way he remains focused internally on mental qualities in and of themselves, or externally...un-sustained by (not clinging to) anything in the world. This is how a monk remains focused on mental qualities in and of themselves with reference to the seven factors of awakening.

[5] "Furthermore, the monk remains focused on mental qualities in and of themselves with reference to the four noble truths. And how does he remain focused on mental qualities in and of themselves with reference to the four noble truths? There is the

case where he discerns, as it is actually present, that 'This is stress...This is the origination of stress...This is the cessation of stress...This is the way leading to the cessation of stress.'

"In this way he remains focused internally on mental qualities in and of themselves, or externally on mental qualities in and of themselves, or both internally and externally on mental qualities in and of themselves. Or he remains focused on the phenomenon of origination with regard to mental qualities, on the phenomenon of passing away with regard to mental qualities, or on the phenomenon of origination and passing away with regard to mental qualities. Or his mindfulness that 'There are mental qualities' is maintained to the extent of knowledge and remembrance. And he remains independent, un-sustained by (not clinging to) anything in the world. This is how a monk remains focused on mental qualities in and of themselves with reference to the four noble truths...

Conclusion

"Now, if anyone would develop these four frames of reference in this way for seven years, one of two fruits can be expected for him: either gnosis right here and now, or -- if there be any remnant of clinging-sustenance -- non-return.

"Let alone seven years. If anyone would develop these four frames of reference in this way for six years...five...four...three...two years...one year...seven months...six months...five...four...three...two months...one month...half a month, one of two fruits can be expected for him: either gnosis right here and now, or -- if there be any remnant of clinging-sustenance -- non-return.

"Let alone half a month. If anyone would develop these four frames of reference in this way for seven days, one of two fruits can be expected for him: either gnosis right here and now, or -- if there be any remnant of clinging-sustenance -- non-return.

"This is the direct path for the purification of beings, for the overcoming of sorrow and lamentation, for the disappearance of pain and distress, for the attainment of the right method, and for the realization of Unbinding -- in other words, the four frames of reference.' Thus was it said, and in reference to this was it said."

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One's words.

Sattatthana Sutta

Seven Bases

I have heard that on one occasion the Blessed One was staying At Savatthi, in Jeta's Grove, Anathapindika's Monastery. There he addressed the monks, "Monks!"

"Yes, lord," the monks replied to the Blessed One.

The Blessed One said: "Monks, a monk who is skilled in seven bases and has three modes of investigation is fulfilled and fully accomplished in this doctrine and discipline -- the ultimate person.

"And how is a monk skilled in seven bases? There is the case where a monk discerns form, the origination of form, the cessation of form, the path of practice leading to the cessation of form. He discerns the allure of form, the drawback of form, and the escape from form.

"He discerns feeling... He discerns perception... He discerns fabrications...

"He discerns consciousness, the origination of consciousness, the cessation of consciousness, the path of practice leading to the cessation of consciousness. He discerns the allure of consciousness, the drawback of consciousness, and the escape from consciousness.

"And what is form? The four great existents [the earth property, the liquid property, the fire property, and the wind property] and the form derived from them: this is called form. From the origination of nutriment comes the origination of form. From the cessation of nutriment comes the cessation of form. And just this noble eightfold path is the path of practice leading to the cessation of form, i.e., right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. The fact that pleasure and happiness arise in dependence on form: that is the allure of form. The fact that form is inconstant,

stressful, subject to change: that is the drawback of form. The subduing of desire and passion for form, the abandoning of desire and passion for form: that is the escape from form.

"For any priests or contemplatives who by directly knowing form in this way, directly knowing the origination of form in this way, directly knowing the cessation of form in this way, directly knowing the path of practice leading to the cessation of form in this way, directly knowing the allure of form in this way, directly knowing the drawback of form in this way, directly knowing the escape from form in this way, are practicing for disenchantment -- dispassion -- cessation with regard to form, they are practicing rightly. Those who are practicing rightly are firmly based in this doctrine and discipline. And any priests or contemplatives who by directly knowing form in this way, directly knowing the origination of form in this way, directly knowing the cessation of form in this way, directly knowing the path of practice leading to the cessation of form in this way, directly knowing the allure of form in this way, directly knowing the drawback of form in this way, directly knowing the escape from form in this way, are -- from disenchantment, dispassion, cessation, lack of clinging/sustenance with regard to form -- released, they are well-released. Those who are well released are fully accomplished. And with those who are fully accomplished, there is no cycle for the sake of describing them.

"And what is feeling? These six bodies of feeling -- feeling born of eye-contact, feeling born of ear-contact, feeling born of nose-contact, feeling born of tongue-contact, feeling born of body-contact, feeling born of intellect-contact: this is called feeling. From the origination of contact comes the origination of feeling. From the cessation of contact comes the cessation of feeling. And just this noble eightfold path is the path of practice leading to the cessation of feeling... The fact that pleasure and happiness arise in dependence on feeling: that is the allure of feeling. The fact that feeling is inconstant, stressful, subject to change: that is the drawback of feeling. The subduing of desire and passion for feeling, the abandoning of desire and passion for feeling: that is the escape from feeling...

"And what is perception? These six bodies of perception -- perception of form, perception of sound, perception of smell, perception of taste, perception of tactile sensation, perception of ideas: this is called perception. From the origination of contact comes the origination of perception. From the cessation of contact comes the cessation of perception. And just this noble eightfold path is the path of practice leading to the cessation of perception... The fact that pleasure and happiness arise in dependence on perception: that is the allure of perception. The fact that perception is inconstant, stressful, subject to change: that is the drawback of perception. The subduing of desire and passion for perception, the abandoning of desire and passion for perception: that is the escape from perception...

"And what are fabrications? These six bodies of intention -- intention with regard to form, intention with regard to sound, intention with regard to smell, intention with regard to taste, intention with regard to tactile sensation, intention with regard to ideas: these are called fabrications. From the origination of contact comes the origination of fabrications. From the cessation of contact comes the cessation of fabrications. And just this noble eightfold path is the path of practice leading to the cessation of fabrications... The fact that pleasure and happiness arise in dependence on fabrications: that is the allure of fabrications. The fact that fabrications are inconstant, stressful, subject to change: that is the drawback of fabrications. The subduing of desire and passion for fabrications, the abandoning of desire and passion for fabrications: that is the escape from fabrications...

"And what is consciousness? These six bodies of consciousness: eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, intellect-consciousness. This is called consciousness. From the origination of name-and-form comes the origination of consciousness. From the cessation of name-and-form comes the cessation of consciousness. And just this noble eightfold path is the path of practice leading to the cessation of consciousness, i.e., right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. The fact that pleasure and

happiness arise in dependence on consciousness: that is the allure of consciousness. The fact that consciousness is inconstant, stressful, subject to change: that is the drawback of consciousness. The subduing of desire and passion for consciousness, the abandoning of desire and passion for consciousness: that is the escape from consciousness.

"For any priests or contemplatives who by directly knowing consciousness in this way, directly knowing the origination of consciousness in this way, directly knowing the cessation of consciousness in this way, directly knowing the path of practice leading to the cessation of consciousness in this way, directly knowing the allure of consciousness in this way, directly knowing the drawback of consciousness in this way, directly knowing the escape from consciousness in this way, are practicing for disenchantment -- dispassion -- cessation with regard to consciousness, they are practicing rightly. Those who are practicing rightly are firmly based in this doctrine and discipline. And any priests or contemplatives who by directly knowing consciousness in this way, directly knowing the origination of consciousness in this way, directly knowing the cessation of consciousness in this way, directly knowing the path of practice leading to the cessation of consciousness in this way, directly knowing the allure of consciousness in this way, directly knowing the drawback of consciousness in this way, directly knowing the escape from consciousness in this way, are -- from disenchantment, dispassion, cessation, lack of clinging/sustenance with regard to consciousness -- released, they are well-released. Those who are well released are fully accomplished. And with those who are fully accomplished, there is no cycle for the sake of describing them.

"This is how a monk is skilled in seven bases.

"And how does a monk have three modes of investigation? There is the case where a monk investigates in terms of properties, investigates in terms of sense spheres, investigates in terms of dependent co-arising. This is how a monk has three modes of investigation.

"A monk who is skilled in seven bases and has three modes of investigation is fulfilled and fully accomplished in this doctrine and discipline -- the ultimate person."

The Scripture Preached by the Buddha on the Total Extinction of the Dharma

Thus have I heard:

Once, the Buddha was in the state of Kushinagara (1); he was to attain Parinirvana in three months. Together with all the monks and all the bodhisattvas, an innumerable crowd came to visit the place where the Buddha was, and bowed themselves to the earth. The World-Honored One was still, silent and preaching nothing; his radiant brilliance was not manifested.

The wise and wordily Ānanda did obeisance, and said to the Buddha, "World-Honored One, whenever you have preached the Dharma, your majestic brilliance has been uniquely illustrious. But now, a great multitude has come together, and your radiance is not manifested in the slightest. What is the reason for this? A reason there certainly must be, and we wish to be taught its significance."

The Buddha was silent, and made no response. After Ānanda had repeated the question three times, the Buddha told him, "After my nirvana, the Five Mortal Sins (2) will foul the world, and the Mara-way will flourish exceedingly. The Maras will become monks, to spoil and wreck my Way or they will wear lay dress, rejoicing in multicolored clothing. They will drink wine and eat meat, killing living things in their desire for fine flavors. They will not have compassionate minds, and they will hate and envy each other.

"At times, there will be Bodhisattvas, Pratyekabuddhas, and Arhats, who concentrate single-mindedly on cultivating merit and treat all beings with reverence; being the objects of the people's devotion, they will impartially preach and convert. They will pity the poor and keep the old in their thoughts, and take care of those in poverty and difficulty. They will constantly induce the people to worship and serve scriptures and images, doing all good acts that bring merit; their wills and natures will be kind and good. They will

not harass or injure people, but sacrifice themselves for the deliverance of others. They will not spare themselves, but will put up with insult, being benevolent and harmonious.

"Should there be such a being, the gang of Mara-monks will unite in hating him, slandering him and focusing on his bad points. He will be expelled and banished; they will not suffer him to remain. From then onwards they will all fail to cultivate merit according to the Way. Temples will be empty and desolate, and will no longer be repaired, but will be allowed to fall into ruin. The monks will covet nothing but material goods, accumulating them without distribution, not doing good deeds. They will deal in male and female slaves, plow the fields and plant them, burning off the mountain forests and harming all living things; they will not have compassionate minds. Male slaves will become monks, female slaves will become nuns; they will have none of the merit that comes from practicing the Way, but rather will be filthy and depraved, foul and turbulent; men and women will not be kept separate. The reason the Way will become shallow and weak, is all because of that type of person!

"Some will evade the constables by taking refuge in my Way, seeking to become monks, but not practicing the precepts and ordinances. At the middle and end of the lunar month, although in name they should chant the precepts, they will be tired of it and resentful; lazy and careless, and they will not wish to listen. They will select and abbreviate here and there, unwilling to speak everything. The scriptures will not be recited, and should there be readers, they will not know the characters and phrases; they will force interpretations and allege their accuracy, not bothering to ask people who know. In their haughtiness they will pursue fame, making a vain display of elegant manners with which to glorify themselves, and hope for people's offerings.

"This gang of Mara-monks will be doomed to fall spirit and soul into Avici Hell after the end of their fated lives. In their punishment for the Five Mortal Sins, there is nothing they will not suffer as hungry ghosts and domestic animals, for as many kalpas as there are grains of sand in the Ganges. Their sin atoned for, only then

will they come forth, but they will be born in a frontier state, where there will be no place that has the Three Treasures. (3)

"When the Dharma is on the verge of being destroyed, it is women who will concentrate on advancement, and have the habit of performing good deeds. Men will be lazy and indolent; they will have no use for the words of the Dharma. They will consider monks to be like befouled earth; they will not have believing minds.

"The Dharma is about to be wiped out, and when the time for that comes, all the Devas will weep tears. Rainy and dry seasons will be untimely, the Five Grains will not ripen, pestilential vapors will be prevalent; there will be many dead. The common people will toil in hardship, the public officials will be calculating and harsh; not compliant with the principles of the Way, all will have their hearts set on pleasure or disorder. Wicked men will steadily increase in number, to become like the sands of the sea; the good will be very scarce, no more than one or two.

"Because the kalpa is nearly at its end, the days and months will become shorter and shorter, and men's lives will pass more and more hastily; their heads will be white at forty. Men will be filthy and depraved; they will exhaust their semen and shorten their lives, living at most to the age of sixty. The lives of men will become shorter, but the lives of women will become longer, to seventy or eighty or ninety; some will reach a hundred years.

"Great floods will suddenly occur; they will strike by surprise, unlooked-for. The people of the world will have no faith, and hence they will take the world to be permanent. Living creatures of every variety, with no distinction between gentry and the base, will be drowned and float away, dashed about, to be eaten by fish or turtles.

"At that time, there will be Bodhisattvas, Pratyekabuddhas, and Arhats; the gang of Maras will drive them away, and they will not participate in the religious community. These three types of disciples will enter into the mountains, to a land of merit. Tranquil and self-controlled, they will rest content in this. Their lives will

grow longer, the various Devas will protect and watch over them, and Candraprabha (4) will appear in the world. They will be able to meet him, and together they will make my Way flourish.

"In fifty-two years after that, the Shurangama Scripture (5) and the *pratyutpanna-samádhi* (6) will prematurely change and vanish, and shortly afterwards the twelve divisions of the Mahayana canon will also be destroyed in their entirety, and will not appear again. The robes of the monks will spontaneously turn white. (7)

"When my Dharma is destroyed, the process will be comparable to an oil lamp, which, drawing close to the time it will go out, will shed an even greater radiance and brilliance, and then be extinguished. When my Dharma is destroyed, it will surely be like a lamp going out.

"What will happen then is not possible to describe in detail. But several thousand myriad years after this happens, Maitreya will descend to be Buddha in the world. All-under-Heaven will enjoy peace, prosperity, and equality; the pestilential vapors will be dispersed and expelled. The rain will be suitable to growth and no more, and the Five Grains will grow and flourish. Trees will grow large, and men will be eighty feet tall. All of them will live eighty-four thousand years. It is impossible to count how many living things will be able to be saved."

The wise and worthy Ánanda made obeisance and said to the Buddha, "What shall we name this scripture? How is it to be venerated and practiced?"

The Buddha said to Ánanda, "The name of this scripture is "The Total Extinction of the Dharma." Propagate it to all; you should cause all to have a clear, complete understanding of it. The merits of its accomplishments are limitless, and cannot be counted up."

The four types of disciple heard the scripture; grief-stricken and rueful, all vowed to attain the Way of the Limitlessly High Sage Truth. All did obeisance to the Buddha, and departed.

Footnotes:

- 1) A city in Central India, site of the Buddha's Parinirvana.
- 2) Also known as the five Cardinal Sins, they are the most serious offences that any student of the Dharma can possibly commit. The five Cardinal sins are parricide, matricide, killing an Arhat, shedding the blood of a Buddha, and disrupting the Sangha.
- 3) The Buddha, the Dharma, and the Sangha.
- 4) In early Buddhism Candraprabha, the bodhisattva Moonlight, was associated with the decline and extinction of cosmic eras (as were the more renowned bodhisattva Maitreya and King Cakravarti). These kalpic changes were depicted in eschatological terms, especially in "apocryphal" (indigenous) works, with all the destruction and fury of the apocalypse. For a study of Candraprabha in Chinese Buddhist texts, see Emil Zürcher, "'Prince Moonlight': Messianism and Eschatology in Early Medieval Chinese Buddhism," *T'oung Pao* 68 (1982), pps. 1-75.
- 5) The Shurangama Sutra
- 6) "The samádhi in which the Buddhas of the ten directions are seen as clearly as the stars at night."
- 7) That is, the religious vocation will disappear.

Second Khandhaka

The Uposatha Ceremony, and the Pàtimokkha

Section One

1. At that time the Blessed Buddha dwelt near Ràjagaha, on the Gigghakāñña Mountain ['the vulture's peak']. At that time the paribbàjakas belonging to titthiya schools assembled on the fourteenth, fifteenth, and eighth day of each half-month [1] and recited their Dhamma. The people went to them in order to hear the Dhamma. They were filled with favor towards, and were filled with faith in the paribbàjakas belonging to titthiya schools; the paribbàjakas belonging to titthiya schools gained adherents.

2. Now when the Magadha King Seniya Bimbisàra was alone, and had retired into solitude, the following consideration presented itself to his mind: 'The paribbàjakas belonging to titthiya schools assemble now on the fourteenth, fifteenth, and eighth day of each half month and recite their Dhamma. The people go to them in order to hear the Dhamma. They are filled with favor towards, and are filled with faith in, the paribbàjakas who belong to titthiya schools; the paribbàjakas who belong to titthiya schools gain adherents. What if the Reverend ones [the Buddhist Bhikkhus] were to assemble also on the fourteenth, fifteenth, and eighth day of each half month.'

3. Then the Magadha King Seniya Bimbisàra went to the place where the Blessed One was; having approached Him and having respectfully saluted the Blessed One, he sat down near Him. Sitting near Him the Magadha King Seniya Bimbisàra said to the Blessed One: 'Lord, when I was alone and had retired into solitude the following, consideration presented itself to my mind: "The paribbàjakas, and etc.; what if the Reverend ones were to assemble also on the fourteenth, fifteenth, and eighth day of each half month." Well, Lord, let the Reverend ones assemble also on the fourteenth, fifteenth, and eighth day of each half month.'

4. Then the Blessed One taught, incited, animated, and gladdened the Magadha King Seniya Bimbisàra by religious discourse; and the Magadha King Seniya Bimbisàra, having been taught . . . and gladdened by the Blessed One by religious discourse, rose from his seat, respectfully saluted the Blessed One, passed round Him with his right side towards Him, and went away.

In consequence of that and on this occasion the Blessed One, after having delivered a religious discourse, thus addressed the Bhikkhus: `I prescribe, O Bhikkhus, that you assemble on the fourteenth, fifteenth, and eighth day of each month.

Section Two

At that time the Bhikkhus, considering that the Blessed One had ordered them to assemble on the fourteenth and etc. day of each half month, assembled on the fourteenth and etc. day of each half month and sat there silent. The people went to them in order to hear the Dhamma. They were annoyed, murmured, and became angry: `How can the Sakyaputtiya samañas, when they have assembled on the fourteenth and etc. day of each half month, sit there silent, like the dumb, or like hogs? Ought they not, to recite the Dhamma, when they have assembled?' Some Bhikkhus heard those people that were annoyed, murmured, and had become angry; these Bhikkhus told this thing to the Blessed One. In consequence of that and on this occasion the Blessed One, after having delivered a religious discourse, thus addressed the Bhikkhus: `I prescribe, O Bhikkhus, that you recite the Dhamma, when you have assembled on the fourteenth and etc. day of each half month.'

Section Three

1. Now when the Blessed One was alone and had retired into solitude, the following consideration presented itself to His mind: `What if I were to prescribe that the Bhikkhus recite as the Pàtimokkha [2] the precepts which I have promulgated to them; this will be their Uposatha service [service of the fast-day].'

2. And the Blessed One, having left the solitude in the evening, in consequence of that and on this occasion, after having delivered a religious discourse, thus addressed the Bhikkhus: `When I was alone, O Bhikkhus, and had retired into solitude, the following consideration, and etc., This will be their Uposatha service. I prescribe you, O Bhikkhus, to recite the Pàtimokkha.

3. `And you ought, O Bhikkhus, to recite it in this way: let a learned, competent Bhikkhu proclaim the following ãatti before the saïgha: "Let the saïgha, Reverend Sirs, hear me. Today it is Uposatha, the fifteenth [of the half month]. If the saïgha is ready, let the saïgha hold the Uposatha service and recite the Pàtimokkha. What ought to be first done by the saïgha? Proclaim the pàrisuddhi [3], Sirs, I will recite the Pàtimokkha."

``We hear it well and fix well the mind on it all of us [4]."

``He who has committed an offence, may confess it; if there is no offence, you should remain silent; from your being silent I shall understand that the Reverend brethren are pure [from offences]. As a single person that has been asked a question, answers it, the same is the matter if before an assembly like this a question has been solemnly proclaimed three times: if a Bhikkhu, after a threefold proclamation, does not confess an existing offence which he remembers, he commits an intentional falsehood. Now, Reverend brethren, an intentional falsehood has been declared an impediment [5] by the Blessed One. Therefore, by a Bhikkhu who has committed [an offence], and remembers it, and desires to become pure, an existing offence should be confessed; for if it has been confessed, it is treated duly."'

4. [6] `Pàtimokkhaü:' it is the beginning, it is the face [mukham], it is the principal [pamukham] of good qualities; therefore it is called `Pàtimokkhaü.' [7]

`âyasmanto:' this word `âyasmanto' is an expression of friendliness, an expression of respect, an appellation that infers respectfulness and reverence.

`Uddisissàmi:' I will pronounce, I will show, I will proclaim, I will establish, I will unveil, I will distinguish, I will make evident, I will declare.

`Tam' [it]: this refers to the Pàtimokkha.

`Sabbe va santà' [all of us]: as many as are present in that assembly, aged, young, and middle-aged [Bhikkhus], are denoted by `sabbe va santà.' [8]

`Sàdhukaü suõoma' [we hear it well]: admitting its authority, fixing our minds on it, we repeat the whole of it in our thoughts.

`Manasikaroma' [we fix our minds on it]: we listen to it with concentrated, not perplexed, not confused thoughts.

5. `Yassa siyà àpatti' [he who has committed an offence]: he who, whether an aged or young or middle-aged Bhikkhu, has committed some offence belonging to the five classes of offences or to the seven classes of offences. [9]

`So àvikareyya:' he may show it, unveil it, make it evident, declare it before the saïgha [the full chapter of Bhikkhus], or before a small number, or before one person.

`Asanti àpatti' [a non-existing offence]: an offence which has not been committed, or which has been committed and atoned for.

`Tuõhi bhavitabbam' [he ought to remain silent]: he ought to accept [the recitation of the Pàtimokkha without any answer], he ought not to utter anything.

`Parisuddhà'ti vedissàmi'[I shall understand that they are pure]: I shall infer, I shall know.

6. `Yathà kho pana paccekaputthassa veyyàkaranam hoti'[as a single person that has been asked a question answers it] : as a single person that has been asked a question by another one, would answer it, thus [those who are present] in that assembly ought to understand: `He asks me.'

`Evarātpà parisà' [an assembly like this]: this refers to the assembly of Bhikkhus.

`Yàvatatiyam anussàvitam hoti' [it has been solemnly proclaimed three times]: it has been solemnly proclaimed once, and the second time, and the third time.

`Saramàno' [remembering it]: knowing it, being conscious of it.

`Santi àpatti' [an existing offence]: an offence which has been committed, or which has been committed and not been atoned for.

`Nàvikareyya:' he does not show it, he does not unveil it, he does not make it evident, he does not declare it before the saïgha, or before a small chapter, or before one person.

7. `Sampajānamusāvād' assa hoti' [he commits an intentional falsehood]: what is intentional falsehood? It is a sin. [10]

`Antarāyiko dhammo vutto Bhagavatà' [it has been declared an impediment by the Blessed One]: an impediment to what? An impediment to the attainment of the first jhàna, an impediment to the attainment of the second third fourth jhàna, an impediment to the attainment of the jhànas, vimokkhas [11], samādhis [states of self-concentration], samāpattis [the eight attainments of the four jhànas and four of the eight vimokkhas], the states of renunciation, of escape [from the world], of seclusion, of [all] good qualities.

`Tasmà:' for that reason.

`Saramànena' [by him who remembers it]: by him who knows it and is conscious of it.

`Visuddhàpekkhena' [by him who desires to become pure]: by him who wishes to atone for it and to make himself pure of it.

8. `Santa àpatti' . . . [see sect.6].

`Avikàtabbà' [it is to be confessed]: it is to be confessed before the saïgha or before a small chapter, or before one person.

`Avikatà hi'ssa phàsu hoti' [for if it has been confessed, it is treated duly]: duly for what purpose? In the due way for the attainment of the first jhàna [and so on, as in sect.7, down to] of [all] good qualities.'

Section Four

1. At that time the Bhikkhus, considering that the Pàtimokkha recitation had been instituted by the Blessed One, recited the Pàtimokkha every day.

They told this thing to the Blessed One.

`The Pàtimokkha, O Bhikkhus, is not to be recited every day. He who recites it [every day], commits a dukkaña offence. I ordain, O Bhikkhus, to recite the Pàtimokkha on the Uposatha day.'

2. At that time the Bhikkhus, considering that it had been prescribed by the Blessed One to recite the Pàtimokkha on the Uposatha, day, recited the Pàtimokkha three times each half month, on the fourteenth, fifteenth, and eighth day of each half month.

They told this thing to the Blessed One.

`The Pàtimokkha, O Bhikkhus, is not to be recited three times each half month. He who recites it [three times], commits a dukkaña offence. I prescribe, O Bhikkhus, that you recite the Pàtimokkha once each half month, on the fourteenth or on the fifteenth day.'

Section Five

1. At that time the chabbaggiyà Bhikkhus recited the Pàtimokkha according as they lived together, every one before his own companions.

They told this thing to the Blessed One.

`The Pàtimokkha, O Bhikkhus, is not to be recited according as [the Bhikkhus] live together, by every one before his own

companions. He who recites it [in that way], commits a dukkañña offence. I prescribe, O Bhikkhus, that the Uposatha service is to be held by the complete fraternity.'

2. Now the Bhikkhus thought: 'The Blessed One has prescribed that the Uposatha service is to be held by the complete fraternity. How far does completeness extend, as far as one residence [or one district], or all over the earth?'

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that completeness is to extend as far as one residence.'

3. At that time the Reverend Mahà Kappina dwelt near Ràjagaha, in, the deer park of Maddakukkhi. Now [one day] when the Reverend Mahà Kappina was alone and had retired into solitude, the following consideration presented itself to his mind: 'Shall I go to the Uposatha service or shall I not go? Shall I go to the functions of the order or shall I not go? Indeed I have become pure by the highest purity [i.e. I have reached Arahatsip or Nirvāna].'

4. Then the Blessed One, understanding by the power of His mind the reflection which had arisen in Mahà Kappina's mind, disappeared from the Gigghakuta mountain and appeared in the deer park of Maddakukkhi, before the Reverend Mahà Kappina [as quickly] as a strong man might stretch his bent arm out, or draw his outstretched arm back. The Blessed One sat down on a seat laid out for Him, and the Reverend Mahà Kappina, after having respectfully saluted the Blessed One, sat down also near Him.

5. When the Reverend Mahà Kappina was seated near Him, the Blessed One said to him: 'When you were alone, Kappina, and had retired into solitude, has not the following consideration presented itself to your mind: "Shall I go [and etc., as in sect.3 down to:] by the highest purity?"'

'Even so, Lord.'

`If you bràhmaḍas do not honor, do not regard, do not revere, do not pay reverence to the Uposatha, who will then honor, regard, revere, pay reverence to the Uposatha? Go to the Uposatha, O bràhmaḍa, do not neglect to go; go to the functions of the order, do not neglect to go.' The Reverend Mahà Kappina promised the Blessed One to do so [by saying], `Even so, Lord.'

6. Then, having taught, incited, animated, and gladdened the Reverend Mahà Kappina by a religious discourse, the Blessed One disappeared from the deer park of Maddakukkhi, from the presence of the Reverend Mahà Kappina, and appeared on the Gigghakāṅga mountain [as quickly] as a strong man might stretch his bent arm out, or draw his outstretched arm back.

Section Six

Now the Bhikkhus thought: `The Blessed One has prescribed that completeness [of the assembled fraternity] is to extend as far as one residence [12]. Now how far does one residence extend?'

They told this thing to the Blessed One.

I prescribe, O Bhikkhus, that you determine a boundary. And it ought to be determined, O Bhikkhus, in this way: first the landmarks are to be proclaimed: a landmark consisting in a mountain, in a rock, in a wood, in a tree, in a path, in an anthill, in a river in a piece of water. The landmarks having been proclaimed, let a learned competent Bhikkhu proclaim the following ṃatti before the saṅgha: "Let the saṅgha, Reverend Sirs, hear me. If the saṅgha is ready, let the saṅgha, as the landmarks have been proclaimed all around, by these landmarks determine the boundary for common residence and communion of Uposatha. This is the ṃatti. Let the saṅgha, Reverend Sirs, hear me. The saṅgha determines the boundary, [and etc., as above]. Thus I understand."

Section Seven

1. At that time the chabbaggiyà Bhikkhus considering that fixing of boundaries had been prescribed by the Blessed One, fixed

boundaries of excessive extension, of four yojanas, five yojanas, six yojanas. The Bhikkhus who came to the Uposatha, arrived when the Pàtimokkha was being recited, or when it had just been recited, or they were obliged to stay the night on the way.

They told this thing to the Blessed One.

`Let no one, O Bhikkhus, determine a boundary of excessive extension, of four, five, or six yojanas. He who determines [such a boundary], commits a dukkaña offence. I prescribe, O Bhikkhus, that you determine boundaries of three yojanas extent at most.'

2. At that time the chabbaggiyà Bhikkhus determined a boundary, which extended to the opposite side of a river. The Bhikkhus who came to the Uposatha, were carried down [by the river], and their alms-bowls and robes were carried away

They told this thing to the Blessed One.

`Let no one, O Bhikkhus, determine a boundary which extends to the opposite side of a river. He who determines [such a boundary], commits a dukkaña offence. I allow you, O Bhikkhus, if there is a regular communication by a ferry boat or a dike, at such places to determine a boundary which extends also to the opposite side of the river.'

Section Eight

I. At that time the Bhikkhus recited the Pàtimokkha in their successive cells without appointing [a certain place for doing so]. The Bhikkhus who arrived [from distant places], did not know where the Uposatha was to be held that day.

They told this thing to the Blessed One.

`Let no one, O Bhikkhus, recite the Pàtimokkha in the successive cells without appointing a certain place for it. He who recites it [in this way], commits a dukkaña offence. I prescribe, O Bhikkhus, the holding of Uposatha after having fixed upon an Uposatha hall, wherever the saïgha likes, a vihàra, or an addhayogas, or a

storied building, or a house, or a cave [13]. And you ought to appoint it in this way:

2. ` Let a learned, competent Bhikkhu proclaim the following π atti before the saïgha: "Let the saïgha, Reverend Sirs, hear me. If the saïgha is ready, let the saïgha appoint the vihàra called N.N. to be our Uposatha hall. This is the π atti. Let the saïgha, Reverend Sirs, hear me. The saïgha appoints, and etc. Thus I understand."

3. At that time there were in a certain residence [or district] two Uposatha halls fixed upon. The Bhikkhus assembled in both places, because [some of them] thought, `The Uposatha will be held here;' [and some], `It will be held there.'

They told this thing to the Blessed One.

`Let no one, O Bhikkhus, fix upon two Uposatha halls in one district. He who does so, commits a dukkaña offence. I ordain, O Bhikkhus, the abolishing of one of them [14], and the holding of Uposatha [only] in one place.

4. `And you ought to abolish it, O Bhikkhus, in this way: let a learned, competent Bhikkhu proclaim the following π atti before the saïgha: "Let the saïgha, Reverend Sirs, hear me. If the saïgha is ready, the saïgha may abolish the Uposatha hall called N.N. This is the π atti. Let the saïgha, and etc. Thus I understand."

Section Nine

1. At that time in a certain district too small an Uposatha hall had been appointed. On the day of Uposatha a great assembly of Bhikkhus met together. The Bhikkhus heard the Pàtimokkha sitting outside the site fixed upon. Now those Bhikkhus thought: `The Blessed One has promulgated the precept that Uposatha is to be held after an Uposatha hall has been fixed upon, and we have heard the Pàtimokkha sitting outside the site fixed upon. Have we therefore [duly] held Uposatha or have we not held it?'

They told this thing to the Blessed One.

`Whether [a Bhikkhu] be seated inside or outside the site fixed upon, provided he hears the Pàtimokkha, Uposatha has been duly held by him.

2. `Therefore, O Bhikkhus, let the saïgha determine as large, an Uposatha-pamukha [15] as it desires. And it ought to be determined, O Bhikkhus, in this way: first the landmarks to be proclaimed, the landmarks having been proclaimed, let a learned, competent Bhikkhu proclaim the following ðatti before the saïgha: "Let the saïgha, Reverend Sirs, hear me. If the saïgha is ready, let the saïgha, as the landmarks have been proclaimed all around, determine an Uposathapamukha by these landmarks. This is the ðatti. Let the saïgha, and etc. Thus I understand."

Section Ten

At that time in a certain district on the day of Uposatha the young Bhikkhus, who had assembled first, thought: the theras do not come yet and went away. The Uposatha service was held after the right time.

They told this thing to the Blessed One.

`I prescribe, O Bhikkhus, that on the Uposatha day the theras ought to assemble first.'

Section Eleven

At that time there were at Ràjagaha several residences [of Bhikkhus] within the same boundary. Now the Bhikkhus quarreled: [some of them said], `The Uposatha shall be held in our residence;' [others said], `It shall be held in our residence.' They told this thin to the Blessed One.

`There are, O Bhikkhus, several [Bhikkhu] residences within the same boundary; now the Bhikkhus quarrel : [some of them say], "The Uposatha shall be held in our residence;" [others say], "It shall be held in our residence." Let those Bhikkhus, O Bhikkhus, assemble in one place all of them and hold Uposatha there, or let them assemble where the senior Bhikkhu dwells and hold

Uposatha there. But in no case is Uposatha to be held by an incomplete congregation. He who holds it [in that way], commits a dukkaṇṇa offence.'

Section Twelve

1. At that time the Reverend Mahà Kassapa, when going to the Uposatha from Andhakavinda to Ràjagaha, and crossing a river on his way, was nearly [16] being carried away [by the river][17]; and his robes got wet. The Bhikkhus said to the Reverend Mahà Kassapa: 'How have your robes got wet friend?' [He replied]: 'As I was going, friends, to the Uposatha from Andhakavinda to Ràjagaha, and crossing a river on my way, I was nearly being carried away [by the river]; thus my robes have become wet.'

They told this thing to the Blessed One.

'Let the saṅgha, O Bhikkhus, confer on the boundary which it has determined for common residence and for communion of Uposatha, the character of ticivarena avippavàsa [18].

2. 'And you ought, O Bhikkhus, to confer on it this character in this way: let a learned, competent Bhikkhu proclaim the following ñatti before the saṅgha: "Let the saṅgha, Reverend Sirs, hear me. If the saṅgha is ready, let the saṅgha confer on the boundary, which the saṅgha has determined for common residence and for communion of Uposatha, the character of ticivarena avippavàsa. This is the ñatti. Let the saṅgha [and etc., as above]. Thus I understand."

3. At that time the Bhikkhus, considering that the Blessed One had ordained the conferring of the character of ticivarena avippavàsa [on the boundaries], deposited their robes in a house. Those robes were lost, burnt or eaten by rats; the Bhikkhus were badly dressed and had coarse robes. [Other] Bhikkhus said: 'How comes it that you are badly dressed, friends, and that you have coarse robes?' [They replied]: 'Considering, friends, that the Blessed One had ordained the conferring [on the boundaries] of the character of ticivarena avippavàsa, we deposited our robes in

a house; the robes have been lost, burnt, or eaten by rats; therefore we are badly dressed and have coarse robes.

They told this thing to the Blessed One.

`Let [19] the saïgha, O Bhikkhus, confer on the boundary which it has determined for common residence and for communion of Uposatha, the character of ticivarena avippavàsa, excepting villages and the neighborhood of villages [20].

4. `And you ought, O Bhikkhus, to confer on it this character in this way, and etc. [21]

5. `Let him who determines a boundary, O Bhikkhus, first determine the boundary for common residence and for communion of Uposatha, and afterwards decree about the ticivarena avippavàsa. Let him who abolishes a boundary, O Bhikkhus, first abolish the decree about the ticivarena avippavàsa, and afterwards abolish the boundary for common residence and for communion of Uposatha.

`And you ought, O Bhikkhus, to abolish the ticivarena avippavàsa in this way: let a learned, competent Bhikkhu proclaim the following ñatti before the saïgha: "Let the saïgha, Reverend Sirs, hear me. If the saïgha is ready, let the saïgha abolish the ticivarena avippavàsa, which the saïgha has decreed. This is the ñatti. Let the saïgha, and etc."

6. `And you ought, O Bhikkhus, to abolish the boundary in this way: let a learned, competent Bhikkhu proclaim the following ñatti before the saïgha: "Let the saïgha, Reverend Sirs, hear me. If the saïgha is ready, let the saïgha abolish the boundary for common residence and for communion of Uposatha, which it has determined. This is the ñatti. Let the saïgha, and etc."

7. `If there is no boundary determined nor fixed, O Bhikkhus, the village boundary of that village, or the Niigata boundary of that Niigata [market town] near which village or Niigata [a Bhikkhu] dwells, is to be considered as boundary for common residence and for the communion of Uposatha. If [he lives], O Bhikkhus, in a

forest where no villages are, community of residence and Uposatha extends to a distance of seven abbhantarās [22] all around. A river, O Bhikkhus, cannot be a boundary, a sea cannot be a boundary, a natural lake cannot be a boundary. In a river, O Bhikkhus, or in a sea, or in a natural lake, community of residence and Uposatha extends as far as an average man can sprit water all around.'

Section Thirteen

1. At that time the chabbaggiyā Bhikkhus made one boundary overlap another one [which had been determined before by other Bhikkhus].

They told this thing to the Blessed One.

‘The act of those who have determined their boundary first is lawful, unobjectionable, and valid. The act of those who have determined their boundary afterwards is unlawful, objectionable, and invalid. Let no one, O Bhikkhus; make one boundary overlap another one. He who does, commits a dukkaṇṇa offence.’

2. At that time the chabbaggiyā Bhikkhus made one boundary encompass another one [which had been determined before by other Bhikkhus].

They told this thing to the Blessed One.

‘The act of those, and etc. [see sect.1]. Let no one, O Bhikkhus; make one boundary encompass another one. He who does, commits a dukkaṇṇa offence. I prescribe O Bhikkhus, that he who determines a boundary, is to determine it so as to leave an interstice [23] between the boundaries.’

Section Fourteen

1. Now the Bhikkhus thought: ‘How many Uposatha [days] are there?’

They told this thing to the Blessed One.

‘There are the following two Uposatha [days], O Bhikkhus. The fourteenth and the fifteenth [of the half month]; these are the two Uposatha [days], O Bhikkhus.’

2. Now the Bhikkhus thought: ‘How many Uposatha services are there?’

They told this thing to the Blessed One.

‘There are the following four Uposatha services, O Bhikkhus: the Uposatha service which is held unlawfully [by an] incomplete [congregation] [24], the Uposatha service, which is held unlawfully [by a] complete [congregation], the Uposatha service which is held lawfully [by an] incomplete [congregation], the Uposatha service which is held lawfully [by a] complete [congregation].

3. ‘Now, O Bhikkhus, the Uposatha service which is held unlawfully [by an] incomplete [congregation], such an Uposatha service, O Bhikkhus, ought not to be held, nor is such an Uposatha service allowed by me. Now, O Bhikkhus, the Uposatha service which is held unlawfully [by a] complete [congregation], such an Uposatha service, O Bhikkhus, ought not to be held, nor is such an Uposatha service allowed by me. Now, O Bhikkhus, the Uposatha service which is held lawfully [by an] incomplete [congregation], such an Uposatha service, O Bhikkhus, ought not to be held, nor is such an Uposatha service allowed by me. Now, O Bhikkhus, the Uposatha service which is held lawfully [by a] complete [congregation], such an Uposatha service, O Bhikkhus, ought to be held, and such an Uposatha service is allowed by me. Therefore, O Bhikkhus, you ought to train yourselves thus: "The Uposatha service which is held lawfully [by a] complete [congregation], such an Uposatha service will we hold.'"

Section Fifteen

1. Now the Bhikkhus thought: ‘How many ways are there of reciting the Pàtimokkha?’

They told this thing to the Blessed One.

‘There are the following five ways of reciting the Pàtimokkha: the introduction [25] having been recited, as to the rest, it may be proclaimed: "Such and such rules are known [to the fraternity] [26]." This is the first way of reciting the Pàtimokkha. The introduction having been recited, the four pàràjika dhammà having been recited, as to the rest, it may be proclaimed: "Such and such rules are known [to the fraternity]." This is the second way of reciting the Pàtimokkha. The introduction having been recited, the four pàràjika dhammà having been recited, the thirteen saïghàdisesà dhammà having been recited... The introduction having been recited, the four pàràjika dhammà having been recited, the thirteen saïghàdisesà dhammà having been recited, the two aniyatà dhammà having been recited, as to the rest, it may be proclaimed: "Such and such rules are known [to the fraternity]." This is the fourth way of reciting the Pàtimokkha. The fifth way is [to recite it] in its full extent. These, O Bhikkhus, are the five ways of reciting the Pàtimokkha.’

2. At that time the Bhikkhus, considering that the Blessed One had allowed to recite the Pàtimokkha abridged, always recited the Pàtimokkha abridged.

They told this thing to the Blessed One.

‘You ought not, O Bhikkhus, to recite the Pàtimokkha abridged. He who does, commits a dukkaña offence.’

3. At that time a certain residence [of Bhikkhus] in the Kosala country was menaced on the day of Uposatha by savage people. The Bhikkhus were not able to recite the Pàtimokkha in its full extent.

They told this thing to the Blessed One.

‘I allow you, O Bhikkhus, in the case of danger to recite the Pàtimokkha abridged.’

4. At that time the chabbaggiyà Bhikkhus recited the Pàtimokkha abridged also when there was no danger.

They told this thing to the Blessed One.

‘You ought not to recite the Pàtimokkha abridged, O Bhikkhus, if there is no danger. He who does, commits a dukkaṇa offence. I allow you, O Bhikkhus, in the case of danger only to recite the Pàtimokkha abridged. The cases of danger are the following: danger from kings, from robbers, from fire, from water, from human beings, from non-human beings, from beasts of prey, from creeping things, danger of life, danger against chastity. I ordain, O Bhikkhus, the recitation in such cases of danger of the Pàtimokkha abridged; if there is no danger, in its full extent.’

5. At that time the chabbaggiyà Bhikkhus preached the Dhamma before the saṅgha without being called upon [by the thera].

They told this thing to the Blessed One.

‘Let no one, O Bhikkhus, preach the Dhamma before the saṅgha without being called upon. He who does, commits a dukkaṇa offence. I prescribe, O Bhikkhus, that the thera is either to preach the Dhamma himself or to call upon another [Bhikkhu to do so].’

6. At that time the chabbaggiyà Bhikkhus put questions about the Vinaya before the saṅgha without being appointed thereto.

They told this thing to the Blessed One.

‘Let no one, O Bhikkhus, put questions about the Vinaya before the saṅgha without being appointed thereto. He who so questions, commits a dukkaṇa offence. I prescribe, O Bhikkhus, that an appointed [Bhikkhu] is to put questions about the Vinaya before the saṅgha. And [this Bhikkhu] is to be. Appointed, O Bhikkhus, in this way: one may either appoint himself, or one may appoint another person.

7. ‘And how is [a Bhikkhu] to appoint himself? Let a learned, competent Bhikkhu proclaim the following π atti before the saṅgha: "Let the saṅgha, Reverend Sirs, hear me. If the saṅgha is ready, I will question N.N. about the Vinaya." Thus one may appoint himself. And how is [a Bhikkhu] to appoint another person? Let a

learned, competent Bhikkhu proclaim the following π atti before the saïgha: "Let the saïgha, and etc. If the saïgha is ready, let N.N. question N.N. about the Vinaya."

Thus one may appoint another person.'

8. At that time appointed, clever Bhikkhus put questions about the Vinaya before the saïgha. The chabbaggiyà Bhikkhus conceived anger [towards those Bhikkhus], conceived discontent, and threatened them with blows.

They told this thing to the Blessed One.

`I prescribe you, O Bhikkhus, that even he who has been appointed shall [not] put questions about the Vinaya before the saïgha [without] having looked at the assembly and weighed [with the mind each] person [present].'

9, 10. At that time the chabbaggiyà Bhikkhus answered questions about the Vinaya before the saïgha without being appointed thereto.

They told this thing to the Blessed One.

`Let no one, O Bhikkhus, answer questions about the Vinaya before the saïgha without being appointed thereto. He who does, commits a dukkaña offence. I prescribe, O Bhikkhus, that questions about the Vinaya are to be answered before the saïgha [only] by an appointed [Bhikkhu]. And [this Bhikkhu] is to be appointed [27], and etc.'

11. At that time appointed, clever Bhikkhus answered questions about the Vinaya before the saïgha. The chabbaggiyà Bhikkhus [28], and etc.

Section Sixteen

1. At that time the chabbaggiyà Bhikkhus reproved for an offence a Bhikkhu who had not given them leave.

They told this thing to the Blessed One.

`No Bhikkhu, O Bhikkhus, who has not given leave, may be reprovèd for an offence. He who reprovès, [such a Bhikkhu], commits a dukkaña offence. I prescribe, O Bhikkhus, that you reprove [Bhikkhus] for an offence [only] after having asked for leave [by saying], "Give me leave, Reverend brother, I wish to speak to you."

2. At that time clever Bhikkhus reprovèd the chabbaggiyà Bhikkhus for an offence after having asked for leave. The chabbaggiyà Bhikkhus conceived anger [towards those Bhikkhus], conceived discontent, and threatened them with blows.

They told this thing to the Blessed One.

`I prescribe, O Bhikkhus, that you are [not] to reprove [a Bhikkhu] for an offence, even if he has given leave, [without] having weighed [with your mind] the person [concerned].'

3. At that time the chabbaggiyà Bhikkhus, who thought: `Otherwise clever Bhikkhus might ask us for leave [and reprove us for an offence],' themselves asked beforehand pure Bhikkhus who had committed no offence, for leave without object and reason.

They told this thing to the Blessed One.

`Let no pure Bhikkhus, O Bhikkhus, who have committed no offence, be asked for leave without object and reason. He who does, commits a dukkaña offence. I prescribe, O Bhikkhus, that you are [not] to ask for leave [without] having weighed [with your mind] the person [concerned].'

4. At that time the chabbaggiyà Bhikkhus performed an unlawful official act before the saïgha.

They told this thing to the Blessed One.

`Let no one, O Bhikkhus, perform unlawful acts before the saïgha. He who does, commits a dukkaña offence.'

They performed an unlawful act nevertheless.

They told this thing to the Blessed One.

`I prescribe, O Bhikkhus, that you should protest, if an unlawful act is being performed.'

5. At that time clever Bhikkhus protested at an unlawful act being performed by the chabbaggiyà Bhikkhus. The chabbaggiyà Bhikkhus conceived anger, conceived discontent, and threatened [those Bhikkhus] with blows.

They told this thing to the Blessed One.

`I allow you, O Bhikkhus, to express your opinion only [instead of protesting formally].'

They expressed their opinion in the presence of the said [Bhikkhus]. The chabbaggiyà Bhikkhus conceived anger, conceived discontent, and threatened [them] with blows.

They told this thing to the Blessed One.

`I prescribe, O Bhikkhus, that four or five persons may protest, that two or three may express their opinion, and that one person may determine [in his mind]: "I do not think this right."

6. At that time the chabbaggiyà Bhikkhus, when reciting the Pàtimokkha before the saïgha, intentionally recited it so that it could not be heard.

They told this thing to the Blessed One.

`Let not him who is to recite the Pàtimokkha, O Bhikkhus, intentionally recite it so that it cannot be heard. He who does, commits a dukkaña offence.'

7. At that time the Reverend Udàyi, who had a crow's voice, had the duty to recite the Pàtimokkha before the saïgha. Now the Reverend Udàyi thought: `It has been prescribed by the Blessed One that he who is to recite the Pàtimokkha, ought to recite it so that it may be heard; but I have a crow's voice. Well, how am I to act?'

They told this thing to the Blessed One.

` I prescribe, O Bhikkhus, that he who is to recite the Pàtimokkha may endeavor to make it audible. If he endeavors [to do so], he is free from offence.'

8. At that time Devadatta recited the Pàtimokkha before an assembly in which laymen were present.

They told this thing to the Blessed One.

`Let no one, O Bhikkhus, recite the Pàtimokkha before an assembly in which laymen are present. He who does, commits a dukkaña offence.'

9. At that time the chabbaggiyà Bhikkhus recited the Pàtimokkha before the saïgha without being called upon [by the thera].

They told this thing to the Blessed One.

`Let no one, O Bhikkhus, recite the Pàtimokkha before the saïgha without being called upon. He who does, commits a dukkaña offence. I prescribe, O Bhikkhus, that the thera is master of the Pàtimokkha [29].'

End of the Bhànavàra of the Aṃṃatitthiyas[30].

Section Seventeen

1. Then the Blessed One, after having dwelt near Ràjagaha as long as He thought fit, went forth on His pilgrimage to Kodanàvatthu. Going from place to place on His pilgrimage, He came to Kodanàvatthu. At that time there dwelt in a certain residence many Bhikkhus, the eldest of whom was an ignorant, unlearned person, he neither knew Uposatha, nor the Uposatha service, nor the Pàtimokkha, nor the recital of the Pàtimokkha.

2. Now those Bhikkhus thought: `It has been prescribed by the Blessed One that the eldest Bhikkhu is master of the Pàtimokkha, and here the eldest of us is an ignorant, unlearned person : he

neither knows Uposatha nor the recital of the Pàtimokkha. Well, how are we to act?'

They told this thing to the Blessed One.

I prescribe, O Bhikkhus, that [in such a case] that Bhikkhu who is [most] learned and competent, is to be made master of the Pàtimokkha.'

3. At that time there dwelt in a certain residence on the day of Uposatha many ignorant, unlearned Bhikkhus: they neither knew Uposatha . . . nor the recital of the Pàtimokkha. They called upon the thera: 'May it please the thera, Reverend Sir, to recite the Pàtimokkha.' He replied: 'I am not competent to do so.' They called upon the next eldest, and etc. He also replied, and etc. They called upon the third eldest, and etc. In this manner they called upon [all Bhikkhus] down to the youngest one: 'May it please the Reverend brother to recite the Pàtimokkha.' He also replied: 'I am not competent, Venerable Sirs, to do so'

They told this thing to the Blessed One.

4, 5. 'When, O Bhikkhus, in a certain residence, and etc. [31]; In that case, O Bhikkhus, these Bhikkhus are instantly to send one Bhikkhu to the neighboring residence [of Bhikkhus]: "Go, friend, and come back when you have learnt the Pàtimokkha abridged or in its full extent."'

6. Now the Bhikkhus thought: 'By whom is [this Bhikkhu] to be sent?'

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that the thera is to give order to a young Bhikkhu.'

The young Bhikkhus, having received that order from the thera, did not go.

They told this thing to the Blessed One.

`Let no one who has been ordered by the thera forbear to go, unless he be sick. He who does not go, commits a dukkaṇṇa offence.'

Section Eighteen

1. Then the Blessed One, after having dwelt at Kodanāvattthu as long as He thought fit, went back again to Rājagaha. At that time the people asked the Bhikkhus who went about for alms: `What day of the half month is this, Reverend Sirs?' The Bhikkhus replied: `We do not know, friends.' The people were annoyed, murmured, and became angry: `Those Sakyaputtiya samaṇas do not even know how to count [the days of] the half month; what good things else will they know?'

They told this thing to the Blessed One.

`I prescribe, O Bhikkhus, that you learn how to count [the days of] the half month.'

2. Now the Bhikkhus thought: `Who ought to learn to count [the days of] the half month?'

They told this thing to the Blessed One.

`I prescribe, O Bhikkhus, that you learn all of you to count [the days of] the half month.'

3. At that time the people asked the Bhikkhus who went about for alms: `How many Bhikkhus are there, Reverend Sirs?' The Bhikkhus replied: `We do not know, friends.' The people were annoyed, murmured, and became angry: `Those Sakyaputtiya samaṇas do not even know each other; what good things else will they know?'

They told this thing to the Blessed One.

`I prescribe, O Bhikkhus, that you count the Bhikkhus.'

4. Now the Bhikkhus thought: `At what time ought we to count the Bhikkhus?'

They told this thing to the Blessed One.

`I prescribe, O Bhikkhus, that you count [the Bhikkhus] on the day of Uposatha, either by way of [counting the single] troops [of which the assembly is composed][32], or that you take [each of you] a ticket [and count those tickets].'

Section Nineteen

At that time Bhikkhus who did not know that it was Uposatha day, went for alms to a distant village.

They came back when the Pàtimokkha was being recited, or when it just had been recited.

They told this thing to the Blessed One.

`I prescribe, O Bhikkhus that you proclaim: "Today is Uposatha."

Now the Bhikkhus thought: `Who is to proclaim so?'

They told this thing to the Blessed One.

I prescribe, O Bhikkhus, that the thera is to proclaim [the day of Uposatha] in due time.'

At that time a certain thera did not think of it in due time.

They told this thing to the Blessed One.

`I allow you, O Bhikkhus, to proclaim it also at meal time.'

[The thera] did not think of it at mealtime either.

They told this thing to the Blessed One.

`I allow, O Bhikkhus, to proclaim it whenever [the thera] thinks of it.'

Section Twenty

1. At that time the Uposatha hall in a certain residence was full of sweepings. The Bhikkhus who arrived there were annoyed, murmured, and became angry: 'How can the Bhikkhus neglect to sweep the Uposatha hall?'

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that you sweep the Uposatha hall.'

2. Now the Bhikkhus thought: 'Well, who is to sweep the Uposatha hall?'

They told this thing to the Blessed One.

I prescribe, O Bhikkhus, that the thera is to order a young Bhikkhu [to sweep the Uposatha hall].

The young Bhikkhus, having received that order from the thera, did not sweep it.

They told this thing to the Blessed One.

'He who has been ordered by the thera, ought not to forbear to sweep it, unless he be sick. He who does not sweep it, commits a dukkaṇa offence.'

3. At that time there were no seats prepared in the Uposatha hall. The Bhikkhus sat down on the ground. Their bodies and their robes became full of dust.

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that you, prepare seats in the Uposatha hall.'

Now the Bhikkhus thought, and etc. [see sect.2].

'He who does not prepare [seats], commits a dukkaṇa offence.'

4. At that time there was no lamp in the Uposatha hall. The Bhikkhus in the darkness trod upon [each other's] bodies and robes.

They told this thing to the Blessed One.

`I prescribe, O Bhikkhus, that you light a lamp in the Uposatha hall.'

Now the Bhikkhus thought, and etc. [see sect.2].

`He who does not light [the lamp], commits a dukkañña offence.'

5. At that time the resident Bhikkhus in a certain residence did not provide drink [i.e. water], nor did they provide food. The incoming Bhikkhus were annoyed, murmured, and became angry: `How can the resident Bhikkhus neglect to provide for drink and to provide for food?'

They told this thing to the Blessed One.

`I prescribe, O Bhikkhus, that you provide drink and food.'

Now the Bhikkhus thought, and etc. [see sect.2].

`He who does not provide for it, commits a dukkañña offence.'

Section Twenty-One

1. At that time many ignorant, unlearned Bhikkhus who traveled to the [four] quarters [of the world] did not ask leave of their àcariyas and upajjhàyas [when going away].

They told this thing to the Blessed One.

`In case, O Bhikkhus, there are many ignorant, unlearned Bhikkhus who travel to the [four] quarters without asking leave of their àcariyas and upajjhàyas; such Bhikkhus ought to be asked by their àcariyas and upajjhàyas: "Where will you go? With whom will you go?" If those ignorant, unlearned Bhikkhus name other ignorant, unlearned Bhikkhus, their àcariyas and upajjhàyas ought

not to allow them [to go]; if they allow them, they commit a dukkaṇa offence. If those ignorant, unlearned Bhikkhus go without the permission of their àcariyas and upajjhàyas, they commit a dukkaṇa offence.

2. `In case, O Bhikkhus, there dwell in a certain residence many ignorant, unlearned Bhikkhus who neither know Uposatha, nor the Uposatha service, nor the Pàtimokkha, nor the recital of the Pàtimokkha: now there arrives [at that place] another Bhikkhu who is erudite, who has studied the àgamas [i.e. the collections of Suttas], who knows the Dhamma, the Vinaya, the mâtika [33], who is wise, learned, intelligent, modest, conscientious [34], anxious for training; let those Bhikkhus, O Bhikkhus, kindly receive that Bhikkhu, let them show attention to him, exchange [friendly] words with him, provide him with powder, clay [35], a tooth-cleanser, and water to rinse his mouth with. If they do not receive him kindly, or show no attention to him, or do not exchange [friendly] words with him, or do not provide him with powder, clay, a tooth-cleanser, and water to rinse his mouth with, they commit a dukkaṇa offence.

3. `In case, O Bhikkhus, there dwell in a certain residence on the day of Uposatha many ignorant, unlearned Bhikkhus who neither know Uposatha . . . nor the recital of the Pàtimokkha; let those Bhikkhus, O Bhikkhus, instantly send one Bhikkhu to the neighboring residence [of Bhikkhus, saying], "Go, friend, and come back when you have learnt the Pàtimokkha abridged or in its full extent." If they succeed in this way, well and good. If they do not succeed, those Bhikkhus, O Bhikkhus, ought all to go to a residence where they [the Bhikkhus there] know Uposatha or the Uposatha service or the Pàtimokkha or the recital of the Pàtimokkha. If they do not go, they commit a dukkaṇa offence.

4. `In case, O Bhikkhus, many ignorant, unlearned Bhikkhus keep vassa [36] in a certain residence who neither know, and etc. [37] If they succeed in this way, well and good. If they do not succeed, they ought to send away one Bhikkhu for seven days time [saying], "Go, friend, and come back when you have learnt the Pàtimokkha abridged or in its full extent." If they succeed in this way, well and

good. If they do not succeed, those Bhikkhus, O Bhikkhus, ought not to keep vassa in that residence. If they do, they commit a dukkaṇa offence.'

Section Twenty-Two

1. Then the Blessed One thus addressed the Bhikkhus:
`Assemble, O Bhikkhus, the saṅgha will hold Uposatha.' When He had spoken thus, a certain Bhikkhu said to the Blessed One:
`There is a sick Bhikkhu, Lord, who is not present.'

`I prescribe, O Bhikkhus, that a sick Bhikkhu is to declare [lit. to give] his pàrisuddhi [38]. And let it be declared, O Bhikkhus, in this way: let that sick Bhikkhu go to one Bhikkhu, adjust his upper robe so as to cover one shoulder, sit down squatting, raise his joined hands, and say: "I declare my pàrisuddhi, take my pàrisuddhi, proclaim my pàrisuddhi [before the fraternity]." Whether he expresses this by gesture [lit. by his body], or by word, or by gesture and word, the pàrisuddhi has been declared. If he does not express this by gesture, and etc. the pàrisuddhi has not been declared.

2. `If [the sick Bhikkhu] succeeds in doing so, well and good. If he does not succeed, let them take that sick Bhikkhu, O Bhikkhus, on his bed or his chair to the assembly, and [then] let them hold Uposatha. If, O Bhikkhus, the Bhikkhus who are nursing the sick, think: "If we move this sick person from his place, the sickness will increase, or he will die," let them not move the sick, O Bhikkhus, from his place; let the saṅgha go there and hold there Uposatha. But in no case are they to hold Uposatha with an incomplete congregation. If [a Bhikkhu] does so, he commits a dukkaṇa offence.

3. `If he who has been charged with the pàrisuddhi, O Bhikkhus, leaves the place at once, after the pàrisuddhi has been entrusted [to him], the pàrisuddhi ought to be declared to another. If he who has been charged with the pàrisuddhi, O Bhikkhus, after the pàrisuddhi has been entrusted to him, returns to the world [39] at once [40] or dies; or admits that he is a sàmanera; or that he has

abandoned the precepts [41]; or that he has become guilty of an extreme offence [42]; or that he is mad; or that his mind is unhinged; or that he suffers [bodily] pain; or that expulsion has been pronounced against him for his refusal to see an offence [committed by himself]; or to atone for such an offence; or to renounce a false Doctrine; or that he is a eunuch; or that he has furtively attached himself [to the saïgha]; or that he is gone over to the titthiyas; or that he is an animal [43]; or that he is guilty of matricide; or that he is guilty of parricide; or that he has murdered an arahat; or that he has violated a Bhikkhuni; or that he has caused a schism among the saïgha; or that he has shed [a Buddha's] blood; or that he is a hermaphrodite : [in these cases] the pàrisuddhi ought to be entrusted to another one.

4. `If he who has been charged with the pàrisuddhi, O Bhikkhus, after the pàrisuddhi has been entrusted to him, and whilst he is on his way [to the assembly], leaves the place, or returns to the world, or dies, or admits that he is a sàmanera [44], and etc. or admits that he is a hermaphrodite, the pàrisuddhi has not been conveyed [to the saïgha]. If he who has been charged with the pàrisuddhi, O Bhikkhus, after the pàrisuddhi has been entrusted to him, having arrived with the fraternity, leaves the place, or dies, and etc. the pàrisuddhi has been conveyed. If he who has been charged with the pàrisuddhi, O Bhikkhus, after the pàrisuddhi has been entrusted to him, Though he reaches the assembly, does not proclaim [the pàrisuddhi he is charged with] because he falls asleep, or by carelessness, or because he attains [meditation], the pàrisuddhi has been conveyed, and there is no offence on the part of him who has been charged with the pàrisuddhi. If he who has been charged, and etc. intentionally omits to proclaim [the pàrisuddhi], the pàrisuddhi has been conveyed, but he who has been charged with the pàrisuddhi is guilty of a dukkaña offence.'

Section Twenty-Three

Then the Blessed One thus addressed the Bhikkhus: `Assemble, O Bhikkhus, the saïgha will perform an [official] act.' When He had spoken thus, a certain Bhikkhu said to the Blessed One: `There is a sick Bhikkhu, Lord, who is not present.'

` I prescribe, O Bhikkhus, that a sick Bhikkhu is to declare [lit. to give] his consent [to the act to be performed], and etc. [45] I prescribe, O Bhikkhus, that on the day of Uposatha he who declares his pàrisuddhi is to declare his consent [to official acts to be performed eventually] also, for [both declarations] are required for the saïgha [and for the validity of its acts].

Section Twenty-Four

1. At that time relations of a certain Bhikkhu seized him on the day of Uposatha.

They told this thing to the Blessed One.

`In case, O Bhikkhus, a certain Bhikkhu is seized on the day of Uposatha by relations of his, let the Bhikkhus say to those relations: "Pray, friends, let this Bhikkhu free for a moment until this Bhikkhu has held Uposatha."

2. `If they succeed in this way, well and good. If they do not succeed, let the Bhikkhus say to those relations: "Pray, friends, stand apart for a moment, until this Bhikkhu has declared his pàrisuddhi." If they succeed, well and good. If they do not succeed, let the Bhikkhus say to those relations: "Pray, friends, take this Bhikkhu for a moment outside the boundary, until the saïgha has held Uposatha." If they succeed, well and good. If they do not succeed, in no case is Uposatha to be held by an assembly that is incomplete. Should it be so held, [each Bhikkhu in the assembly] is guilty of a dukkaña offence.

3. `In case, O Bhikkhus, a certain Bhikkhu is seized on the day of Uposatha by kings, by robbers, by rascals, by hostile Bhikkhus, and etc. [46]'

Section Twenty-Five

1. Then the Blessed One thus addressed the Bhikkhus:

`Assemble, O Bhikkhus, the saïgha has duties [official acts] to perform.' When He had spoken thus, a certain Bhikkhu said to the Blessed One: `There is a mad Bhikkhu, Lord, called Gagga, who

is not present.' `There are, O Bhikkhus, two sorts of madmen: there is one mad Bhikkhu who now remembers the Uposatha, now does not remember it, who now remembers official acts [of the order], now does not remember them, [and] there is [another mad Bhikkhu] who does not remember them; one who now goes to Uposatha, now does not go, who now goes to official acts, now does not go, [and another] who does not go.

2. `Now, O Bhikkhus, that madman that now remembers, and etc., that now goes to, and etc., to such a madman I prescribe that you grant ummattakasammuti [i.e. the madman's leave].

3. `And you ought, O Bhikkhus, to grant it in this way: let a learned, competent Bhikkhu proclaim the following \mathfrak{a} atti before the saïgha: "Let the saïgha, Reverend Sirs, hear me. Gagga, a mad Bhikkhu, now remembers the Uposatha, now does not remember, and etc., now goes to, and etc.; if the saïgha is ready, let the saïgha grant ummattakasammuti to the mad Bhikkhu Gagga: let the Bhikkhu Gagga remember or not remember Uposatha, remember or not remember official acts [of the order], let him go to Uposatha or not go, let him go to official acts or not go: [in every case] it may be free to the saïgha to hold Uposatha and to perform official acts with Gagga as well as without Gagga. This is the \mathfrak{a} atti.

4. `"'Let the saïgha, and etc. Gagga, a mad Bhikkhu, and etc.; the saïgha grants, and etc. Thus I understand."

Section Twenty-Six

1. At that time four Bhikkhus dwelt in a certain residence [of Bhikkhus] on the day of Uposatha. Now these Bhikkhus thought: `The Blessed One has prescribed the holding of Uposatha, and we are [only] four persons [47]. Well, how are we to hold Uposatha?'

They told this thing to the Blessed One.

`I prescribe, O Bhikkhus, that four [Bhikkhus] may recite the Pàtimokkha.'

2. At that time three Bhikkhus dwelt in a certain residence [of Bhikkhus] at the day of Uposatha. Now these Bhikkhus thought: 'The Blessed One has prescribed to four [Bhikkhus] the reciting of the Pàtimokkha, and we are [only] three persons,' and etc.

'I prescribe, O Bhikkhus, that three Bhikkhus may hold pàrisuddhi-Uposatha [48].

3. 'And it ought to be held in this way: let a learned, competent Bhikkhu proclaim the following eat before those Bhikkhus: "Let the Reverend brethren hear me. Today is Uposatha, the fifteenth [day of the half month]. If the Reverend brethren are ready, let us hold pàrisuddhi-Uposatha with each other." Let the senior Bhikkhu adjust his upper robe so as to cover one shoulder, sit down squatting, raise his joined hands, and say to those Bhikkhus: "I am pure, friends, understand that I am pure, and etc. [49] "

4. 'Let [each] younger Bhikkhu [in his turn] adjust his upper robe so as to cover one shoulder, sit down squatting, raise his joined hands, and say to those Bhikkhus: "I am pure Reverend Sirs."'

5. At that time two Bhikkhus dwelt in a certain residence on the day of Uposatha. Now these Bhikkhus thought: 'The Blessed One has prescribed to four [Bhikkhus] the reciting of the Pàtimokkha, to three [Bhikkhus] the holding of pàrisuddhi-Uposatha, and we are [only] two persons,' and etc.

'I prescribe, O Bhikkhus, that two persons may hold pàrisuddhi-Uposatha.'

6, 7. 'And it ought to be held in this way: let the senior Bhikkhu, and etc. [50]'

8. At that time there dwelt a single Bhikkhu in a certain residence on the day of Uposatha. Now this Bhikkhu thought, and etc.

9. 'In case there dwell, O Bhikkhus, in a certain residence on the day of Uposatha a single Bhikkhu; let that Bhikkhu, O Bhikkhus, sweep the place which the Bhikkhus used to frequent, the refectory, or hall, or place at the foot of a tree; let him [then]

provide water and food, prepare seats, put a lamp there, and sit down. If other Bhikkhus come, let him hold Uposatha with them; if they do not come, let him fix his mind upon the thought: "Today is my Uposatha." If he does not fix his mind upon this thought, he commits a dukkaṇa offence.

10. `Now, O Bhikkhus, where four Bhikkhus dwell [together], they must not convey the pàrisuddhi [51] of one [to their assembly], and recite, the Pàtimokkha by three. If they do, they commit a dukkaṇa offence.

`Now, O Bhikkhus, where three Bhikkhus dwell [together], they must not convey the pàrisuddhi of one [to their assembly], and hold pàrisuddhi Uposatha by two. If they do, they commit a dukkaṇa offence.

`Now, O Bhikkhus, where two Bhikkhus dwell, one of them must not convey the pàrisuddhi of the other one, and fix [only] his thoughts [upon the Uposatha]. If he does, he commits a dukkaṇa offence.'

Section Twenty-Seven

1. At that time a certain Bhikkhu was guilty of an offence on the day of Uposatha. Now this Bhikkhu thought: `The Blessed One has prescribed: "Uposatha is not to be held by a Bhikkhu who is guilty of an offence [52]." Now I am guilty of an offence. What am I to do?'

They told this thing to the Blessed One.

`In case, O Bhikkhus, a certain Bhikkhu be guilty of an offence on the day of Uposatha; let that Bhikkhu, O Bhikkhus, go to one Bhikkhu, adjust his upper robe so as to cover one shoulder, sit down squatting, raise his joined hands, and say: "I have committed, friend, such and such an offence; I confess that offence." Let the other say: "Do you see it?" "Yes, I see it." "Refrain from it in future."

2 `In case, O Bhikkhus, there be a Bhikkhu on the day of Uposatha who feels doubt with regard to an offence; let this Bhikkhu, O Bhikkhus, go to one Bhikkhu, and etc. [sect.1], and say: "I feel doubt, friend, with regard to such and such an offence. When I shall feel no doubt, then I will atone for that offence." Having spoken thus let him hold Uposatha and hear the Pàtimokkha. But in no case must there be any hindrance to holding Uposatha from such a cause.'

3. At that time the chabbaggiyà Bhikkhus confessed in common an offence [shared by them all].

They told this thing to the Blessed One.

`You ought not, O Bhikkhus, to confess an offence in common. He who does so, commits a dukkaña offence.'

At that time the chabbaggiyà Bhikkhus accepted the common confession of an offence [shared by several Bhikkhus].

They told this thing to the Blessed One.

`You ought not, O Bhikkhus, to accept the common confession of an offence. He who does so, commits a dukkaña offence.'

4. At that time a certain Bhikkhu remembered an offence, while the Pàtimokkha was being recited. Now this Bhikkhu thought: `The Blessed One has prescribed: "Uposatha is not to be held by [a Bhikkhu] who is guilty of an offence." Now I am guilty of an offence. What am I to do?'

They told this thing to the Blessed One.

`In case, O Bhikkhus, there be a Bhikkhu who remembers an offence, while the Pàtimokkha is being recited; let this Bhikkhu, O Bhikkhus, say to his neighbor Bhikkhu: "I have committed such and such an offence, friend; when I have arisen from this assembly, I will atone for that offence." Having spoken thus, and etc. [sect.2].

5. `In case, O Bhikkhus, there be a Bhikkhu who feels doubt with regard to an offence, while the Pàtimokkha is being recited, and etc. [sects. 2, 4].'

6. At that time the whole saïgha in a certain residence was guilty of a common offence on the day of Uposatha. Now these Bhikkhus thought: `The Blessed One has prescribed that offences [shared by many Bhikkhus] are not to be confessed in common, and that the common confession of such offences is not to be accepted. Now this whole saïgha is guilty of a common offence. What are we to do?'

They told this thing to the Blessed One.

`In case, O Bhikkhus, the whole saïgha in a certain residence is guilty of a common offence on the day of Uposatha ; let those Bhikkhus, O Bhikkhus, send instantly one Bhikkhu to the neighboring residence of Bhikkhus [saying], "Go, friend, and come back when you have atoned for that offence [for yourself]; we will [then] atone for the offence before you."

7. `If they succeed in this way, well and good. If they do not succeed, let a learned, competent Bhikkhu proclaim the following ðatti before the saïgha: "Let the saïgha, Reverend Sirs, hear me. This whole saïgha is guilty of a common offence. When it shall see another pure guiltless Bhikkhu, it will atone for the offence before him." [One of the Bhikkhus] having spoken thus let them hold Uposatha and recite the Pàtimokkha. But in no case must there be any hindrance to holding Uposatha from such a cause.

8. `In case, O Bhikkhus, the whole saïgha in a certain residence feels doubt with regard to a common offence on the day of Uposatha; [in this case] let a learned, competent Bhikkhu proclaim the following ðatti before the saïgha: "Let the saïgha, Reverend Sirs, hear me. This whole saïgha feels doubt with regard to a common offence. When it will feel no doubt, it will atone for that offence." [One of the Bhikkhus] having spoken thus, and etc.

9. `In case, O Bhikkhus, in a certain residence the saïgha that has entered [there] upon vassa is guilty of a common offence. Those Bhikkhus, O Bhikkhus, are instantly, and etc. [sects. 6, 7]. If they do not succeed, let them send away one Bhikkhu for seven days' time: "Go, friend, and come back when you have atoned for that offence [for yourself]; we will [then] atone for the offence before you."

10. At that time the whole saïgha in a certain residence was guilty of a common offence, and did not know the name nor the class to which that offence belonged. Now there arrived [at that place] another Bhikkhu, and etc. [see chap.21.2], anxious for training. To that Bhikkhu one of the Bhikkhus went, and having gone to him, he said to him: `He who does such and such a thing, friend, what sort of offence does he commit?'

11. He replied: `He who does such and such a thing, friend, commits such and such an offence. If you have committed such an offence, friend, atone, for that offence.' The other replied: `Not I myself alone, friend, am guilty of that offence; this whole saïgha is guilty of that offence'. He said: `What is it to you, friend, whether another is guilty or guiltless? Come, friend, atone for your own offence.'

12. Now this Bhikkhu, after having atoned for that offence by the advice of that Bhikkhu, went to those Bhikkhus [to his brethren who shared in the same offence]; having gone to them, he said to those Bhikkhus: `He who does such and such a thing, friends, commits such and such an offence. As you have committed such an offence, friends, atone for that offence.' Now those Bhikkhus refused to atone for that offence by that Bhikkhus advice.

They told this thing to the Blessed One.

13, 14. `In case, O Bhikkhus, the whole saïgha in a certain residence is guilty of a common offence, [and etc. 10,11]

15. `If this Bhikkhu, O Bhikkhus, after having atoned for that offence by the advice of that Bhikkhu, goes to those Bhikkhus,

and having gone to them, says to those Bhikkhus: "He who does, and etc.," and if those Bhikkhus, O Bhikkhus, atone for that, offence by that Bhikkhus advice, well and good; if they do not atone for it, that Bhikkhu, O Bhikkhus, need not say anything [further] to those Bhikkhus, if he does not like.'

End of the Bhànavàra on Kodanàvatthu.

Section Twenty-Eight

1. At that time there assembled in a certain residence [of Bhikkhus] at the day of Uposatha a number of resident Bhikkhus, four or more. They did not know that there were other resident Bhikkhus absent. Intending to act according to Dhamma and Vinaya, thinking themselves to be complete while [really] incomplete, they held Uposatha and recited the Pàtimokkha. While they were reciting the Pàtimokkha, other resident Bhikkhus, a greater number [than the first ones], arrived.

They told this thing to the Blessed One.

2. `In case, O Bhikkhus, there assemble in a certain residence at the day of Uposatha, and etc. [sect. 1]; while they are reciting the Pàtimokkha, other resident Bhikkhus, a greater number, arrive; let those Bhikkhus, O Bhikkhus, recite the Pàtimokkha again; they who have recited it, are free from guilt.

3. `In case, O Bhikkhus, there assemble, and etc.; While they are reciting the Pàtimokkha, other resident Bhikkhus, exactly the same number; [as the first ones], arrive; in that case [the part of the Pàtimokkha] that has been recited, has been correctly recited; let those [who have arrived late], hear the rest; they who have recited it, are free from guilt.

`In case, O Bhikkhus, there assemble, and etc.; While they are reciting the Pàtimokkha, other resident Bhikkhus, a smaller number, arrive, and etc. [53]

4. `In case, O Bhikkhus, there assemble, and etc.; When they have just finished the recital of the Pàtimokkha, other resident Bhikkhus, and etc. [54]

5. `In case, O Bhikkhus, there assemble, and etc.; When they have just finished the recital of the Pàtimokkha, and the assembly has not yet risen, other resident Bhikkhus, and etc.'

6. `In case, O Bhikkhus, there assemble, and etc.; When they have just finished the recital of the Pàtimokkha, and a part of the assembly has risen, and etc.'

7. `In case, O Bhikkhus, there assemble, and etc.; When they have just finished the recital of the Pàtimokkha, and the whole assembly has risen, and etc. [55]'

End of the Fifteen Cases in Which There Is No Offence.

Section Twenty-Nine

`In case, O Bhikkhus, there assemble in a certain residence on the day of Uposatha a number of resident Bhikkhus, four or more; they know that there are other resident Bhikkhus absent; intending to act according to Dhamma and Vinaya, incomplete, conscious of their incompleteness, they hold Uposatha and recite the Pàtimokkha, and etc. [56]'

End of the Fifteen Cases of the Incompletely

Assembled Bhikkhus Who Are Conscious Of Their
Incompleteness.

Section Thirty

`In case, O Bhikkhus, there assemble, and etc.; they know that there are other resident Bhikkhus absent. Feeling doubt as to whether they are competent to hold Uposatha or not competent, they hold Uposatha and recite the Pàtimokkha, and etc.'

End of the Fifteen Cases of the Bhikkhus Who Feel Doubt.

Section Thirty-One

`In case, O Bhikkhus, there assemble, and etc.; They know that there are other resident Bhikkhus absent [thinking]: "We are competent to hold Uposatha, we are not incompetent," they abandon themselves to misbehavior, hold Uposatha, and recite the Pàtimokkha, and etc. [57]'

End of the Fifteen Cases of the Bhikkhus Abandoning Themselves to Misbehavior.

Section Thirty-Two

`In case, O Bhikkhus, there assemble, and etc.; they know that there are other resident Bhikkhus absent. They perish and become ruined [58], saying, "What are those people to us?" And risking a schism [among the fraternity], they hold Uposatha and recite the Pàtimokkha, and etc. [59]'

End of the Fifteen Cases of the Bhikkhus Risking a Schism.

End of the Seventy-Five [60] Cases.

Section Thirty-Three

`In case, O Bhikkhus, there assemble in a certain residence on the day of Uposatha a number of resident Bhikkhus, four or more; they know that other resident Bhikkhus are about to enter the boundary. They know that other resident Bhikkhus have entered within the boundary. They see other resident Bhikkhus who are about to enter, and etc., who have entered, within the boundary. They hear that other resident Bhikkhus are about to enter, and etc., have entered within the boundary.'

Thus [61] a hundred and seventy-five systems of triads are produced which refer to resident and resident Bhikkhus [62]. [Then follow the same cases with regard to] resident and incoming Bhikkhus, incoming and resident Bhikkhus, incoming and incoming Bhikkhus. By putting these words [successively] into the peyyàla [63], seven hundred triads are produced.

Section Thirty-Four

1. `In case, O Bhikkhus, the resident Bhikkhus count the day as the fourteenth [of the pakkha], the incoming Bhikkhus as the fifteenth [64]; if the number of the resident Bhikkhus is greater, the incoming Bhikkhus ought to accommodate themselves to the resident Bhikkhus. If their number is equal, the incoming Bhikkhus ought to accommodate themselves to the resident Bhikkhus. If the number of the incoming Bhikkhus is greater, the resident Bhikkhus ought to accommodate themselves to the incoming Bhikkhus.

2. `In case, O Bhikkhus, the resident Bhikkhus count the day as the fifteenth, the incoming Bhikkhus as the fourteenth; if, and etc. [sect.1].

3. `In case, O Bhikkhus, the resident Bhikkhus count the day as the first [of the pakkha], the incoming Bhikkhus as the fifteenth [of the preceding pakkha]; if the number of the resident Bhikkhus is greater, the resident Bhikkhus need not, if they do not like, admit the incoming ones to their communion; let the incoming Bhikkhus go outside the boundary and hold [there] Uposatha. If their number is equal, and etc. [as in the preceding case]. If the number of the incoming Bhikkhus is greater, let the resident Bhikkhus either admit the incoming ones to their communion or go outside the boundary.

4. `In case, O Bhikkhus, the resident Bhikkhus count the day as the fifteenth, the incoming Bhikkhus as the first [of the following pakkha]; if the number of the resident Bhikkhus is greater, let the incoming Bhikkhus either admit the resident Bhikkhus to their communion or go outside the boundary. If their number is equal, and etc. [as in the preceding case]. If the number of the incoming Bhikkhus is greater, the incoming Bhikkhus need not, if they do not like, admit the resident Bhikkhus to their communion; let the resident Bhikkhus go outside the boundary and hold Uposatha [there].

5. I in case, O Bhikkhus, the incoming Bhikkhus see the signs, the tokens the marks, the characteristics of [the presence of], resident

Bhikkhus, well prepared beds and chairs and mats and pillows, food and water well provided for, well swept cells; seeing this, they begin to doubt: "Are there here any resident Bhikkhus or are there not?"

6. `Being doubtful they do not search, having not searched they hold Uposatha this is a dukkañña offence. Being doubtful they search, searching they do not see them, not seeing them they hold Uposatha: [in this case] they are free from offence. Being doubtful they search, searching they set them, seeing them they hold Uposatha together: [in this case] they are free from offence. Being doubtful they search, searching they see them, seeing them they hold Uposatha apart: this is a dukkañña offence. Being doubtful they search, searching they see them, seeing them they perish and become ruined [65], saying: "What are those people to us?" And risking a schism, they hold Uposatha: this is a thullaccaya [grave] offence.

7. `In case, O Bhikkhus, the incoming Bhikkhus hear the signs and etc. of [the presence of] resident Bhikkhus, the sound of their footsteps when they are walking, the sound of their rehearsal [of the Dhamma], of their clearing the throat and sneezing; hearing this they begin to doubt, and etc. [sects. 5, 6].

8. `In case, O Bhikkhus, the resident Bhikkhus see the signs and etc. of [the presence of] incoming Bhikkhus, unknown bowls, unknown robes, unknown seats, [the traces of] foot-washing, water sprinkled about; seeing this they begin to doubt, and etc.

9. `In case, O Bhikkhus, the resident Bhikkhus hear the signs and etc. of [the presence of] incoming Bhikkhus, the sound of their footsteps when they are arriving, the sound of their shaking out their shoes, clearing the throat, and sneezing; hearing this, and etc.

10. `In case, O Bhikkhus, the incoming Bhikkhus see resident Bhikkhus belonging to a different district; they take them as belonging to the same district; taking them as belonging to the same district they do not ask. Having not asked, they hold

Uposatha together: [in this case] they are free from offence. They ask; having asked, they do not go through the matter; having not gone through the matter, they hold Uposatha together: this is a dukkaṇa offence. They ask, and etc. [as in the last case], they hold Uposatha apart: [in this case] they are free from offence.

11. `In case, O Bhikkhus, the incoming Bhikkhus see resident Bhikkhus belonging to the same district. They take them as belonging to a different district; taking them, and etc. They do not ask; having not asked, they hold Uposatha together: this is a dukkaṇa offence. They ask; having asked, they go through the matter; having gone through the matter, they hold Uposatha apart: this is a dukkaṇa offence. They ask, and etc. [as in the last case], they hold Uposatha together: [in this case] they are free from offence.

12. `In case, O Bhikkhus, the resident Bhikkhus see incoming Bhikkhus belonging to a different district, and etc. [see sect.10].

13. `In case, O Bhikkhus, the resident Bhikkhus see incoming Bhikkhus belonging to the same district, and etc. [see sect.11].'

Section Thirty-Five

1. `You ought not, O Bhikkhus, to go on the day of Uposatha from a residence in which Bhikkhus are, to a residence in which no Bhikkhus are, except with a saṅgha [66] or in a case of danger [67]. You ought not, O Bhikkhus, to go on the day of Uposatha from a residence in which Bhikkhus are, to a non-residence in which no Bhikkhus are, except, and etc. You ought not, O Bhikkhus, to go on the day of Uposatha from a residence in which Bhikkhus are, to a residence or non-residence [68] in which no Bhikkhus are, except, and etc.

2. `You ought not, O Bhikkhus, to go on the day of Uposatha from a non-residence in which Bhikkhus are, to a residence, and etc., to a non-residence, and etc., to a residence or non-residence in which no Bhikkhus are, except, and etc.

3. `You ought not, O Bhikkhus, to go on the day of Uposatha from a residence or non-residence in which Bhikkhus are, to a residence, and etc., to a non-residence, and etc., to a residence or non-residence in which no Bhikkhus are, except, and etc.

4. `You ought not, O Bhikkhus, to go on the day of Uposatha from a residence in which Bhikkhus are, to a residence in which Bhikkhus are, if these Bhikkhus belong to a different district, except, and etc. [69]

5. `You may go, O Bhikkhus, on the day of Uposatha from a residence in which Bhikkhus are, to a residence in which Bhikkhus are, if these Bhikkhus belong to the same district, and if you know: "I can attain that place today." You may, and etc. [70]

Section Thirty-Six

1. Let no one, O Bhikkhus, recite the Pàtimokkha in a seated assembly [of Bhikkhus] before a Bhikkhuni. He who does, commits a dukkaña offence. Let no one, O Bhikkhus, recite the Pàtimokkha in a seated assembly [of Bhikkhus] before a sikkhamànà [71], a sàmanera, a sàmaneri, one who has abandoned the precepts [72], one who is guilty of an extreme offence [73]. He who does, commits a dukkaña offence.

2. `Let no one, O Bhikkhus, recite the Pàtimokkha in a seated assembly [of Bhikkhus] before a [Bhikkhu] against whom expulsion has been pronounced for his refusal to see an offence [committed by himself], before a [Bhikkhu] against whom expulsion has been pronounced for his refusal to atone for such an offence, or for his refusal to renounce a false Doctrine. He who does, is to be treated according to the law [74].

3. `Let no one, O Bhikkhus, recite the Pàtimokkha in a seated assembly [of Bhikkhus] before a eunuch, before one who has furtively attached himself [to the saïgha], and etc. [see chap.22.3], before a hermaphrodite. He who does, commits a dukkaña offence.

4. Let no one, O Bhikkhus; hold Uposatha by [accepting] the pàrisuddhi declaration [75] of a pàrivàsika [76], except if the assembly has not yet risen [at the time when the pàrisuddhi is declared]. And let no one, O Bhikkhus, hold Uposatha on another day than the Uposatha day, except for the sake of [declaring the re-establishment of] concord among the saïgha [77].'

End of the Third Bhànavàra in the Uposathakhandhaka.

Footnotes:

1. One should be inclined to understand that the paribbàjakas assembled twice each half month, on the eighth day of the pakkha and on the fourteenth or fifteenth day, according to the different length of the pakkha. However, chap. 4 makes it probable that not two days in each pakkha are to be understood, but three. Compare, however, the remark of Buddhaghosa, quoted in the note on chap. 34. 1.

15. Uposatha-pamukha [literally, that which has the Uposatha at its head, or, that which is situated in front of the Uposatha evidently means the place around the uposathàgàra, in which the Pàtimokkha recitation may be heard as well as in the uposathàgàra itself

17. Buddhaghosa's note on this passage contains some details regarding the way which Mahà Kassapa went. Andhakavinda is three gāvuta distant from Ràjagaha. There were eighteen [?the MS. Reads: aññhàra mahàvihàra] great vihàras around Ràjagaha included by the same boundary which Buddha himself had consecrated. The Uposatha service for this whole district was performed in the Veluvana monastery. The river which Mahà Kassapa crossed on his way to the Veluvana was the Sappinã, which rises in the Gijjhakãña mountain.

18. Ticāvarena avippavàsa means not parting with the three robes which belong to the usual `parikkhàrà' [requisites] of a Bhikkhu. Bhikkhus were not allowed to part with their civaras, excepting under special circumstances and for a limited time [see

the Pàtimokkha, 29th nissaggiya Dhamma]. Conferring the character of *ticivarena avippavàsa* on a boundary means, we believe, to determine that it should be free to Bhikkhus residing within this boundary, to keep a set of robes wherever they liked within the same boundary [excepting in a village, sect. 3], and that such an act should not be considered as parting with the robes.

19. Buddhaghosa observes that this rule applies to Bhikkhus only and not to Bhikkhunis. For Bhikkhunis reside only in villages; there would be no *civaraparihàra* at all for Bhikkhunis, if they were to use the *kammavàcà* given in sect. 4. Buddhaghosa also observes at this occasion that the boundaries of the *Bhikkhusaïgha* and of the *Bhikkhunisaïgha* are quite independent from each other and that the rules given in chap. 13 do not refer to boundaries the one of which belongs to the *Bhikkhusaïgha*, the other to the *Bhikkhunisaïgha*.

20. As to the extent attributed to the '*gàmàpacàra*' [neighbourhood of the village], see the *Vibhaïga*, quoted by Minayeff, *Pràtim.* P. 66, 1. 1.

21. This formula is identical with that given in sect. 2. The only difference is that after the words '*The character of ticivarena avippavàsa,*' the words '*Excepting villages and the neighbourhood of villages*' are inserted.

22. *I abbhantara* equals 28 *hattha* [Buddhaghosa and *Abhidhànapadipikà*, v.197]. See Rh.D., '*Coins and Measures,*' and etc., p.15.

23. Buddhaghosa prescribes to leave an interstice of one *hattha*, and he adds that the ancient Sinhalese commentaries differ as to the measure required for this interstice: the Kurundi requires one *vidatthi*, the *mahàipaccari* four *aïgula*.

24. For a definition of lawfulness and unlawfulness of the official functions of the order as well as of completeness and incompleteness of the congregation by which such acts are performed, see IX, 3.

25. The introduction [nidàna] of the Pàtimokkha is the formula given above, chap. 3. 3.

26. `Avasesaü sutena sàvetabbaü,' i.e. it is to be proclaimed: `The four pàràjika dhammà, and etc., Are known to the reverend brethren [literally, have been heard by the reverend brethren].'

29. I.e. of reciting the Pàtimokkha himself or causing another Bhikkhu to do so.

30. I.e. samaõas belonging to other schools. See chap. 1.

31. Here follows an exact repetition of the story told in sect. 3, which is given here, of course, in the present tense.

32. This appears to be the meaning of gaõamaggena gaõetuü; Buddhaghosa has no note on this passage.

33. Enumeration's of terms indicating the different cases that come under a Vinaya rule or a dogmatical proposition are called màtikà for instance, in discussing the first pàràjika rule the Vibhaïga gives the following màtikàpadàni: tisso itthiyo manussitthi amanussitthi tiracchànatitthi, tayo ubhatovyaṃjanakà manussubhatovyaṃjanako amanussubh tiracchànatubh., and etc. Most of the works belonging to the AbhiDhamma Piñaka are based on and opened by such màtikà lists.

38. Pàrisuddhi, literally, means, purely. He declares that he is pure from the offences specified in the, Pàtimokkha, and charges another Bhikkhu with proclaiming his declaration before the assembled chapter.

39. We have no doubt that this is the correct translation of vibbhamati [see I, 39, 5]. The difference between vibbhamati [he returns to the world] and sikkhaü paccakkàti [he abandons the precepts] seems to be that the former is an informal, and the latter a formal, renunciation of the order.

40. Literally, on the spot, i.e. without setting out on his way to the assembly.

41. The precepts are abandoned [sikkhà paccakkhàtà hoti] by declaring that one abandons the Buddha, or the Dhamma, or the Saïgha, or the Vinaya, and etc. By such a declaration a Bhikkhu who wishes to return to a layman's life, or to go over to a titthiya sect gives up his character as a member of the Buddhist fraternity. The rules about the sikkhàpaccakkhàna are given in the Vibhaïga, in the explanation of the first pàràjika rule [chap. 8, sect. a].

42. Most probably antimavatthu refers to the pàràjika offences, which require excommunication.

44. Translated by I. B. Horner as 'novice', Book of the Discipline, Vol. IV, p. vi

45. The rules given here regarding the chanda [declaration of consent of an absentee] that is required for the performance of official acts are word for word the same as those set out in chap. 22. 1-4, regarding the pàrisuddhi required at the Uposatha service.

47. The quorum for several official acts of the order was five or more Bhikkhus; see ix, 4.

48. Uposatha by mutual declaration of purity from the offences specified in the Pàtimokkha; see sect. 3 seq.

49. The same phrase is repeated twice more.

53. The decision given for the case of a smaller number of Bhikkhus arriving late, is here, and invariably throughout the following exposition, identical with the decision of the case of the number of Bhikkhus being equal on the two sides.

54. The same three cases are distinguished here as in 3, according as the number of Bhikkhus who are late, is greater, the same, or smaller than that of the other Bhikkhus. The first case is decided by Buddha as above; in the decision of the second and third cases, instead of 'let those [who have arrived late] hear the

rest' read: I let those [who have arrived late] proclaim their pàrisuddhi in the presence [of the other brethren]!

55. The three triads of sects. 5, 6, 1 agree exactly with the triad of sect. 4.

56. Here follow fifteen cases which are arranged exactly as in chap. 28. Instead of they who have recited it, are free from guilt, read: 'They who have recited it, have committed a dukkaña offence.'

57. The decision of these fifteen cases is the same as in chap. 29.

58. I.e. they destroy their own welfare by their wickedness.

59. The decisions as in chap. 29; only read instead of 'dukkaña offence,' 'thullaccaya offence' [grave sin].

60. Five times fifteen cases, in chaps. 28-32.

61. Remarks like this, which indicate the rules for supplying abbreviated passages, do not belong, strictly speaking, to the text of the Vinaya itself, but form a posterior addition, as is shown also by grammatical peculiarities. In chaps. 28-32 we have seventy-five cases, or twenty-five triads; all of these triads contain the words: 'they know that there are other resident Bhikkhus absent.' by successively varying these words six times, as is indicated in chap. 33, we obtain a hundred and seventy-five triads.

62. I.e. The assembled Bhikkhus as well as the incoming reside in the same avis.

63. 'Peyyàla' is identical in meaning and, we believe, etymologically with 'pariyàya.' see Childers s. v.; H.O.'s remarks in Kuhn's Zeitschrift für Vergleichende Sprachforschung, vol. xxv, 324; Trenckner, Pàli Miscellany, p. 66.

64. Buddhaghosa: 'They who count the day as the fifteenth, arrive from a distant kingdom, or they have held the preceding Uposatha on the fourteenth.' it seems to follow from this remark of

Buddhaghosa that after an Uposatha on the fourteenth invariably an Uposatha on the fifteenth must follow, i.e. the Uposatha may not be held on the fourteenth *ad libitum*, but only in the second *pakkha* of the short months. Compare chap. 4 and the note on chap. I. 1.

66. I.e. with a number of Bhikkhus sufficient for holding Uposatha.

68. Probably this means a place the quality of which, whether residence or non-residence, is doubtful.

71. In the *Bhikkhunikhandhaka* [Cullav. X, 1, 4] we are told that Buddha, when admitting women to the order of mendicants, prescribed for them a probationary course of instruction, which should last two years, after which time they were to ask for the *upasampadà* ordination. During these two years the candidates were called *sikkhamànàs*. Childers [Dict. s.v. *sikkhati*] has misunderstood the *Mahàvaüsa* [p. 37], when he states that in the case of Asoka's daughter *Samghamittà* the training prescribed for the *sikkhamànàs* was absolved in a single day.

74. The law alluded to most probably is the 69th *pàcittiya* rule, which expressly treats only of the conduct towards Bhikkhus refusing to renounce false Doctrines, but it may be extended by analogy also to the two other categories of Bhikkhus mentioned in our passage.

76. I.e. a Bhikkhu subject to the penal discipline of *parivàsa*, the rules of which are discussed at length in the second and third books of the *Cullavagga*.

77. If a schism among the fraternity has been composed, the reconciled parties hold Uposatha together [X, 6, 14].

Sedaka Suttas

One: The Acrobat

I have heard that on one occasion the Blessed One was living among the Sumbhas. Now there is a Sumbhan town named Sedaka. There the Blessed One addressed the monks, "Monks!"

"Yes, lord," the monks responded.

The Blessed One said, "Once upon a time, monks, a bamboo acrobat, having erected a bamboo pole, addressed his assistant, Frying Pan: 'Come, my dear Frying Pan. Climb up the bamboo pole and stand on my shoulders.'

"As you say, Master,' Frying Pan answered the bamboo acrobat and, climbing the bamboo pole, stood on his shoulders.

"So then the bamboo acrobat said to his assistant, 'Now you watch after me, my dear Frying Pan, and I'll watch after you. Thus, protecting one another, watching after one another, we'll show off our skill, receive our reward, and come down safely from the bamboo pole.'

"When he had said this, Frying Pan said to him, 'But that won't do at all, Master. You watch after yourself, and I'll watch after myself, and thus with each of us protecting ourselves, watching after ourselves, we'll show off our skill, receive our reward, and come down safely from the bamboo pole.'

"What Frying Pan, the assistant, said to her Master was the right way in that case.

"Monks, a frame of reference is to be practiced with the thought, 'I'll watch after myself.' A frame of reference is to be practiced with the thought, 'I'll watch after others.' When watching after oneself, one watches after others. When watching after others, one watches after oneself.

"And how does one, when watching after oneself, watch after others? Through pursuing [the practice], through developing it, through devoting oneself to it. This is how one, when watching after oneself, watches after others.

"And how does one, when watching after others, watch after oneself? Through endurance, through harmlessness, and through a mind of kindness and sympathy. This is how one, when watching after others, watches after oneself.

"A frame of reference is to be practiced with the thought, 'I'll watch after myself.' A frame of reference is to be practiced with the thought, 'I'll watch after others.' When watching after oneself, one watches after others. When watching after others, one watches after oneself."

Two: The Beauty Queen

I have heard that on one occasion the Blessed One was living among the Sumbhas. Now there is a Sumbhan town named Sedaka. There the Blessed One addressed the monks, "Monks!"

"Yes, lord," the monks responded.

The Blessed One said, "Suppose, monks, that a large crowd of people comes thronging together, saying, 'the beauty queen! The beauty queen!' And suppose that the beauty queen is highly accomplished at singing and dancing, so that an even greater crowd comes thronging, saying, 'The beauty queen is singing! The beauty queen is dancing!' Then a man comes along, desiring life and shrinking from death, desiring pleasure and abhorring pain. They say to him, 'Now look here, mister. You must take this bowl filled to the brim with oil and carry it on your head in between the great crowd and the beauty queen. A man with a raised sword will follow right behind you, and wherever you spill even a drop of oil, right there will he cut off your head.' Now what do you think, monks: Will that man, not paying attention to the bowl of oil, let himself get distracted outside?"

"No, lord."

"I have given you this parable to convey a meaning. The meaning is this: The bowl filled to the brim with oil stands for mindfulness immersed in the body. Thus you should train yourselves: 'we will develop mindfulness immersed in the body. We will pursue it, give it a means of transport, give it a grounding, steady it, consolidate it, and undertake it well.' That is how you should train yourselves."

Sekha Patipada Sutta

The Practice for One in Training

Translated from the Pali by Thanissaro Bhikkhu.
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I have heard that on one occasion the Blessed One was staying among the Sakyans at Kapilavatthu in the Banyan Park. Now at that time a new reception hall [1] had just been built by the Kapilavatthu Sakyans, and it had not yet been dwelled in by any contemplative, priest, or anyone at all in human form. So the Kapilavatthu Sakyans went to the Blessed One and, on arrival, having bowed down, sat to one side. As they were sitting there they said to him, "Lord, a new reception hall has just been built by the Kapilavatthu Sakyans, and it has not yet been dwelled in by any contemplative, priest, or anyone at all in human form. May the Blessed One be the first to use it. When the Blessed One has used it first, the Kapilavatthu Sakyans will use it afterwards. That will be for their long-term welfare and happiness."

The Blessed One acquiesced with silence. Sensing his acquiescence, the Kapilavatthu Sakyans got up from their seats, bowed down to him, circumambulated him, and then went to the new reception hall. On arrival, they spread it all over with felt rugs, arranged seats, set out a water vessel, and raised an oil lamp. Then they went to the Blessed One and, on arrival, having bowed down, stood to one side. As they were standing there they said to him, "Lord, the reception hall has been covered all over with felt rugs, seats have been arranged, a water vessel has been set out, and an oil lamp raised. It is now time for the Blessed One to do as he sees fit."

So the Blessed One, putting on his robe and taking up his bowl and outer robe, went together with a community of monks to the reception hall. On arrival he washed his feet, entered the hall, and sat with his back to the central post, facing east. The community of monks washed their feet, entered the hall, and sat with their

backs to the western wall, facing east, ranged around the Blessed One. The Kapilavatthu Sakyans washed their feet, entered the hall, and sat with their backs to the eastern wall, facing west, ranged around the Blessed One. Then the Blessed One -- having spent most of the night instructing, urging, rousing, and encouraging the Kapilavatthu Sakyans with a Dhamma talk -- said to Ven. Ananda, "Ananda, speak to the Kapilavatthu Sakyans about the person who follows the practice for one in training. [2] My back aches. I will rest it."

Ven. Ananda responded, "As you say, lord."

Then the Blessed One, having arranged his outer robe folded in four, lay down on his right side in the lion's sleeping posture, with one foot on top of the other, mindful and alert, having made a mental note to get up.

Then Ven. Ananda addressed Mahanama the Sakyan[3]: "There is the case, Mahanama, where a disciple of the noble ones is consummate in virtue, guards the doors to his sense faculties, knows moderation in eating, is devoted to wakefulness, is endowed with seven qualities, and obtains at will -- without trouble or difficulty -- the four jhanas that constitute heightened awareness and a pleasant abiding in the here-and-now.

"And how is the disciple of the noble ones consummate in virtue? There is the case where the disciple of the noble ones is virtuous. He dwells restrained in accordance with the Patimokkha, consummate in his behavior and sphere of activity. He trains himself, having undertaken the training rules, seeing danger in the slightest faults. This is how the disciple of the noble ones is consummate in virtue.

"And how does the disciple of the noble ones guard the doors to his sense faculties? There is the case where the disciple of the noble ones, on seeing a form with the eye, doesn't grasp at any theme or variations by which -- if he were to dwell without restraint over the faculty of the eye -- evil, unskillful qualities such as greed or distress might assail him. He practices with restraint. He guards

the faculty of the eye. He achieves restraint with regard to the faculty of the eye.

"On hearing a sound with the ear...

"On smelling an aroma with the nose...

"On tasting a flavor with the tongue...

"On feeling a tactile sensation with the body...

"On cognizing an idea with the intellect, he doesn't grasp at any theme or variations by which -- if he were to dwell without restraint over the faculty of the intellect -- evil, unskillful qualities such as greed or distress might assail him. He practices with restraint. He guards the faculty of the intellect. He achieves restraint with regard to the faculty of the intellect. This is how the disciple of the noble ones guards the doors to his sense faculties.

"And how does the disciple of the noble ones know moderation in eating? There is the case where the disciple of the noble ones, considering it appropriately, takes his food not playfully, nor for intoxication, nor for putting on bulk, nor for beautification, but simply for the survival and continuance of this body, for ending its afflictions, for the support of the holy life, thinking, 'I will destroy old feelings [of hunger] and not create new feelings [from overeating]. Thus I will maintain myself, be blameless, and live in comfort.' This is how the disciple of the noble ones knows moderation in eating.

"And how is the disciple of the noble ones devoted to wakefulness? There is the case where a monk during the day, sitting and pacing back and forth, cleanses his mind of any qualities that would hold the mind in check. During the first watch of the night [dusk to 10 p.m.], sitting and pacing back and forth, he cleanses his mind of any qualities that would hold the mind in check. During the second watch of the night [10 p.m. to 2 a.m.], reclining on his right side, he takes up the lion's posture, one foot placed on top of the other, mindful, alert, with his mind set on getting up [either as soon as he awakens or at a particular time]. During the last watch of the night

[2 a.m. to dawn], sitting and pacing back and forth, he cleanses his mind of any qualities that would hold the mind in check. This is how the monk is devoted to wakefulness.

"And how is the disciple of the noble ones endowed with seven qualities?

"(1) There is the case where the disciple of the noble ones has conviction, is convinced of the Tathagata's Awakening: 'Indeed, the Blessed One is pure and rightly self-awakened, consummate in clear-knowing and conduct, well-gone, an expert with regard to the world, unexcelled as a trainer for those people fit to be tamed, the Teacher of divine and human beings, awakened, blessed.'

"(2) He feels shame at [the thought of engaging in] bodily misconduct, verbal misconduct, mental misconduct.

"(3) He feels concern for [the suffering that results from] bodily misconduct, verbal misconduct, mental misconduct.

"(4) He has heard much, has retained what he has heard, has stored what he has heard. Whatever teachings are admirable in the beginning, admirable in the middle, admirable in the end, that - in their meaning and expression -- proclaim the holy life that is entirely complete and pure: those he has listened to often, retained, discussed, accumulated, examined with his mind, and well-penetrated in terms of his views.

"(5) He keeps his persistence aroused for abandoning unskillful mental qualities and taking on skillful mental qualities. He is steadfast, solid in his effort, not shirking his duties with regard to skillful mental qualities.

"(6) He is mindful, highly meticulous, remembering and able to call to mind even things that were done and said long ago.

"(7) He is discerning, endowed with discernment of arising and passing away -- noble, penetrating, leading to the right ending of stress.

"This is how the disciple of the noble ones is endowed with seven qualities.

"And how does the disciple of the noble ones obtain at will -- without trouble or difficulty -- the four jhanas that constitute heightened awareness and a pleasant abiding in the here-and-now? There is the case where, quite withdrawn from sensuality, withdrawn from unskillful mental qualities, the disciple of the noble ones enters and remains in the first jhana: rapture and pleasure born from withdrawal, accompanied by directed thought and evaluation. With the stilling of directed thought and evaluation, he enters and remains in the second jhana: rapture and pleasure born of composure, unification of awareness free from directed thought and evaluation -- internal assurance. With the fading of rapture he remains in equanimity, mindful and alert, and physically sensitive of pleasure. He enters and remains in the third jhana, of which the Noble Ones declare, 'Equanimous and mindful, he has a pleasurable abiding.' With the abandoning of pleasure and pain -- as with the earlier disappearance of elation and distress -- he enters and remains in the fourth jhana: purity of equanimity and mindfulness, neither pleasure nor pain. This is how the disciple of the noble ones obtains at will -- without trouble or difficulty -- the four jhanas that constitute heightened awareness and a pleasant abiding in the here-and-now.

"Now, when a disciple of the noble ones is consummate in virtue in this way, guards the doors to his sense faculties in this way, knows moderation in eating in this way, is devoted to wakefulness in this way, is endowed with seven qualities in this way, and obtains at will -- without trouble or difficulty -- the four jhanas that constitute heightened awareness and a pleasant abiding in the here-and-now in this way, then he is called a disciple of the noble ones who follows the practice for one in training, whose eggs are unspoiled, who is capable of breaking out, capable of awakening, capable of attaining the supreme rest from the yoke. [4]

"Just as if a hen had eight, ten, or twelve eggs that she covered rightly, warmed rightly, and incubated rightly: Even though this wish did not occur to her -- 'O that my chicks might break through

the egg shells with their spiked claws or beaks and hatch out safely!' -- still it is possible that the chicks would break through the shells with their spiked claws or beaks and hatch out safely. In the same way, when a disciple of the noble ones is consummate in virtue in this way, guards the doors to his sense faculties in this way, knows moderation in eating in this way, is devoted to wakefulness in this way, is endowed with seven qualities in this way, and obtains at will -- without trouble or difficulty -- the four jhanas that constitute heightened awareness and a pleasant abiding in the here-and-now in this way, then he is called a disciple of the noble ones who follows the practice for one in training, whose eggs are unspoiled, who is capable of breaking out, capable of awakening, capable of attaining the supreme rest from the yoke.

"Now when the disciple of the noble ones has arrived at this purity of equanimity and mindfulness, he recollects his manifold past lives, i.e., one birth, two... five, ten... fifty, a hundred, a thousand, a hundred thousand, many eons of cosmic contraction, many eons of cosmic expansion, many eons of cosmic contraction and expansion: 'There I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure and pain, such the end of my life. Passing away from that state, I re-arose there. There too I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure and pain, such the end of my life. Passing away from that state, I re-arose here.' Thus he recollects his manifold past lives in their modes and details. This is his first breaking out, like that of the hen's chicks from their shells.

"When the disciple of the noble ones has arrived at this purity of equanimity and mindfulness, he sees -- by means of the divine eye, purified and surpassing the human -- beings passing away and re-appearing, and he discerns how they are inferior and superior, beautiful and ugly, fortunate and unfortunate in accordance with their kamma: 'These beings -- who were endowed with bad conduct of body, speech and mind, who reviled noble ones, held wrong views and undertook actions under the

influence of wrong views -- with the break-up of the body, after death, have re-appeared in the plane of deprivation, the bad destination, the lower realms, in hell. But these beings -- who were endowed with good conduct of body, speech, and mind, who did not revile noble ones, who held right views and undertook actions under the influence of right views -- with the break-up of the body, after death, have re-appeared in the good destinations, in the heavenly world.' Thus -- by means of the divine eye, purified and surpassing the human -- he sees beings passing away and re-appearing, and he discerns how they are inferior and superior, beautiful and ugly, fortunate and unfortunate in accordance with their kamma. This is his second breaking out, like that of the hen's chicks from their shells.

"When the disciple of the noble ones has arrived at this purity of equanimity and mindfulness, he enters and remains in the fermentation-free awareness-release and discernment-release, having directly known and realized them for himself right in the here and now. [5] This is his third breaking out, like that of the hen's chicks from their shells.

"Now, when the disciple of the noble ones is consummate in virtue, that is a matter of his conduct. When he guards the doors to his sense faculties... knows moderation in eating... is devoted to wakefulness... is endowed with seven qualities, that that is a matter of his conduct. When he obtains at will -- without trouble or difficulty -- the four jhanas that constitute heightened awareness and a pleasant abiding in the here-and-now, that that is a matter of his conduct.

"When he recollects his manifold past lives... in their modes and details, that is a matter of his clear-knowing. When he sees -- by means of the divine eye, purified and surpassing the human -- beings passing away and re-appearing... When he enters and remains in the fermentation-free awareness-release and discernment-release, having directly known and realized them for himself right in the here and now, that is a matter of his clear-knowing.

"This, Mahanama, is called a disciple of the noble ones who is consummate in clear-knowing, consummate in conduct, consummate in clear-knowing and conduct. And by the Brahma Sanankumara this verse was said:

'The noble warrior is the best among people
when judging by clan.
But a person consummate
in clear-knowing and conduct,
is the best of beings
human and divine.'

"This verse was well-sung by the Brahma Sanankumara, not ill-sung; well-said, not ill-said; connected with the goal, not unconnected with the goal. It was endorsed by the Blessed One."

Then the Blessed One got up and said to Ven. Ananda, "Good, good, Ananda. What you have said to the Kapilavatthu Sakyans about the person who follows the practice for one in training is good."

That is what Ven. Ananda said, and the Teacher approved. Gratified, the Kapilavatthu Sakyans delighted in Ven. Ananda's words.

Footnotes

1. According to the Commentary, this was a hall built to receive royal guests, together with their entourages.
2. This phrase -- "the person who follows the practice for one in higher training" -- translates the Pali phrase, *sekho patipado*. Although this phrase may be taken as two separate words, the Commentary treats it as a compound and translates it as "one who follows the *sekha-patipada*." Grammatically, as a compound, the form is strange, with the first member maintaining its case ending, instead of being reduced to a stem form connected with the following member of the compound, as in a normal compound.

However, this form has been found in other parts of the Canon as well, and modern grammarians have coined a term to describe it: a syntactical compound. I have thus followed the Commentary in my translation.

"One in training" is a person who has attained at least stream entry, but not yet arahantship

3. The chief of the Kapilavatthu Sakyans. See AN III.73; AN XI.12; and AN XI.13.

4. The yoke is fourfold: the yoke of sensuality, the yoke of becoming, the yoke of views, and the yoke of ignorance. See AN IV.10.

5. This completes the training, and so one becomes an *asekha*: one no longer in training. In other words, one is an arahant.

Sela Sutta

To the Brahmin Sela

I heard thus:

At one time the Blessed One was touring the country of Anguttaraapa with a large community of Bhikkhus, about one thousand two hundred and fifty and entered a hamlet named Aapana. The matted hair ascetic Keniya heard "The good recluse Gotama, son of the Saakyas touring the country of Anguttaraapa with a large community of Bhikkhus, about one thousand two hundred and fifty Bhikkhus have come to the hamlet Aapana. Of him, fame has spread, he is blessed, all knowing, endowed with knowledge and conduct, well gone, knows of the worlds, is incomparable tamer of those to be tamed, Teacher of gods and men, enlightened and blessed. He preaches to the world together with its gods Maras, Brahmas, the community of recluses and Brahmins and gods and men, that Teaching by himself known and realized. That Teaching is good at the beginning, in the middle and the end. Is full of meaning even in the letter and it explains the complete and pure holy life. It is good to see such worthy ones."

Then the matted hair ascetic Keniya approached the Blessed One, exchanged friendly greetings and sat on a side. The Blessed One addressed the matted hair ascetic instructing, advising inciting and making his heart light. The matted hair ascetic Keniya, instructed, advised, incited and made light hearted by the Blessed One said thus:"May the Blessed One accept tomorrow's meal from me together with the community of Bhikkhus". When this was said the Blessed One said: "O! Keniya, the community of Bhikkhus is too large about one thousand two hundred and fifty, are the Brahmins pleased about this. For the second time Keniya said: "O! Gotama, even if there are one thousand two hundred and fifty Bhikkhus, the Brahmins are pleased. May the Blessed One accept tomorrow's meal from me together with the community of Bhikkhus." For the second time the Blessed One

said: "O! Keniya, there are about one thousand two hundred and fifty Bhikkhus, are the Brahmins pleased about this?" For the third time Keniya said: "O! Gotama, whatever the number of Bhikkhus, even if, one thousand two hundred and fifty Bhikkhus, the Brahmins are pleased, may the Blessed One accept tomorrow's meal from me, together with the community of Bhikkhus." The Blessed One accepted in silence.

Then Keniya the matted hair ascetic knew that the Blessed One had accepted, got up from his seat, went to his hermitage, addressed his friends and blood relations: "Good sirs, listen, I have invited the recluse Gotama for tomorrow's meal together with the community of Bhikkhus, whatever work there is to be done, do them for me." They accepted, Keniya the matted hair ascetic's request and some of them dug furnaces, others axed wood. Some washed vessels, placed water vessels and some arranged seats. The matted hair ascetic Keniya himself arranged the circular hall .

At that time the Brahmin Sela lived in Aapana perfect in the three Vedas, learned in the rites and rituals as officiating priest, learned in the phonology and etymology of words and the fivefold history in words and grammar, and learned in tracing the marks of a Great Man. And he taught these to three hundred young men orally.

At that time Keniya the matted hair ascetic was friendly with the Brahmin Sela. The Brahmin Sela accompanied by the three hundred young men, walking and wandering for exercise turned towards the hermitage of the matted hair ascetic. He saw the matted hair ascetics at work in the hermitage of Keniya, some digging furnaces, others axing wood to light fire, washing vessels, placing water vessels others arranging seats and Keniya the matted hair ascetic himself arranging the circular hall. He said to Keniya. "Keniya, will there be a woman brought here, or one given away, or will there be a great sacrifice, or is Seniya Bimbisara the king of Magadha invited for tomorrow's meal together with his army?." "Sela, to me there would not be, a woman brought nor given away, Seniya Bimbisara the king of Magadha is not invited for tomorrow's meal together with the army. Yet there is a great

sacrifice for me the recluse Gotama son of the Sakyas, who has gone forth from the Sakya clan is touring Anguttaraapa with a large community of Bhikkhus has come to Aapana. Of him such fame has spread, he is blessed, worthy, all knowing, endowed with knowledge and conduct, well gone, knows the worlds, the incomparable tamer of those to be tamed, teacher of gods and men, enlightened and blessed. I have invited him for tomorrow's meal together with the community of Bhikkhus."

"Does good Keniya say enlightened ""Good Sela, I say enlightened". "Does, good Keniya say enlightened" "Good Sela, I say enlightened." Then it occurred to the Brahmin Sela. " Even the sound 'Enlightened' is rare in the world. The sacred sayings handed down state thirty two marks of a Great Man, endowed with which there are only two courses of action for the Great Man, not another. If he leads a household life he becomes a universal monarch, a righteous king who would rule the four quarters endowed with the seven jewels. They are the jewels of the, wheel, elephant, horse, gem, woman, householder and advisor. He has more than a thousand sons, clever heroic figures who would defeat foreign armies. They would rule the country surrounded by the ocean righteously without weapons and punishments. If he leaves the household and goes forth, becomes worthy, all knowing rolls the veil away from the world..

"Good Keniya, where does the Enlightened One, worthy and all knowing live now "Keniya the matted hair ascetic stretched out his right hand and said "There! in the deep green forest".

Then the Brahmin Sela with the three hundred young men approached the Blessed One, while going he addressed the young men. "Good sirs, come with little noise raising one foot after the other. Blessed Ones are far from noise and live alone like lions. While I am talking with the recluse Gotama, do not arouse conversations among yourselves and enter when our conversation ends."

Then the Brahmin Sela approached the Blessed One, exchanged friendly greetings sat on a side, and examined the thirty two marks

of a Great Man. He saw most of the marks of a Great Man, except two. Doubting whether the pudendum was encased and whether the tongue was large enough to cover the face, he was dissatisfied. Then it occurred to the Blessed One. The Brahmin Sela sees most of the marks of a Great Man except two, he has doubts, as to whether the pudendum is encased and the tongue is large enough to cover the face. Then the Blessed One performed a psychic exercise so that the Brahmin Sela could see the Blessed One's pudendum encased and the large tongue. The Blessed One pulled out his tongue and with it, touched both ear lobes, nostrils and the whole forehead, and covered up the whole face with it.

Then it occurred to the Brahmin Sela, indeed the recluse Gotama is endowed with all the thirty two marks of a Great Man, yet we do not know whether he is enlightened. I have heard it said by learned aged Brahmins, that Great Men when praised disclose what they are, whether they are worthy and enlightened. What if I eulogize the recluse Gotama with meaningful verses and so he eulogized the Blessed One saying these verses.

548. "O! Blessed One, you are handsome, is pleasant,
Is well born, lovely to look at, has a golden hue, and strong white
teeth..

549. To those born well, there are marks
All the marks of a Great Man are evident on your body.

550. You have pleasant eyes a beautiful mouth, a straight and
majestic body
In the midst of the community you shine like the sun.

551. The Bhikkhu with good looks is like a statue of gold
What is the use of your recluse-ship when so handsome?.

552. You should be a universal monarch, the leading charioteer
Winning over the four quarters, should be the monarch of
Jambudviipa.

553. Should have warrior subordinate kings attached to you,
O! Gotama, king of kings, win over the humans and rule".

554. The Blessed One said:

"Sela, I am the righteous king, incomparable,
Righteously I turn the wheel, not ever to be stopped." ..

555. The Brahmin Sela said:

" Acknowledges, complete Knowledge, and incomparable
righteous rulership
Says will turn the wheel of the Teaching righteously.

556. Who are the good one's generals, the disciples following the
Teacher,
For the wheel of the Teaching to roll on, who would roll it
afterwards."

557. The Blessed One said:

"Sela, this incomparable wheel of righteousness rolled by me,
Will be rolled afterwards by Saariputta, born after the Thus Gone
One.

558. Brahmin, I realized what should be realized, developed what
should be developed.

Dispelled what should be dispelled, therefore I'm enlightened."

559. The Brahmin Sela said:

"O! Brahmin, put an end to my doubts, and release me.
The presence of an enlightened one is very rare."

560. "That which is rare in the world has appeared.
The all enlightened one, the incomparable surgeon.

561. Become Mahaa Brahmaa have destroyed the army of Death,
Winning over, all enemies, abides happily without fear."

562. "Good sirs listen to what the wise one says,
The surgeon, the great hero, roars in the forest like a lion

563. Become Mahaa Brahmaa have destroyed the army of Death
Seeing him who would not be pleased except those with low birth

564. Those that wish to follow me, do so, the others could go
Now I go forth in the noble wise one's dispensation.."

565. "If you, sir, like the dispensation of the all enlightened one,
We too will go forth in the noble wise one's dispensation." .

566. "O! Blessed One, these three hundred Brahmins with
clasped hands,
Beg for the going forth in your dispensation."

567. The Blessed One said:
"Sela, the holy life is well proclaimed, is here and now and not a
matter of time,
Here the not deluded go forth and train diligently"

The Brahmin Sela together with his following obtained the going
forth, as homeless and the higher ordination in the dispensation of
the Blessed One.

Keniya, the matted hair ascetic at the end of that night prepared
plenty of nourishing eatables and drinks in his hermitage and
informed the Blessed One: "It is time venerable sir, the food is
ready."

The Blessed One put on robes in the morning, taking bowl and
robes approached the matted hair ascetic's hermitage and sat on
the prepared seats together with the community of Bhikkhus.
Then Keniya, the matted hair ascetic with his own hands served
and satisfied the community of Bhikkhus headed by the
Enlightened One with the nourishing eatables and drinks. When
the Blessed One had finished partaking the meal, and had put the
bowl away, Keniya took a low seat, sat on a side and the Blessed
One addressed the thanks giving with these verses.

568. "Of sacrifices the fire sacrifice is the chief,
Of Vedic hymns Saavitti is the foremost.

The king is chief for humans,
The ocean is chief for all rivers.

569. To the constellation the moon is chief, to give warmth the
Sun is chief,
To those desiring merit the Community of Bhikkhus is the chief."

The Blessed One did the thanks giving with these verses, got up
from his seat and went away.

Then venerable Sela and his following, alone, withdrawn from the
crowd and secluded abode diligently for dispelling. Before long,
for whatever purpose sons of clansmen rightfully go forth from a
household, that highest end of the holy life, he here and now knew,
realized and abode. He knew, birth is destroyed, the holy life is
lived to the end, what should be done, is done, there is nothing
more to wish. Venerable Sela and his following became arahants.
Then venerable Sela approached the Blessed One together with
his following. Arranging the robe on one shoulder, clasping hands
towards the Blessed One addressed the Blessed One in verses.

570. "Wise One, this is the eighth day, after we took your refuge.
Within seven nights we are tamed in your dispensation.

571. You are enlightened, Teacher, the sage who has overcome
Death,
You crossed, destroying the dormant tendencies and crosses over
this populace.

572. Endearments overcome have destroyed desires,
Is like a lion without seizures, fears big and small overcome.

573. Here stand the three hundred Bhikkhus with clasped hands
Hero, we worship your feet, Great Men worship the Teacher.

Sela Sutta

Sister Sela

For free distribution only, as a gift of Dhamma

At Savatthi: Then, early in the morning, Sela the nun put on her robes and, taking her bowl and outer robe, went into Savatthi for alms. When she had gone for alms in Savatthi and had returned from her alms round, after her meal she went to the Grove of the Blind to spend the day. Having gone deep into the Grove of the Blind, she sat down at the foot of a tree for the day's abiding.

Then Mara the Evil One, wanting to arouse fear, "horripilation," (sic) and terror in her, wanting to make her fall away from concentration, approached her and addressed her in verse:

"By whom was this doll created?
Where is the doll's maker?
Where has the doll originated?
Where does it cease?"

Then the thought occurred to Sela the nun: "Now who has recited this verse -- a human being or a non-human one?" Then it occurred to her: "This is Mara the Evil One, who has recited this verse wanting to arouse fear, "horripilation," and terror in me, wanting to make me fall away from concentration."

Then, having understood that "This is Mara the Evil One," she replied to him in verses:

"This doll isn't self-made,
nor is this misery made by another. [1]
In dependence on a cause
it comes into play. With the dissolution of the cause
it ceases.
Just as a seed grows
-- when planted in a field --
because of the soil's savor

together with moisture,
in the same way, these
aggregates,
properties,
sense media
-- in dependence on a cause --
come into play.
With the dissolution of the cause
they cease."

Then Mara the Evil One -- sad and dejected at realizing, "Sela the nun knows me" -- vanished right there.

The Sermon At Rajagaha

Thus Have I Heard:

At one time the Blessed One traveled to Rajagaha, accompanied by a great number of monks. Many of these monks were former fire-worshippers who all joined the Sangha at the same time as their chief, Kassapa.

When the King Of Magadha, Seniya Bimbisara, heard of the arrival of Shakyamuni Buddha, of whom people said, 'he is the Holy One, the Blessed Buddha, the Teacher of high and low,' he went, attended by his generals and Councilors, and came to the grove where the Blessed One was.

There they saw the Blessed One in the company of Kassapa, the great religious leader of the fire worshippers and they were astonished and thought: "Has the great Shakyamuni placed himself under the spiritual direction of Kassapa, or has Kassapa become a disciple of the Buddha?"

And the Buddha, seeing the faces of the people, said to Kassapa: "what knowledge have you gained, Kassapa, and what has induced you to renounce the sacred fire and give up austere penances?"

Kassapa said: "The profit I derived from adoring the fire was continuance in the wheel of individuality with all its sorrows and vanities. This service I have cast away, and instead of continuing penances and sacrifices I have gone in quest of the highest Nirvana. Since I have seen the light of truth, I have abandoned worshipping the fire."

The Buddha, seeing that the assembly was ready to receive the doctrine, spoke the following to Bimbisara the king:

"Those who know the nature of self and understand how the senses act, find no room for selfishness, and therefore they will

attain peace unending. The world holds the thought of self, and from this arises false apprehension (trepidation).

Some say that the self endures after death, some say it perishes. Both are wrong and their error is most grievous.

For if they say the self is perishable, the fruit they strive for will perish too, and at some time there will be no hereafter. Good and evil would be indifferent. This salvation from selfishness is without merit.

When some, on the other hand, say the self will not perish, then in the midst of all life and death there is but one identity unborn and undying. If such is their self, then it is perfect and cannot be perfected by deeds. The lasting, imperishable self could never be changed. The self would be lord and master, and there would not be use in perfecting the perfect; moral aims and salvation would be unnecessary.

But now we see the marks of joy and sorrow. Where is any constancy? If there is no permanent self that does our deeds, then there is no self; there is no actor behind our actions, no perceiver behind our perception, no lord behind our deeds.

Now attend and listen: the senses meet the object and from their contact sensation is born, and from that results recollection. Thus, as the sun's power through a burning glass causes fire to appear, so through the cognizance born of sense and object, the mind originates and with it the ego, the thought of self, whom some Brahman teachers call 'the lord.' The shoot springs from the seed; the seed is not the shoot; both are not one and the same, but successive phases in a continuous growth. Such is the birth of animated life.

Those of you who are slaves of the self and toil in its service from morning to night, those of you who live in constant fear of birth, old age, sickness and death, receive the good news that your cruel master does not exist!

Self is an error, an illusion, and a dream. Open your eyes and awaken. See things as they are and you will be comforted.

Those who are awake will no longer be afraid of nightmares. Those who have recognized the nature of the rope that seemed to be serpent will cease to tremble.

Those that have found that there is no self will let go all the lusts and desires of egotism.

The clinging to things, covetousness, and sensuality inherited from former existences, are the causes of the misery and vanity in the world.

Surrender the grasping disposition of selfishness, and you will attain to that calm state of mind, which conveys perfect peace, goodness, and wisdom."

And the Buddha made this solemn utterance:

"Do not deceive, do not despise
each other, anywhere.

do not be angry, nor should you
bear secret resentment.

For, as a mother risks her life
and watches over her child,
so boundless, should be your love to all,
so tender, kind and mild!

Indeed, cherish goodwill and dispense it right and left,
all around, early and late,
and without hindrance, without stint,

free from envy and hate,
while standing, walking, sitting down,
whatever you have in mind,
the rule of life that is always best
is to be loving and kind."

"Gifts are great, the founding of viharas is meritorious, meditations and religious exercises pacify the heart, comprehension of the truth leads to Nirvana, but greater than all is loving kindness. As the light of the moon is sixteen times stronger than the light of all the stars, so loving-kindness is sixteen times more efficacious in liberating the heart than all other religious accomplishments taken together.

This state of heart is the best in the world. Let beings remain steadfast in it while they are awake, whether they are standing, walking, sitting, or lying down."

When the Enlightened One had finished his sermon the King of Magadha said to the Blessed One:

"In former days, Lord, when I was a prince, I cherished five wishes. I wished that I might be inaugurated as a king. This was my first wish, and it has been fulfilled. Further, I wished: might the Holy Buddha, the Perfect One, appear on Earth while I rule and might he come to my kingdom. This was my second wish and it is fulfilled now. Further I wished: might I pay my respects to him. This was my third wish and it is fulfilled now. The fourth wish was: might the Blessed One preach the doctrine to me, and this is fulfilled now. The greatest wish, however, was the fifth wish: might I understand the doctrine of the Blessed One! And this wish is fulfilled too.

Most glorious is the truth preached by the Tathágata! Our Lord, the Buddha, sets up what has been overturned; he reveals what was hidden; he points out the way to the wanderer who has gone

astray; he lights a lamp in the darkness so that those who have eyes may see.

I take my refuge in the Buddha. I take my refuge in the Dharma. I take my refuge in the Sangha."

The Tathágata, by exercise of his virtue and by wisdom, showed his unlimited spiritual power. He subdued and harmonized all minds. He made them see and accept the truth, and throughout the kingdom the seeds of virtue were sown.

The Sermon Of The Seven Suns

Buddha's Discourse On The End Of The World

PREFATORY NOTE.

A late expansion of this discourse is given by Warren, in his *Buddhism in Translations*, from Buddhagosha's *Way of Purity*, a Pâli compendium of the fifth Christian century.² When Warren wrote, the Pâli original had not as yet appeared in the edition of the Pâli Text Society, which is printed in Roman letters.

It is well known to New Testament scholars that the great Eschatological Discourse in the Synoptical Gospels (i.e., the Sermon on the Last Things, delivered upon the Mount of Olives) is a blending of historical and spiritual vaticination. As I pointed out in 1893,³ the Evangelist Luke attempted to separate the spiritual prophecy from the historical prediction, putting the former into his seventeenth chapter, and the latter into his twenty-first. But Luke evidently understood even the physical cataclysm to refer to the siege of Jerusalem and the destruction of the Hebrew State. Even Mark and the editor of Matthew probably understood the same thing, though our English translations of Matthew make his "consummation of the æon" the "end of the world." After the siege, the early Christians evidently made this Eschatological Discourse refer to a cosmical convulsion. But the only words which can justly apply to such a thing are those in all three of the Synoptists: "Heaven and earth shall pass away, but my words shall not pass away."⁴ We have therefore used this verse among our parallels to Buddha's present discourse, but have reserved the text of the Gospel prophecy for a forthcoming translation from the famous *Anâgata-bhayâni*, selected by Asoko among his favorite texts. Its subject is the decline of religion.

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The End Of The World.

Mark xiii. 31. Heaven and earth shall pass away, but my words shall not pass away.

2 Peter iii. 10. But the day of the Lord will come as a thief; in the which the heavens shall pass away with a great noise, and the heavenly bodies (or elements) shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up (or, discovered).

Rev. xxi. 1. And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more.

Numerical Collection VII. 62.

Thus have I heard. At one season the Blessed One was staying at Vesâli, in Ambapâli's grove. And the Blessed One addressed the monks, saying: "Monks!" "Lord!" answered those monks, in reply to him. The Blessed One spake thus:

"Impermanent, O monks, are the constituents of existence, unstable, non-eternal: so much so, that this alone is enough to weary and disgust one with all constituent things, and emancipate therefrom. Sineru, monks, the monarch of mountains, is eighty-four thousand leagues¹ in length and breadth; eighty-four thousand leagues deep in the great ocean, and eighty-four thousand above it.

Now there comes, O monks, a season when, after many years, many hundreds and thousands and hundreds of thousands of years, it does not rain; and while it rains not, all seedlings and vegetation, all plants, grasses, and trees dry up, wither away and cease to be. Thus, monks, constituent things are impermanent, unstable, non-eternal: so much so, that this alone is enough to weary and disgust one therewith and emancipate therefrom.

And, monks, there comes a season, at vast intervals in the lapse of time, when a second sun appears.

After the appearance of the second sun, monks, the brooks and ponds dry up, vanish away and cease to be. So impermanent are constituent things! And then, monks, there comes a season, at vast intervals in the lapse of time, when a third sun appears; and thereupon the great rivers: to wit, the Ganges, the Jamna, the Rapti, the Gogra, the Mahî,--dry up, vanish away and cease to be.

At length, after another vast period, a fourth sun appears, and thereupon the great lakes, whence those rivers had their rise: namely, Anotatto,² Lion-leap, Chariot-maker, Keel-bare, Cuckoo, Six-bayed, and Slow-flow, dry up, vanish away, and cease to be.

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Again, monks, when, after another long lapse, a fifth sun appears, the waters in the great ocean go down for an hundred leagues; then for two hundred, three hundred, and even unto seven hundred leagues, until the water stands only seven fan-palms' deep, and so on unto one fan-palm; then seven fathoms' deep, and so on unto one fathom, half a fathom; waist-deep, knee-deep, ankle-deep. Even, O monks, as in the fall season, when it rains in large drops, the waters in some places are standing around the feet of the kine; even so, monks, the waters in the great ocean in some places are standing to the depth of kine-feet. After the appearance of the fifth sun, monks, the water in the great ocean is not the measure of a finger-joint. Then at last, after another lapse of time, a sixth sun appears; whereupon this great earth and Sineru, the monarch of mountains, reek and fume and send forth clouds of smoke. Even as a potter's baking, when first besmeared, doth reek and fume and smoke, such is the smoke of earth and mountains when the sixth sun appears.

After a last vast interval, a seventh sun appears, and then, monks, this great earth, and Sineru, the monarch of mountains, flare and blaze, and become one mass of flame. And now, from earth and mountains burning and consuming, a spark is carried by the wind and goes as far as the worlds of God; and the peaks of Mount Sineru, burning, consuming, perishing, go down in one vast mass of fire and crumble for an hundred, yea, five hundred

leagues. And of this great earth, monks, and Sineru, the monarch of mountains, when consumed and burnt, neither ashes nor soot remains. Just as when ghee or oil is consumed and burnt, monks, neither ashes nor soot remains, so it is with the great earth and Mount Sineru.

Thus, monks, impermanent are the constituents of existence, unstable, non-eternal: so much so, that this alone is enough to weary and disgust one with all constituent things and emancipate therefrom. Therefore, monks, do those who deliberate and believe¹ say this: 'This earth and Sineru, the monarch of mountains, will be burnt and perish and exist no more,' excepting those who have seen the path.

FORMER RELIGIONS ECLIPSED BY THE RELIGION OF LOVE. [2]

Matthew v. 17, 18, 43, 44. Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished.

Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy: but I say unto you, Love your enemies, and pray for them that persecute you.

"In olden times, O monks, there was a religious teacher (or Master) named Sunetto, founder of an order, and free from indulgence in lusts; and he had several hundred disciples. The Master Sunetto preached to his disciples the doctrine of fellowship with the world of God; and those who understood all his religion in every way, when he preached this doctrine, were born again, upon the dissolution of the body after death, to dwell in the world of God. Those who did not understand all his religion in every way, were born again, upon the dissolution of the body after death,-- some into fellowship with those angels who transmute subjective delights into objective and share them with others;¹ some into fellowship with the angels who delight in subjective creations;

some into that of the angels of Content (*Tusitâ*); others with the *Yâmâ*; others again with the angels of the Thirty-three; others into fellowship with those of the Four Great Kings; and yet others into fellowship with Warrior magnates, Brahmin magnates, householder magnates.

"Now Sunetto the Master, O monks, thought to himself: 'It is not fit that I should allow my disciples to have such destinies as these repeatedly: what now if I practise the Highest Love?' Whereupon, monks, the Master Sunetto practised Benevolence (or, love-meditation) for seven years, and for seven æons of consummation and restoration he did not return to this world.² Yea, monks, at the consummation of the world³ he became an Angel of Splendor, and at the world's restoration he rose again in the empty palace of the Brahmâs. Yea, then, O monks, he was a Brahmâ, the Great Brahmâ (or, God), conquering, unconquered, all-seeing, controlling. And thirty-six times, O monks, was he Sakko, the lord of the angels; many hundreds of times was he a king, a righteous world-ruler and emperor, victorious to the four seas, arrived at the security of his country, and possessed of the seven treasures. Moreover, he had more than a thousand sons, heroes, of mighty frame, crushers of alien armies; he dwelt in this ocean-girt earth, p. 432 overcoming it, staffless and swordless, by righteousness. But even the Master Sunetto, though thus long-lived and long-enduring, was not emancipated from birth, old age, death, grief, lamentations, pains, sorrows, and despairs; I say he was not emancipated from pain. And why? Because of not being awake to four things (*dhammâ*), and not seeing into them. What four? The Noble Ethics, the Noble Trance (*Samâdhi*), the Noble Wisdom, and the Noble Release (or Emancipation). When these, O monks, known in their sequence and penetrated into,¹ the craving for existence is annihilated, its renewal is destroyed: one is then reborn no more."

Thus spake the Blessed One, and when the Auspicious One had said this, the Master further said:

"Morality, Trance, Pure Reason, and Supreme Release;

"These things are understood by the celebrated Gotamo,

"Thus enlightened (*buddho*) by supernal knowledge, he told the doctrine to the monks.

"The Master, who made an end of pain, the Seeing One, hath passed into Nirvâna."

Footnotes

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1. Sixth Series of Gospel Parallels from Pâli Texts.
2. On p. 323 of Warren's book our present Sutta is quoted by name.
3. Haverford College Studies for 1893: *Our Lord's Quotation from the First Book of Maccabees*.
4. The second clause indicates the application of this verse: the passing of heaven and earth does not belong to the subject of the discourse, but is used as a standard whereby to gauge the perpetuity of the oracles of Christ.

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1. I.e., yojanas, a yojana being about eight miles.
2. I am not sure of the meaning of this word and its Sanskrit Equivalent *Anavatapta*, but it appears to mean "without warmth at the bottom."

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1. Translation uncertain. The word *saddhâtâ* is not in Childers, and I can find no equivalent in Sanskrit; but the various reading, *saddhâratâ*, indicates the sense.

2. There is no break in the Pâli, but the present division is made for the sake of another Gospel parallel.

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1. I have been guided here by Warren, p. 289, and Lafcadio Hearn, *Gleanings in Buddha-fields*, p. 245.

2. See Itivuttaka 22, translated in April, 1900, where Gotamo relates the same of himself.

3. Itivuttaka has *æon*.

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1. "Known in their sequence and penetrated into," represent the same words before translated: "being awake to," and "seeing into." So, again, "Pure Reason" (*Pannâ*), in the verse below, appears above as "Wisdom."

Sevitabba-Asevitabbasuttam

Things That Should and Should Not Be Practiced

I heard thus:

At one time the Blessed One lived in the monastery offered by Anathapindika in Jeta's grove in Savatthi. From there the Blessed One addressed the Bhikkhus. 'Bhikkhus, I will tell you the things that should and should not be practiced attend carefully and listen.

Bhikkhus, I say bodily conduct is twofold, consisting of that should be practiced and should not be practiced, that too quite different from each other. Verbal conduct is twofold, consisting of that should be practiced and should not be practiced, that too quite different from each other. Mental conduct is twofold, consisting of that should be practiced and should not be practiced, that too quite different from each other. Arousing of thoughts is twofold, consisting of that should be practiced and should not be practiced, that too quite different from each other. The gain of perceptions is twofold, consisting of that should be practiced and should not be practiced, that too quite different from each other. The gain of view is twofold, consisting of that should be practiced and should not be practiced, that too quite different from each other. The gain of a self is twofold, consisting of that should be practiced and should not be practiced, that too quite different from each other.'

When this was said, venerable Shariputra said thus to the Blessed One. 'Venerable sir, the detailed explanation of this short exposition occurs to me. It was said, "Bhikkhus, bodily conduct is twofold, consisting of that should be practiced and should not be practiced, that too quite different from each other." On account of what was it said by the Blessed One? When practicing certain bodily conducts, if demerit increases and merit decreases such bodily conduct should not be practiced. When practicing certain bodily conducts, if demerit decreases and merit increases such bodily conduct should be practiced.

Venerable sir, practicing what kind of bodily conduct, does demerit increase and merit decrease? A certain one destroys life cruelly, with bloody hands is engaged in destroying without compassion for living things. Takes what is not given. Gone to the village or to the forest takes others' belongings, with a thieving mind. Misbehaves sexually with those protected by mother, father, brother, sister, or those protected by relations. Misbehaves with those with a husband and liable to be punished, or even with those made to vow garlanding. Venerable sir, practicing this kind of bodily conduct, demerit increases and merit decrease

Venerable sir, practicing what kind of bodily conduct, does merit increase and demerit decrease? A certain one does not destroy life, is not cruel with bloody hands, not engaged in destroying, has compassion for all living things. Does not take what is not given. Gone to the village or to the forest does not take others' belongings, with a thieving mind. Does not misbehave sexually with those protected by mother, father, brother, sister, or those protected by relations. Does not misbehave with those with a husband and liable to be punished, or even with those made to vow garlanding. Venerable sir, practicing this kind of bodily conduct, demerit decreases and merit increases.

If it was said by the Blessed One, "bodily conduct is twofold, consisting of that should be practiced and should not be practiced, that too quite different from each other," it was said on account of this.

It was said, "Bhikkhus, verbal conduct is twofold, consisting of that should be practiced and should not be practiced, that too quite different from each other." On account of what was it said by the Blessed One? When practicing a certain verbal conduct, if demerit increases and merit decreases such verbal conduct should not be practiced. When practicing a certain verbal conduct, if demerit decreases and merit increases such verbal conduct should be practiced.

Venerable sir, practicing what kind of verbal conduct, does demerit increase and merit decrease? Venerable sir, a certain one

tells lies. Gone to an assembly, a gathering, in the midst of his relations, gone to the gild or in the presence of the royalty, asked to stand witness and told. Good one, tell what you know. Not knowing, he says I know, or knowing says I do not know. Not seeing says, I saw, or seeing says I did not see. For a personal reason, on account of another or for some material gain he tells lies with awareness. Tells malicious things. Hearing something here says it elsewhere to split these, or hearing something elsewhere says it here to split those. He disunites the united, separates the broken, fond of disuniting and separating talks words to disunite and separate. Talks rough and angry words that are sharp and piercing, arousing the anger of others and not conducive to concentration. Talks frivolously, untimely, untruthful and useless words that are not the Teaching and the Discipline. Venerable sir, practicing this kind of verbal conduct, demerit increases and merit decreases

Venerable sir, practicing what kind of verbal conduct, does demerit decrease and merit increase? Venerable sir, a certain one abstains from telling lies. Gone to an assembly, a gathering, in the midst of his relations, gone to the gild or in the presence of the royalty, asked to stand witness and told. Good one, tell what you know. Knowing, he says I know, not knowing says I do not know. Having seen says, I saw, or not seeing says I did not see. For a personal reason, on account of another or for some material gain he does not tell lies with awareness. Does not tell malicious things. Hearing something here does not say it elsewhere to split these, or hearing something elsewhere does not say it here to split those. He unites the united, does not separate the broken, fond of uniting and not fond of separating talks words to unite and not to separate. Abstains from rough, angry words, and talks gentle words pleasant to the ear going straight to the heart and acceptable to many. Abstains from frivolous untimely, untruthful and useless words, talking according to the Teaching and the Discipline.

If it was said by the Blessed One, "Bhikkhus, verbal conduct is twofold, consisting of that should be practiced and should not be practiced, that too quite different from each other," it was said on account of this.

It was said, "Bhikkhus, mental conduct is twofold, consisting of that should be practiced and should not be practiced, that too quite different from each other." On account of what was it said by the Blessed One? When practicing a certain mental conduct, if demerit increases and merit decreases such mental conduct should not be practiced. When practicing a certain mental conduct, if demerit decreases and merit increases such mental conduct should be practiced.

Venerable sir, practicing what kind of mental conduct, does demerit increase and merit decrease? Here a certain one covets others belongings. O! may those things be mine. Has an angry mind and defiled thoughts. May these beings be beaten, or killed, or destroyed. May they not exist Venerable sir, practicing this kind of mental conduct, demerit decreases and merit increases.

Venerable sir, practicing what kind of mental conduct, does demerit decrease and merit increase? Here a certain one does not covet others belongings. thinking O! may those things be mine. Hasn't an angry mind and defiled thoughts, thinks May these beings abide happily without anger and ill will. Venerable sir, practicing this kind of mental conduct, demerit decreases and merit increases

It was said, "Bhikkhus, arousing of thoughts too is twofold, consisting of that should be practiced and should not be practiced, that too quite different from each other." On account of what was it said by the Blessed One? When practicing certain musings, if demerit increases and merit decreases such musings should not be practiced. When practicing certain musings, if demerit decreases and merit increases such musings should be practiced.

Venerable sir, practicing what kind of musings does demerit increase and merit decrease? Here a certain one abides musing to covet other peoples' belongings, abides with angry musings, abides musing to hurt others. Venerable sir, practicing this kind of musings demerit increases and merit decreases. Venerable sir, practicing what kind of musings does demerit decrease and merit increase? Here a certain one

does not abide musing to covet other peoples' belongings, abides without angry musings, does not abide musing to hurt others. Venerable sir, practicing this kind of musings demerit decreases and merit increases.

If it was said by the Blessed One, "Bhikkhus, the arousing of thoughts is twofold, consisting of that should be practiced and should not be practiced, that too quite different from each other," it was said on account of this

It was said, "Bhikkhus, the gain of a view too is twofold, consisting of that should be practiced and should not be practiced, that too quite different from each other." On account of what was it said by the Blessed One? When practicing the gain of a certain view if demerit increases and merit decreases such gain of views should not be practiced. When practicing the gain of a certain view if demerit decreases and merit increases such a gain of view should be practiced.

Venerable sir, practicing the gain of what kind of views does demerit increase and merit decrease? Here a certain one has these views, there are no results for gifts, sacrifices and offerings. There are no results for good and bad actions. There is no this world, no other world, no mother, no father, no spontaneously arisen beings, There are no recluses and Brahmins who realizing this world and the other world declare it. Venerable sir, practicing the gain of this kind of views demerit increases and merit decreases. Venerable sir, practicing the gain of what kind views does demerit decrease and merit increase? Here a certain one has these views, there are results for gifts, sacrifices and offerings. There are results for good and bad actions. There is this world, another world, mother, father, spontaneously arisen beings, There are recluses and Brahmins who realizing this world and the other world declare it. Venerable sir, practicing the gain of this kind of views demerit decreases and merit increases.

If it was said by the Blessed One, "Bhikkhus, the gain of views is twofold, consisting of that should be practiced and should not be

practiced, that too quite different from each other," it was said on account of this

It was said, "Bhikkhus, personal gains too are twofold, consisting of that should be practiced and should not be practiced, that too quite different from each other." On account of what was it said by the Blessed One? When practicing personal gains, if demerit increases and merit decreases such personal gains should not be practiced. When practicing personal gains, if demerit decreases and merit increases such personal gains should be practiced.

Venerable sir, practicing what kind of personal gains does demerit increase and merit decrease? Venerable sir, when troublesome personal gains are born on account of not ending being, demerit increases and merit decreases. [1]. Venerable sir, practicing what kind of personal gains does demerit decrease and merit increase? Venerable sir, when non troublesome personal gains are born on account of not ending being, demerit decreases and merit increases. [2]

If it was said by the Blessed One, "Bhikkhus, personal gains are twofold, consisting of that should be practiced and should not be practiced, that too quite different from each other," it was said on account of this.

Venerable sir, this I know as the detailed explanation of the short exposition given by the Blessed One.'

'Good! Shariputra, good that you know the detailed explanation of the short exposition given by me.

Bhikkhus, I say, bodily conduct is twofold, consisting of that should be practiced and should not be practiced, that too quite different from each other." On account of what was it said? When practicing a certain bodily conduct, if demerit increases and merit decreases such bodily conduct should not be practiced. When practicing a certain bodily conduct, if demerit decreases and merit increases such bodily conduct should be practiced.

Shariputra, practicing what kind of bodily conduct, does demerit increase and merit decrease? A certain one destroys life cruelly, with bloody hands is engaged in destroying without compassion for living things. Takes what is not given. Gone to the village or to the forest takes others' belongings, with a thieving mind.

Misbehaves sexually with those protected by mother, father, brother, sister, or those protected by relations. Misbehaves with those with a husband and liable to be punished, or even with those made to vow garlanding. Shariputra, practicing this kind of bodily conduct, demerit increases and merit decrease

Shariputra, practicing what kind of bodily conduct, does merit increase and demerit decrease? A certain one does not destroy life, is not cruel, not with bloody hands, is not engaged in destroying, has compassion for all living things. Does not take what is not given. Gone to the village or to the forest does not take others' belongings, with a thieving mind. Does not misbehave sexually with those protected by mother, father, brother, sister, or those protected by relations. Does not misbehave with those with a husband and liable to be punished, or even with those made to vow garlanding. Venerable sir, practicing this kind of bodily conduct, demerit decreases and merit increases.

If I said bodily conduct is twofold, consisting of that should be practiced and should not be practiced, that too quite different from each other, it was said on account of this..

Bhikkhus, I say verbal conduct is twofold, consisting of that should be practiced and should not be practiced, that too quite different from each other." On account of what was it said? When practicing a certain verbal conduct, if demerit increases and merit decreases such verbal conduct should not be practiced. When practicing a certain verbal conduct, if demerit decreases and merit increases such verbal conduct should be practiced.

Shariputra, practicing what kind of verbal conduct, does demerit increase and merit decrease? Venerable sir, a certain one tells lies. Gone to an assembly, a gathering, in the midst of his relations, gone to the guild or in the presence of the royalty, asked

to stand witness and told. Good one, tell what you know. Not knowing, he says I know, or knowing says I do not know. Not seeing says, I saw, or seeing says I did not see. For a personal reason, on account of another or for some material gain he tells lies with awareness. Tells malicious things. Hearing something here, says it elsewhere to split these, or hearing something elsewhere, says it here, to split those. He disunites the united, separates the broken, fond of disuniting and separating talks words to disunite and separate. Talks rough and angry words that are sharp and piercing, arousing the anger of others and not conducive to concentration. Talks frivolously, untimely, untruthful and useless words that are not the Teaching and the Discipline. Shariputra, practicing this kind of verbal conduct, demerit increases and merit decreases

Shariputra, practicing what kind of verbal conduct, does demerit decrease and merit increase? Shariputra, a certain one abstains from telling lies. Gone to an assembly, a gathering, in the midst of his relations, gone to the guild or in the presence of the royalty, asked to stand witness and told. Good one, tell what you know. Knowing, he says I know, not knowing says I do not know. Having seen says, I saw, or not seeing says I did not see. For a personal reason, on account of another or for some material gain he does not tell lies with awareness. Does not tell malicious things. Hearing something here does not say it elsewhere to split these, or hearing something elsewhere does not say it here to split those. He unites the united, does not separate the broken, fond of uniting and not fond of separating talks words to unite and not to separate. Abstains from rough, angry words, and talks gentle words pleasant to the ear going straight to the heart and acceptable to many. Abstains from frivolous untimely, untruthful and useless words, talking according to the Teaching and the Discipline.

Bhikkhus, I said, verbal conduct is twofold, consisting of, that should be practiced and should not be practiced, that too quite different from each other, it was said on account of this.

Bhikkhus, I say, mental conduct is twofold, consisting of that should be practiced and should not be practiced, that too quite

different from each other." On account of what was it said? When practicing a certain mental conduct, if demerit increases and merit decreases such mental conduct should not be practiced. When practicing a certain mental conduct, if demerit decreases and merit increases such mental conduct should be practiced.

Shariputra, practicing what kind of mental conduct, does demerit increase and merit decrease? Here a certain one covets others belongings. O! may those things be mine. Has an angry mind and defiled thoughts. May these beings be beaten, or killed, or destroyed. May they not exist Shariputra, practicing this kind of mental conduct, demerit decreases and merit increases.

Shariputra, practicing what kind of mental conduct, does demerit decrease and merit increase? Here a certain one does not covet others belongings. thinking O! may those things be mine. Hasn't an angry mind and defiled thoughts, thinks May these beings abide happily without anger and ill will. Shariputra, practicing this kind of mental conduct, demerit decreases and merit increases.

Bhikkhus, I say, arousing of thoughts too is twofold, consisting of that should be practiced and should not be practiced, that too quite different from each other." On account of what was it said? When practicing certain musings, if demerit increases and merit decreases such musings should not be practiced. When practicing certain musings, if demerit decreases and merit increases such musings should be practiced.

Shariputra, practicing what kind of musings does demerit increase and merit decrease? Here a certain one abides musing to covet other peoples' belongings, abides with angry musings, abides musing to hurt others. Shariputra, practicing this kind of musings demerit increases and merit decreases. Shariputra, practicing what kind of musings does demerit decrease and merit increase? Here a certain one

does not abide musing to covet other peoples' belongings, abides without angry musings, does not abide musing to hurt others. Shariputra, practicing this kind of musings demerit decreases and merit increases.

Bhikkhus, I say, the arousing of thoughts is twofold, consisting of that should be practiced and should not be practiced, that too quite different from each other, it was said on account of this

Bhikkhus, I say, the gain of a view too is twofold, consisting of that should be practiced and should not be practiced, that too quite different from each other." On account of what was it said? When practicing the gain of a certain view, if demerit increases and merit decreases such gain of views should not be practiced. When practicing the gain of a certain view if demerit decreases and merit increases such a gain of view should be practiced.

Shariputra, practicing the gain of what kind of views does demerit increase and merit decrease? Here a certain one has these views, there are no results for gifts, sacrifices and offerings. There are no results for good and bad actions. There is no this world, no other world, no mother, no father, no spontaneously arisen beings, There are no recluses and Brahmins who realizing this world and the other world declare it. Shariputra, practicing the gain of this kind of views demerit increases and merit decreases. Shariputra, practicing the gain of what kind views does demerit decrease and merit increase? Here a certain one has these views, there are results for gifts, sacrifices and offerings. There are results for good and bad actions. There is this world, another world, mother, father, spontaneously arisen beings, There are recluses and Brahmins who realizing this world and the other world declare it. Shariputra, practicing the gain of this kind of views demerit decreases and merit increases..

Bhikkhus, I say, the gain of views is also twofold, consisting of that should be practiced and should not be practiced, that too quite different from each other, it was said on account of this

Bhikkhus, I say, personal gains too are twofold, consisting of that should be practiced and should not be practiced, that too quite different from each other, on account of what was it said? When practicing personal gains, if demerit increases and merit decreases such personal gains should not be practiced. When

practicing personal gains, if demerit decreases and merit increases such personal gains, should be practiced.

Shariputra, practicing what kind of personal gains does demerit increase and merit decrease? Shariputra, when troublesome personal gains are born, on account of not ending being, demerit increases and merit decreases. Shariputra, practicing what kind of personal gains does demerit decrease and merit increase? Shariputra, when non troublesome personal gains are born, on account of ending being, demerit decreases and merit increases.

Bhikkhus, I say, personal gains are twofold, consisting of that should be practiced and should not be practiced, that too quite different from each other, it was said on account of this.

Shariputra, this is the detailed explanation of the short exposition given by me.’.

‘Shariputra, forms cognizable by eye consciousness too are twofold, consisting of those that should be followed and not followed. Sounds cognizable by ear consciousness too are twofold, consisting of those that should be followed and not followed. Scents cognizable by nose consciousness too are twofold, consisting of those that should be followed and not followed. Tastes cognizable by tongue consciousness too are twofold, consisting of those that should be followed and not followed. Touches cognizable by body consciousness too are twofold, consisting of those that should be followed and not followed. Ideas cognizable by mind consciousness too are twofold, consisting of those that should be followed and not followed’

When this was said, venerable Shariputra said, ‘Venerable sir, the detailed explanation of the short exposition given by the Blessed One I know as this.

It was said, "Shariputra, forms cognizable by eye consciousness are also twofold those that should be followed and not followed" On account of what was it said by the Blessed One? Venerable sir, when following certain forms cognizable by eye consciousness,

demerit increases and merit decreases, such forms should not be followed when following certain forms cognizable by eye consciousness, demerit decreases and merit increases, such forms should be followed. It was said, "Shariputra, forms cognizable by eye consciousness too are twofold, those that should be followed and not followed." It was said on account of this.

It was said, "Shariputra, sounds cognizable by ear consciousness are also twofold those that should be followed and not followed" On account of what was it said by the Blessed One? Venerable sir, when following certain sounds cognizable by ear consciousness, demerit increases and merit decreases, such sounds should not be followed when following certain sounds cognizable by ear consciousness, demerit decreases and merit increases, such sounds should be followed. It was said, "Shariputra, sounds cognizable by ear consciousness too are twofold, those that should be followed and not followed." It was said on account of this.

It was said, "Shariputra, scents cognizable by nose consciousness are also twofold those that should be followed and not followed" On account of what was it said by the Blessed One? Venerable sir, when following certain scents cognizable by nose consciousness, demerit increases and merit decreases, such scents should not be followed when following certain scents cognizable by nose consciousness, demerit decreases and merit increases, such scents should be followed. It was said, "Shariputra, scents cognizable by nose consciousness too are twofold, those that should be followed and not followed." It was said on account of this.

It was said, "Shariputra, tastes cognizable by tongue consciousness are also twofold those that should be followed and not followed" On account of what was it said by the Blessed One? Venerable sir, when following certain tastes cognizable by tongue consciousness, demerit increases and merit decreases, such tastes should not be followed when following certain tastes cognizable by tongue consciousness, demerit decreases and

merit increases, such tastes should be followed. It was said, "Shariputra, tastes cognizable by tongue consciousness too are twofold, those that should be followed and not followed." It was said on account of this.

It was said, "Shariputra, touches cognizable by body consciousness are also twofold those that should be followed and not followed" On account of what was it said by the Blessed One? Venerable sir, when following certain touches cognizable by body consciousness, demerit increases and merit decreases, such touches should not be followed when following certain touches cognizable by body consciousness, demerit decreases and merit increases, such touches should be followed. It was said, "Shariputra, touches cognizable by body consciousness too are twofold, those that should be followed and not followed." It was said on account of this.

It was said, "Shariputra, ideas cognizable by mind consciousness are also twofold those that should be followed and not followed" On account of what was it said by the Blessed One? Venerable sir, when following certain ideas cognizable by mind consciousness, demerit increases and merit decreases, such ideas should not be followed when following certain ideas cognizable by mind consciousness, demerit decreases and merit increases, such ideas should be followed. It was said, "Shariputra, ideas cognizable by mind consciousness too are twofold, those that should be followed and not followed." It was said on account of this.

Venerable sir, the detailed explanation of the short exposition given by the Blessed One, I know thus..

‘Good! Shariputra, good that you know the detailed explanation of the short exposition given by me.’

Shariputra, I say forms cognizable by eye consciousness are also twofold those that should be followed and not followed. On account of what was it said? Shariputra, when following certain forms cognizable by eye consciousness, demerit increases and

merit decreases, such forms should not be followed when following certain forms cognizable by eye consciousness, demerit decreases and merit increases, such forms should be followed. I said, Shariputra, forms cognizable by eye consciousness too are twofold, those that should be followed and not followed, on account of this.

Shariputra, I say, sounds cognizable by ear consciousness are also twofold those that should be followed and not followed" On account of what was it said? Shariputra, when following certain sounds cognizable by ear consciousness, demerit increases and merit decreases, such sounds should not be followed when following certain sounds cognizable by ear consciousness, demerit decreases and merit increases, such sounds should be followed. I said, Shariputra, sounds cognizable by ear consciousness too are twofold, those that should be followed and not followed. On account of this.

Shariputra, I say scents cognizable by nose consciousness are also twofold those that should be followed and not followed on account of what was it said? Shariputra, when following certain scents cognizable by nose consciousness, demerit increases and merit decreases, such scents should not be followed when following certain scents cognizable by nose consciousness, demerit decreases and merit increases, such scents should be followed. I said, Shariputra, scents cognizable by nose consciousness too are twofold, those that should be followed and not followed, on account of this.

Shariputra, I say, tastes cognizable by tongue consciousness are also twofold those that should be followed and not followed On account of what was it said? Shariputra, when following certain tastes cognizable by tongue consciousness, demerit increases and merit decreases, such tastes should not be followed when following certain tastes cognizable by tongue consciousness, demerit decreases and merit increases, such tastes should be followed. I said, Shariputra, tastes cognizable by tongue consciousness too are twofold, those that should be followed and not followed, on account of this.

Shariputra, I say, touches cognizable by body consciousness are also twofold those that should be followed and not followed on account of what was it said? Shariputra, when following certain touches cognizable by body consciousness, demerit increases and merit decreases, such touches should not be followed when following certain touches cognizable by body consciousness, demerit decreases and merit increases, such touches should be followed. I said, Shariputra, touches cognizable by body consciousness too are twofold, those that should be followed and not followed, on account of this.

Shariputra, I say, ideas cognizable by mind consciousness are also twofold those that should be followed and not followed on account of what was it said? Shariputra, when following certain ideas cognizable by mind consciousness, demerit increases and merit decreases, such ideas should not be followed when following certain ideas cognizable by mind consciousness, demerit decreases and merit increases, such ideas should be followed. I said Shariputra, ideas cognizable by mind consciousness too are twofold, those that should be followed and not followed, on account of this.

Shariputra, the detailed explanation of my short exposition should be known thus.

Shariputra, I say, even robes are twofold that should be used and not used. Even morsels are twofold that should be used and not used. Even dwellings are twofold that should be used and not used. Even villages are twofold that should be used and not used. Even hamlets, are twofold, that should be used and not used. Even towns are twofold that should be used and not used. Even states are twofold that should be used and not used. Even persons are twofold that should be used and not used.

When this was said, venerable Shariputra said, 'Venerable sir, the detailed explanation of the short exposition given by the Blessed One I know as this.

It was said, "Shariputra, I say, robes are also twofold those that should be used and not used" On account of what was it said by the Blessed One? Venerable sir, when using certain robes demerit increases and merit decreases, such robes should not be used, when using certain robes demerit decreases and merit increases, such robes should be used. It was said, "Shariputra, robes too are twofold, those that should be used and not used." It was said on account of this.

. It was said, "Shariputra, I say, morsels are also twofold those that should be used and not used" On account of what was it said by the Blessed One? Venerable sir, when using certain morsels demerit increases and merit decreases, such morsels should not be used, when using certain morsels demerit decreases and merit increases, such morsels should be used. It was said, "Shariputra, morsels too are twofold, those that should be used and not used." It was said on account of this.

It was said, "Shariputra, I say, dwellings are also twofold those that should be used and not used" On account of what was it said by the Blessed One? Venerable sir, when using certain dwellings demerit increases and merit decreases, such dwellings should not be used, when using certain dwellings demerit decreases and merit increases, such dwellings should be used. It was said, "Shariputra, dwellings too are twofold, those that should be used and not used." It was said on account of this.

It was said, "Shariputra, I say, villages are also twofold those that should be used and not used" On account of what was it said by the Blessed One? Venerable sir, when using certain villages demerit increases and merit decreases, such villages should not be used, when using certain villages demerit decreases and merit increases, such villages should be used. It was said, "Shariputra, villages too are twofold, those that should be used and not used." It was said on account of this.

. It was said, "Shariputra, I say, hamlets are also twofold those that should be used and not used" On account of what was it said by the Blessed One? Venerable sir, when using certain hamlets

demerit increases and merit decreases, such hamlets should not be used, when using certain hamlets demerit decreases and merit increases, such hamlets should be used. It was said, "Shariputra, hamlets too are twofold, those that should be used and not used." It was said on account of this.

It was said, "Shariputra, I say, towns are also twofold those that should be used and not used" On account of what was it said by the Blessed One? Venerable sir, when using certain towns demerit increases and merit decreases, such towns should not be used, when using certain towns demerit decreases and merit increases, such towns should be used. It was said, "Shariputra, towns too are twofold, those that should be used and not used." It was said on account of this.

It was said, "Shariputra, I say, states are also twofold those that should be used and not used" On account of what was it said by the Blessed One? Venerable sir, when using certain states demerit increases and merit decreases, such states should not be used, when using certain states demerit decreases and merit increases, such states should be used. It was said, "Shariputra, states too are twofold, those that should be used and not used." It was said on account of this.

It was said, "Shariputra, I say, persons are also twofold those that should be used and not used" On account of what was it said by the Blessed One? Venerable sir, when using certain person's demerit increases and merit decreases, such persons should not be used, when using certain persons demerit decreases and merit increases, such persons should be used. It was said, "Shariputra, persons too are twofold, those that should be used and not used." It was said on account of this.

Venerable sir, the detailed explanation of the short exposition given by the Blessed One, I know is this.

'Good! Shariputra, good that you know the detailed explanation of the short exposition given by me.'

Shariputra, I say, even robes are twofold...even morsels...re...even dwellings...re...even villages...re...even hamlets...re...even towns...re...even states...re...even persons are twofold that should be used and not used, why was it said ? When using certain robes, demerit increases and merit decreases, when using certain robes demerit decreases and merit increases, such robes should be used,

Shariputra, this is the detailed explanation of the short exposition given by me.

Shariputra, if all warriors...re...all Brahmins...re...the middle class...re...low castes, know the detailed explanation of my short expositions, in this manner, it would be for their well being and good for a long time.

Shariputra, if all the world together with its Maras, Brahmas, the community of recluses and Brahmins know the detailed explanation of my short expositions, in this manner, it would be for their well being and good for a long time.

The Blessed One said thus and venerable Shariputra delighted in the words of the Blessed One

Footnotes:

1. When troublesome personal gains are born, on account of not ending being, demerit increases and merit decreases
'savyaapajjham, bhanteattabhaavapatilaabham abhinibbattayato aparini.t,thabhavaaya akusalaa dhammaa abhiva.d.dhanti kusalaa dhammaa parihaayanti' The troublesome personal gains may be any spiritual attainment or material attainment on account of which one begins to muse and think.When enlightened all musing and thinking are overcome.

2. When non-troublesome personal gains are born, on account of ending being demerit decreases and merit increases.
'avyaapajjha.m bhante attabhaavapa.tilaabham abhinibbattayato parini.t.thabhavaaya akusalaa dhammaa parihaayanti kusalaa dhammaa abhvaddhanti.'With the birth of non-troublesome

personal gains being ends. That is the one who has attained worthiness does not think or muse of his attainments any more. That is the attainment of worthiness. 'arahanta'.