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Talaputa Sutta

To Talaputa the Actor

On one occasion the Blessed One was staying near Rajagaha in the Bamboo Grove, the Squirrel's Sanctuary.

Then Talaputa, the head of an acting troupe, 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: "Venerable sir, I have heard that it has been passed down by the ancient teaching lineage of actors that 'When an actor on the stage, in the midst of a festival, makes people laugh and gives them delight with his imitation of reality, then with the breakup of the body, after death, he is reborn in the company of the laughing devas.' What does the Blessed One have to say about that?"

"Enough, headman, put that aside. Don't ask me that."

A second time... A third time Talaputa, the head of an acting troupe, said: "Venerable sir, I have heard that it has been passed down by the ancient teaching lineage of actors that 'When an actor on the stage, in the midst of a festival, makes people laugh and gives them delight with his imitation of reality, then with the breakup of the body, after death, he is reborn in the company of the laughing devas.' What does the Blessed One have to say about that?"

"Apparently, headman, I haven't been able to get past you by saying, 'enough, headman, put that aside. Don't ask me that.' So I will simply answer you. Any beings who are not devoid of passion to begin with, who are bound by the bond of passion, focus with even more passion on things inspiring passion presented by an actor on stage in the midst of a festival. Any beings who are not devoid of aversion to begin with, who are bound by the bond of aversion, focus with even more aversion on things inspiring aversion presented by an actor on stage in the midst of a festival. Any beings who are not devoid of delusion to begin with, who are bound by the bond of delusion, focus with even more delusion on things inspiring delusion presented by an actor on stage in the midst of a festival. Thus

the actor -- himself intoxicated and heedless, having made others intoxicated and heedless -- with the breakup of the body, after death, is reborn in what is called the hell of laughter. But if he holds such a view as this: 'When an actor on the stage, in the midst of a festival, makes people laugh and gives them delight with his imitation of reality, then with the breakup of the body, after death, he is reborn in the company of the laughing devas,' that is his wrong view. Now, there are two destinations for a person with wrong view, I tell you: either hell or the animal womb."

When this was said, Talaputa, the head of an acting troupe, sobbed and burst into tears. The Blessed One said: "That is what I couldn't get past you by saying, 'enough, headman, put that aside. Don't ask me that.'"

"I'm not crying, venerable sir, because of what the Blessed One said to me, but simply because I have been deceived, cheated, and fooled for a long time by that ancient teaching lineage of actors who said: 'When an actor on the stage, in the midst of a festival, makes people laugh and gives them delight with his imitation of reality, then with the breakup of the body, after death, he is reborn in the company of the laughing devas.'

"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."

Tamonata Sutta

Darkness

"There are these four types of people to be found existing in the world. Which four? One in darkness who is headed for darkness, one in darkness who is headed for light, one in light who is headed for darkness, and one in light who is headed for light.

"And how is one the type of person in darkness who is headed for darkness? There is the case where a person is born into a lowly family -- the family of a scavenger, a hunter, a basket-weaver, a wheelwright, or a sweeper -- a family that is poor, with little food or drink, living in hardship, where food and clothing are hard to come by. And he is ugly, misshapen, stunted, and sickly: half-blind or deformed or lame or crippled. He doesn't receive any [gifts of] food, drink, clothing, or vehicles; garlands, perfumes, or ointments; bedding, shelter, or lamps. He engages in bodily misconduct, verbal misconduct, and mental misconduct. Having engaged in bodily misconduct, verbal misconduct, and mental misconduct, he -- on the break-up of the body, after death -- reappears in the plane of deprivation, the bad destination, the lower realms, in hell. This is the type of person in darkness who is headed for darkness.

"And how is one the type of person in darkness who is headed for light? There is the case where a person is born into a lower class family -- the family of a scavenger, a hunter, a basket-weaver, a wheelwright, or a sweeper -- a family that is poor, with little food or drink, living in hardship, where food and clothing are hard to come by. And he is ugly, misshapen, stunted, and sickly: half-blind or deformed or lame or crippled. He doesn't receive any [gifts of] food, drink, clothing, or vehicles; garlands, perfumes, or ointments; bedding, shelter, or lamps. He engages in good bodily conduct, good verbal conduct, and good mental conduct. Having engaged in good bodily conduct, good verbal conduct, and good mental conduct, he -- on the break-up of the body, after death -- reappears in the good destination, the heavenly world. This is the type of person in darkness who is headed for light.

"And how is one the type of person in light who is headed for darkness? There is the case where a person is born into an upper class family -- a noble warrior family, a priestly family, a prosperous householder family -- a family that is rich, with much wealth, with many possessions, with a great deal of money, a great many accoutrements of wealth, a great many commodities. And he is well-built, handsome, extremely inspiring, endowed with a lotus-like complexion. He receives [gifts of] food, drink, clothing, and vehicles; garlands, perfumes, and ointments; bedding, shelter, and lamps. He engages in bodily misconduct, verbal misconduct, and mental misconduct. Having engaged in bodily misconduct, verbal misconduct, and mental misconduct, he -- on the break-up of the body, after death -- reappears in the plane of deprivation, the bad destination, the lower realms, in hell. This is the type of person in light who is headed for darkness.

"And how is one the type of person in light who is headed for light? There is the case where a person is born into an upper class family -- a noble warrior family, a priestly family, a prosperous householder family -- a family that is rich, with much wealth, with many possessions, with a great deal of money, a great many accoutrements of wealth, a great many commodities. And he is well-built, handsome, extremely inspiring, endowed with a lotus-like complexion. He receives [gifts of] food, drink, clothing, and vehicles; garlands, perfumes, and ointments; bedding, shelter, and lamps. He engages in good bodily conduct, good verbal conduct, and good mental conduct. Having engaged in good bodily conduct, good verbal conduct, and good mental conduct, he -- on the break-up of the body, after death -- reappears in the good destination, the heavenly world. This is the type of person in light who is headed for light.

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

Tanha Sutta

Craving

At Savatthi. "Monks, craving for forms is inconstant, changeable, alterable. Craving for sounds... Craving for smells... Craving for tastes... Craving for tactile sensations... Craving for 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."

Tapussa Sutta

To Tapussa

I have heard that on one occasion the Blessed One was staying among the Mallans near a Mallan town named Uruvelakappa. Then early in the morning the Blessed One, having put on his robes and carrying his bowl and outer robe, went into Uruvelakappa for alms. Having gone into Uruvelakappa for alms, after his meal, on his return from his alms round, he said to Ven. Ánanda, "Stay right here, Ánanda, while I go into the Great Wood for the day's abiding."

"As you say, lord," Ven. Ánanda responded.

Then the Blessed One went into the Great Wood and sat down at the root of a certain tree for the day's abiding.

Then Tapussa the householder went to Ven. Ánanda and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to Ven. Ánanda: "Venerable Ánanda, sir, we are householders who indulge in sensuality, delight in sensuality, enjoy sensuality, rejoice in sensuality. For us -- indulging in sensuality, delighting in sensuality, enjoying sensuality, rejoicing in sensuality -- renunciation seems like a sheer drop-off. Yet I've heard that in this doctrine and discipline the hearts of the very young monks leap up at renunciation grow confident, steadfast, and firm, seeing it as peace. So right here is where this doctrine and discipline is contrary to the great mass of people: i.e., [this issue of] renunciation."

"This calls for a talk, householder. Let's go see the Blessed One. Let's approach him and, on arrival, tell him this matter. However he explains it to us, we will bear it in mind."

"As you say, sir," Tapussa the householder responded to Ven. Ánanda.

Then Ven. Ánanda, together with Tapussa the householder, 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: "Tapussa the householder, here, has said to me,

'Venerable Ánanda, sir, we are householders who indulge in sensuality, delight in sensuality, enjoy sensuality, rejoice in sensuality. For us -- indulging in sensuality, delighting in sensuality, enjoying sensuality, rejoicing in sensuality -- renunciation seems like a sheer drop-off. Yet I've heard that in this doctrine and discipline the hearts of the very young monks leap up at renunciation grow confident, steadfast, and firm, seeing it as peace. So right here is where this doctrine and discipline is contrary to the great mass of people: i.e., [this issue of] renunciation.'

"So it is, Ánanda. So it is. Even I myself, before my Awakening, when I was still an un-awakened Bodhisattva, thought: 'Renunciation is good. Seclusion is good.' But my heart didn't leap up at renunciation, didn't grow confident, steadfast, or firm, seeing it as peace. The thought occurred to me: 'What is the cause, what is the reason, why my heart doesn't leap up at renunciation, doesn't grow confident, steadfast, or firm, seeing it as peace?' Then the thought occurred to me: 'I haven't seen the drawback of sensual pleasures; I haven't pursued [that theme]. I haven't understood the reward of renunciation; I haven't familiarized myself with it. That's why my heart doesn't leap up at renunciation, doesn't grow confident, steadfast, or firm, seeing it as peace.'

[1] "Then the thought occurred to me: 'If, having seen the drawback of sensual pleasures, I were to pursue that theme; and if, having understood the reward of renunciation, I were to familiarize myself with it, there's the possibility that my heart would leap up at renunciation, grow confident, steadfast, and firm, seeing it as peace.'

"So at a later time, having seen the drawback of sensual pleasures, I pursued that theme; having understood the reward of renunciation, I familiarized myself with it. My heart leaped up at renunciation, grew confident, steadfast, and firm, seeing it as peace. Then, quite withdrawn from sensuality, withdrawn from unskillful qualities, I entered and remained in the first jhana: rapture and pleasure born from withdrawal, accompanied by directed thought and evaluation.

"As I remained there, I was beset with attention to perceptions dealing with sensuality. That was an affliction for me. Just as pain arises as an affliction for a healthy person, even so the attention to perceptions dealing with sensuality that beset me was an affliction for me.

[2] "The thought occurred to me: 'what if, with the stilling of directed thought and evaluation, I were to enter and remain in the second jhana: rapture and pleasure born of composure, unification of awareness free from directed thought and evaluation -- internal assurance.' But my heart didn't leap up at being without directed thought, didn't grow confident, steadfast, or firm, seeing it as peace. The thought occurred to me: 'What is the cause, what is the reason, why my heart doesn't leap up at being without directed thought, doesn't grow confident, steadfast, or firm, seeing it as peace?' Then the thought occurred to me: 'I haven't seen the drawback of directed thought; I haven't pursued that theme. I haven't understood the reward of being without directed thought; I haven't familiarized myself with it. That's why my heart doesn't leap up at being without directed thought, doesn't grow confident, steadfast, or firm, seeing it as peace.'

"Then the thought occurred to me: 'If, having seen the drawback of directed thought, I were to pursue that theme; and if, having understood the reward of being without directed thought, I were to familiarize myself with it, there's the possibility that my heart would leap up at being without directed thought, grow confident, steadfast, and firm, seeing it as peace.'

"So at a later time, having seen the drawback of directed thought, I pursued that theme; having understood the reward of being without directed thought, I familiarized myself with it. My heart leaped up at being without directed thought, grew confident, steadfast, and firm, seeing it as peace. With the stilling of directed thought and evaluation, I entered and remained in the second jhana: rapture and pleasure born of composure, unification of awareness free from directed thought and evaluation -- internal assurance.

"As I remained there, I was beset with attention to perceptions dealing with directed thought. That was an affliction for me. Just as pain arises as an affliction for a healthy person, even so the

attention to perceptions dealing with directed thought that beset me was an affliction for me.

[3] "The thought occurred to me: 'What if, with the fading of rapture, I were to remain in equanimity, mindful and alert, to be physically sensitive to pleasure, and to enter and remain in the third jhana, of which the Noble Ones declare, "Equanimous and mindful, he has a pleasurable abiding"?' But my heart didn't leap up at being without rapture, didn't grow confident, steadfast, or firm, seeing it as peace... So at a later time, having seen the drawback of rapture, I pursued that theme; having understood the reward of being without rapture, I familiarized myself with it. My heart leaped up at being without rapture, grew confident, steadfast, and firm, seeing it as peace. With the fading of rapture, I remained in equanimity, mindful and alert, physically sensitive to pleasure, and entered and remained in the third jhana, of which the Noble Ones declare, 'Equanimous and mindful, he has a pleasurable abiding.'

"As I remained there, I was beset with attention to perceptions dealing with rapture. That was an affliction for me. Just as pain arises as an affliction for a healthy person, even so the attention to perceptions dealing with rapture that beset me was an affliction for me.

[4] "The thought occurred to me: 'What if, with the abandoning of pleasure and stress -- as with the earlier disappearance of elation and distress -- I were to enter and remain in the fourth jhana: purity of equanimity and mindfulness, neither-pleasure-nor-pain?' But my heart didn't leap up at being without the pleasure of equanimity, didn't grow confident, steadfast, or firm, seeing it as peace... So at a later time, having seen the drawback of the pleasure of equanimity, I pursued that theme; having understood the reward of neither-pleasure-nor-pain, I familiarized myself with it. My heart leaped up at neither-pleasure-nor-pain, grew confident, steadfast, and firm, seeing it as peace. With the abandoning of pleasure and stress -- as with the earlier disappearance of elation and distress -- I entered and remained in the fourth jhana: purity of equanimity and mindfulness, neither-pleasure-nor-pain.

"As I remained there, I was beset with attention to perceptions dealing with equanimity. That was an affliction for me. Just as pain arises as an affliction for a healthy person, even so the attention to perceptions dealing with equanimity that beset me was an affliction for me.

[5] "The thought occurred to me: 'What if, 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," I were to enter and remain in the dimension of the infinitude of space?' But my heart didn't leap up at the dimension of the infinitude of space, didn't grow confident, steadfast, or firm, seeing it as peace... So at a later time, having seen the drawback of forms, I pursued that theme; having understood the reward of the dimension of the infinitude of space, I familiarized myself with it. My heart leaped up at the dimension of the infinitude of space, grew confident, steadfast, and firm, seeing it as peace. With the complete transcending of perceptions of form, with the disappearance of perceptions of resistance, and not heeding perceptions of diversity, thinking, 'Infinite space,' I entered and remained in the dimension of the infinitude of space.

"As I remained there, I was beset with attention to perceptions dealing with forms. That was an affliction for me. Just as pain arises as an affliction for a healthy person, even so the attention to perceptions dealing with forms that beset me was an affliction for me.

[6] "The thought occurred to me: 'What if, with the complete transcending of the dimension of the infinitude of space, thinking, "Infinite consciousness," I were to enter and remain in the dimension of the infinitude of consciousness?' But my heart didn't leap up at the dimension of the infinitude of consciousness, didn't grow confident, steadfast, or firm, seeing it as peace... So at a later time, having seen the drawback of the dimension of the infinitude of space, I pursued that theme; having understood the reward of the dimension of the infinitude of consciousness, I familiarized myself with it. My heart leaped up at the dimension of the infinitude of consciousness, grew confident, steadfast, and firm, seeing it as peace. With the complete transcending of the dimension of the infinitude of space, thinking, 'Infinite

consciousness,' I entered and remained in the dimension of the infinitude of consciousness.

"As I remained there, I was beset with attention to perceptions dealing with the dimension of the infinitude of space. That was an affliction for me. Just as pain arises as an affliction for a healthy person, even so the attention to perceptions dealing with the dimension of the infinitude of space that beset me was an affliction for me.

[7] "The thought occurred to me: 'What if, with the complete transcending of the dimension of the infinitude of consciousness, thinking, "There is nothing," I were to enter and remain in the dimension of nothingness?' But my heart didn't leap up at the dimension of nothingness, didn't grow confident, steadfast, or firm, seeing it as peace... So at a later time, having seen the drawback of the dimension of the infinitude of consciousness, I pursued that theme; having understood the reward of the dimension of nothingness, I familiarized myself with it. My heart leaped up at the dimension of nothingness, grew confident, steadfast, and firm, seeing it as peace. With the complete transcending of the dimension of the infinitude of consciousness, thinking, 'There is nothing,' I entered and remained in the dimension of nothingness.

"As I remained there, I was beset with attention to perceptions dealing with the dimension of the infinitude of consciousness. That was an affliction for me. Just as pain arises as an affliction for a healthy person, even so the attention to perceptions dealing with the dimension of the infinitude of consciousness that beset me was an affliction for me.

[8] "The thought occurred to me: 'What if I, with the complete transcending of the dimension of nothingness, were to enter and remain in the dimension of neither perception nor non-perception?' But my heart didn't leap up at the dimension of neither perception nor non-perception, didn't grow confident, steadfast, or firm, seeing it as peace... So at a later time, having seen the drawback of the dimension of nothingness, I pursued that theme; having understood the reward of the dimension of neither perception nor non-perception, I familiarized myself with it. My heart leaped up at the dimension of neither perception nor

non-perception, grew confident, steadfast, and firm, seeing it as peace. With the complete transcending of the dimension of nothingness, I entered and remained in the dimension of neither perception nor non-perception.

"As I remained there, I was beset with attention to perceptions dealing with the dimension of nothingness. That was an affliction for me. Just as pain arises as an affliction for a healthy person, even so the attention to perceptions dealing with the dimension of nothingness that beset me was an affliction for me.

[9] "The thought occurred to me: 'What if I, with the complete transcending of the dimension of neither perception nor non-perception, were to enter and remain in the cessation of perception and feeling?' But my heart didn't leap up at the cessation of perception and feeling, didn't grow confident, steadfast, or firm, seeing it as peace. The thought occurred to me: 'What is the cause, what is the reason, why my heart doesn't leap up at the cessation of perception and feeling, doesn't grow confident, steadfast, or firm, seeing it as peace?' Then the thought occurred to me: 'I haven't seen the drawback of the dimension of neither perception nor non-perception; I haven't pursued that theme. I haven't understood the reward of the cessation of perception and feeling; I haven't familiarized myself with it. That's why my heart doesn't leap up at the cessation of perception and feeling, doesn't grow confident, steadfast, or firm, seeing it as peace.'

"Then the thought occurred to me: 'If, having seen the drawback of the dimension of neither perception nor non-perception, I were to pursue that theme; and if, having understood the reward of the cessation of perception and feeling, I were to familiarize myself with it, there's the possibility that my heart would leap up at the cessation of perception and feeling, grow confident, steadfast, and firm, seeing it as peace.'

"So at a later time, having seen the drawback of the dimension of neither perception nor non-perception, I pursued that theme; having understood the reward of the cessation of perception and feeling, I familiarized myself with it. My heart leaped up at the cessation of perception and feeling, grew confident, steadfast, and firm, seeing it as peace. With the complete transcending of

the dimension of neither perception nor non-perception, I entered and remained in the cessation of perception and feeling. And as I saw with discernment, the mental fermentations went to their total end.

"Ánanda, as long as I had not attained and emerged from these nine step-by-step dwelling-attainments in forward and backward order in this way, I did not claim to have directly awakened to the right self-awakening unexcelled in the cosmos with its deities, Maras, and Brahmas, with its contemplatives and priests, its royalty and common people. But as soon as I had attained and emerged from these nine step-by-step dwelling-attainments in forward and backward order in this way, then I did claim to have directly awakened to the right self-awakening unexcelled in the cosmos with its deities, Maras, and Brahmas, with its contemplatives and priests, its royalty and common people. Knowledge and vision arose in me: 'my release is unshakable. This is the last birth. There is now no further becoming.'"

The Discourse On The Ten Wholesome Ways Of Action

Thus have I heard:

At one time, the Buddha stayed in the palace of the Dragon King of the Ocean together with an assembly of eight thousand great Bhikshus and thirty- two thousand Bodhisattvas and Mahasattvas altogether. At that time the World Honored One told the Dragon King saying:

Because all beings have different consciousness and thoughts, they perform too different actions and as a consequence there is the turning around in all the different courses of existence. Oh Dragon King, do you see the variety of shapes and appearances in this meeting and in the great ocean, are they not different from one another.

Thus among all of them there is none which is not made by the mind, whether it is brought about by whole- some or unwholesome bodily, verbal, and mental actions, and yet the mind is formless it cannot be grasped or perceived, but it is the unreal accumulation and arising of all dharmas which are ultimately without owner, without I and mine. Although that which is manifested by each (being) according to its actions is not the same, there is nevertheless really no creator in these (actions). Therefore all dharmas are inconceivable and inexpressible, their own nature is phantom like. The wise ones knowing this ought to cultivate wholesome actions. Through this the aggregates sense-bases and elements that will be given rise to, will all be upright and those who will see them will not grow tired of them.

Oh Dragon King, when you behold the body of the Buddha born from a hundred thousand of Kotis of merit, with all the marks adorned, the splendor of its radiance covering the whole of the great assembly, even if there were immeasurable Kotis of Ishvara and Brahma devas they all would not come again into appearance.

Those who look with reverence at the Tathágata's body how can they but not be dazzled. You again behold all these great

Bodhisattvas of marvelous appearance, dignified and pure. All this comes into being entirely through the merit of cultivating wholesome actions. Again all the powerful ones like the eight classes of devas and dragons, and suchlike they also come into being because of the merits of wholesome actions.

Now all beings in the great ocean are of course and mean shapes and appearances, they all whether small or large performed unwholesome bodily, verbal, and mental actions out of all kinds of thoughts from their own minds.

Thus is that each being receives its own result according to its action. You ought to practice and to study constantly in this way, and also to bring beings to a thorough understanding of cause and effect and to the practice of wholesome actions.

In this you must have unshakable right view and you must not fall again into the views of annihilation and eternity. As to the fields of merit you rejoice in them, respect them and support them because of this you will also be respected and supported by men and devas.

Oh Dragon King you must know that Bodhisattva has one method which enables him to cut off all sufferings of evil destinies. What kind of methods is this? It is constantly, day and night, to recollect, to reflect on and to contemplate on the wholesome dharmas so as to cause the wholesome dharmas to increase from thought- moment to thought-moment, without allowing the least unwholesome thought to mingle in. This will then enable you to cut off all evil forever, to bring the wholesome dharmas to completion and to be constantly near all the Buddhas, Bodhisattvas, and other holy communities.

Speaking about wholesome dharmas, the bodies of men and devas, the Illumination of the Sravakas, the Illumination of the Pratyekas, and the Highest Illumination, they are all accomplished depending on these dharmas which are to be considered as fundamental. Therefore they are called wholesome dharmas.

These dharmas are the ten wholesome ways of actions. What are these ten? They are the ability to give up forever killing,

stealing, wrong conduct, lying, slandering, harsh language, frivolous speech, lust, hate, and wrong views.

Oh Dragon King, if one gives up taking life then one will accomplish ten ways of being free from vexations.

What are the ten?

- 1]. One give universally to all beings without fear
- 2]. One always has a heart of great compassion towards all beings
- 3]. All habitual tendencies of hate in oneself will be cut off forever
- 4]. One's body is always free from illness
- 5]. One's life is long
- 6]. One is constantly protected by non-human beings
- 7]. One is always without bad dreams, one sleeps and wakes happily
- 8]. The entanglement of enmity is eradicated and one is free from all hatred
- 9]. One is free from the dread of evil destinies
- 10]. When one's life comes to an end one will be born as a Deva

These are the ten. If one is one who is able to turn-towards the Highest Perfect Illumination, one will at a later time become a Buddha and attain to the ability peculiar to the Buddha, to live as long as one wishes.

Again, oh Dragon King, if one gives up stealing then one will attain to ten kinds of dharmas which can protect one's confidence. what are the ten?

- 1]. One's wealth will increase and accumulate and cannot be scattered or destroyed by Kings, robbers, floods, fires, and careless sons.

- 2]. One is thought of with fondness by many people.
- 3]. People do not take advantage of one.
- 4]. Everywhere one is praised
- 5]. One is above the worry, that one oneself could be injured.
- 6]. One's good name spreads
- 7]. One is without fear in public.
- 8]. One is endowed with wealth, long life, strength, peace, happiness, and skill in speech, without deficiencies
- 9]. One always thinks of giving
- 10]. At the end of one's life, one will be born as a Deva

These are the ten. If one is one who is able to turn towards the Highest Perfect Illumination, one will at a later time become a Buddha, and attain to the realization of the purified great illumination wisdom.

Again the Dragon King, if one gives up wrong conduct one will attain to four kinds of dharmas which are praised by the wise. What are the four?

- 1]. All one's faculties are tuned and adjusted.
- 2]. One is free from turmoil and excitement.
- 3]. One is praised and extolled by the world
- 4]. One's wife cannot be encroached upon by anybody

These are the four. If one is one who is able to turn towards the Highest Perfect Illumination one will at a later time become a Buddha, and attain the master sign of the Buddha, of a concealed organ.

Again, oh Dragon King, if one gives up lying then one will attain to the eight dharmas which are praised by the devas. What are the eight?

1]. One's mouth is always pure and has the fragrance of a blue lotus flower.

2]. One is trusted and obeyed by all the world.

3]. What one says is true and one is loved by men and devas.

4]. One always comforts beings with loving words.

5]. One attains to excellent bliss of mind and one's actions, speech, and thoughts are pure.

6]. One's speech is faultless and one's mind is always joyful.

7]. One's words are respected and are followed by men and devas.

8]. One's wisdom is extraordinary and cannot be subdued

These are the eight. If one is one who is able to turn towards the Highest Perfect Illumination, one will at a later time become a Buddha, and attain to the true speech of the Tathágata.

Again, oh Dragon King, if one gives up slandering one will then attain to five kinds of incorruptible dharmas. What are the five?

1]. One attains to an incorruptible body because no harm can be done to one.

2]. One gets an incorruptible family because no one can destroy it.

3]. One attains to incorruptible confidence because this is in line with one's own actions.

4]. One attains to an incorruptible spiritual life because what one cultivates is firmly grounded.

5]. One gets incorruptible spiritual friends because one does not mislead or delude anybody.

These are the five. If one is one who is able to turn-towards the Highest Perfect Illumination, one will at a later time become a Buddha, and receive a holy retinue which cannot be corrupted by any Mara or heretic.

Again, oh Dragon King, if one gives up harsh language then one will attain to the accomplishment of eight kinds of pure actions. What are the eight?

- 1]. One's speech is meaningful and reasonable
- 2]. All that one says is profitable.
- 3]. One's words are bound to be truthful.
- 4]. One's language is beautiful and marvelous.
- 5]. One's words are accepted by others.
- 6]. One's words are trusted.
- 7]. One's words cannot be ridiculed.
- 8]. All one's words are spoken in love and enjoyed by others.

These are the eight. If one is one who is able to turn towards the Highest Perfect Illumination, he will be endowed with the perfect characteristic of the Brahma voice of the Tathágata.

Again, oh Dragon King, if one gives up frivolous speech then one will attain to the accomplishment of the three certainties. What are the three?

- 1]. One is certain to be loved by the wise
- 2]. One is certain to be able to answer questions with wisdom and according to reality
- 3]. One is certain to have the most excellent dignity and virtue among men and devas and one is without falsehood.

These are the three. If one is one who is able to turn towards the Highest Perfect Illumination, one will at a later time become a

Buddha, attain to the Tathágata's ability to predict everything, and none of the predictions are ever in vain.

Again, oh Dragon King, if one gives up lust, then one will attain to the accomplishment of the five kinds of freedom. What are the five?

- 1]. Freedom of bodily, verbal, and mental actions because one's six faculties are perfect
- 2]. Freedom as regards property because all enemies and robbers cannot rob one.
- 3]. Freedom with regard to merit because whatever one wishes one will be provided with.
- 4]. Freedom of being in the position of a King, because precious, rare and marvelous things will be reverently offered to one.
- 5]. The things one will get will surpass in excellency by a hundred times that what one is looking for, because in times by-gone one was neither stingy nor envious.

These are the five. If one is able to turn towards the Highest Perfect Illumination, one will at a later time become a Buddha, be especially revered in all three realms and all of the beings of the three realms will respectfully make offering to one.

Again, oh Dragon King, if one gives up hatred then one will attain to eight kinds of dharmas of joy of mind. What are the eight?

- 1]. One's mind is free from the desire to injure and to annoy others.
- 2]. One's mind is free from hatred.
- 3]. One's mind is free from the desire to dispute and to argue.
- 4]. One's mind is gentle and upright.
- 5]. One has attained to the mind of loving kindness of a saint.

6]. One is of a mind that always acts beneficially giving peace to beings.

7]. One's bodily appearance is dignified and one is respectfully treated by all.

8]. Because one is kind and forbearing, one will be born soon in the Brahma World.

These are the eight. If one is one who is able to turn towards to the Highest Perfect Illumination, one will in later times become a Buddha, attain to the mind of the Buddha that is free from obstacles. People will not become tired of looking at him.

Again, Oh Dragon King, if one gives up wrong views, one will attain to the accomplishment of ten meritorious dharmas. What are the ten?

1]. One attains to genuinely good bliss of mind and one gets genuinely good companions.

2]. One has deep confidence in the law of cause and effect and one would rather lose one's life than do evil.

3]. One takes refuge in the Buddha only and not in devas or others.

4]. One is of a straight mind and right views, and leaves behind the net of doubts about good and evil fortune.

5]. One will not be born again in an evil course of existence but will always be born as a man or Deva.

6]. Immeasurable blessings and wisdom will increase sublimely from turn to turn.

7]. One will forever leave the wrong path and tread the holy path.

8]. The view of a personality will not arise in one and one gives up all evil actions.

9]. One will abide in unobstructed understanding.

10]. One will not fall into any difficult conditions.

These are the ten. If one is one who is able to turn towards the Highest Perfect Illumination, one will at a later time become a Buddha, realize quickly all Buddha-dharmas and accomplish the mastery of the higher spiritual powers."

At that time the World Honored One further told the Dragon King saying:

"If there is a Bodhisattva who is able to give up killing and harming, and practice giving, follow these wholesome actions at the time he treads the path, he will therefore always be rich in wealth, without anybody being able to rob him. He will have a long life and not die untimely, and he will not be injured by any robbers or enemies.

Because he gives up taking what is not given and practice giving, he will always be rich in wealth without there being anybody who can rob him. He will be most excelling beyond comparison (in this respect), and will be able to collect completely all the store of Buddha-dharmas.

Because he gives up the impure way of living and practices giving, he will always be rich in wealth without anybody being able to rob him. His family will be virtuous and obedient. There will be nobody who can look at his mother, wife, and daughter with a lustful mind.

Because he gives up false speech and practices giving, he will always be rich in wealth without anybody being able to rob him. Giving up all slandering he takes up the true Dharma. That which he does according to his vows will certainly bear fruit.

Because he gives up speech that causes dissension and practices giving, he will always be rich in wealth without anybody being able to rob him. His family will be harmonious and all the members of the family have the same aspirations and joys in common and will never unreasonably dispute with one another.

Because he gives up coarse evil speech and practices giving, he will always be rich in wealth without anybody being able to rob him. At all gatherings people joyfully accept him as their teacher. His words will be received with trust without opposition.

Because he gives up meaningless speech and practices giving, he will always be rich in wealth without anybody being able to rob him. His words are not spoken in vain, but are received with respect by all people. He is able and skilled in solving doubts and uncertainties.

Because he gives up the greedy mind and practices giving, he is always rich in wealth without anybody being able to rob him. All he has he gives to others with kindness. His confidence is firm and his understanding well grounded. He is endowed with great authority and strength.

Because he gives up the angry mind and practices giving he is always rich in wealth without anybody being able to rob him. He quickly accomplishes by himself the wisdom of the mind that is free from obstruction. All his faculties are well dignified and all those who see him respect and love him.

Because he gives up the perverted mind and practices giving, he is always rich in wealth without anybody being able to rob him. He is always born in family, which is possessed of right views, reverence and confidence. He sees the Buddha, hears the dharma and supports the Community of Monks. He never forgets or loses the great Illumination Mind.

These are the great benefits obtained by a Great Being (Mahasattva), who at the time he cultivates the Bodhisattva path, practices the ten wholesome actions and adorns them without giving.

Thus, oh Dragon King, I am summarizing. Because one adorns the practice of the ten wholesome ways of action with morality, the meaning and benefit of all the Buddha-dharma can arise and the great vows are brought to completion.

Because one adorns this practice of the ten wholesome ways of actions with patience, one attains to the perfect voice of the Buddha and all the marks will be lovely.

Because one adorns this practice with effort, one is able to destroy the Mara enemy and enter into the store of Buddha-dharmas.

Because one adorns this practice with meditation, therefore mindfulness, wisdom, shame, conscientiousness and calm will arise.

Because one adorns this practice with wisdom one is able to cut off wrong views arising from discrimination.

Because one adorns this practice with loving kindness no thought of anger or harming will arise in oneself towards any being.

Because one adorns this practice with compassion, one will have sympathy towards all beings and will never get weary of and indifferent to them.

Because one adorns this practice with sympathetic joy, one's mind when seeing somebody cultivating the good will be free from envy and jealousy.

Because one adorns this practice with serenity, one will not have a mind that is neither attached to favorable circumstances or that resents adverse circumstances.

Because one adorns this practice with the four ways of helping others, one will always be diligent in helping and teaching all beings.

Because one adorns this practice with the foundations of mindfulness, one will be able to be skillful in the practice of the contemplation of the four foundations of mindfulness.

Because one adorns this practice with the four right efforts, one will be able to cut off and remove entirely all unwholesome dharmas.

Because one adorns this practice with the four roads to power, one's body and mind will always be calm and at ease.

Because one adorns this practice with the five faculties, deep confidence will be firmly established, there will be unremitting effort, one is always free from confusion and from delusion, one is at peace and well balanced, and all the defilement will be cut off.

Because one adorns this practice with the five powers, all enmity will be entirely destroyed and one cannot be harmed.

Because one adorns this practice with the seven factors of illumination, one will always well awake to all dharmas.

Because one adorns this practice with the Noble eightfold Path, one will attain to perfect wisdom which will always be present before oneself.

Because one adorns this practice with calm meditation, one is able to wash away all the bonds and latent tendencies.

Because one adorns this practice with insight meditation, one is able to know the self nature of all dharmas according to reality.

Because one adorns this practice with the means, one will quickly attain to the fulfillment of the conditioned and unconditioned happiness.

Oh Dragon King, you should know that these ten wholesome actions can lead up to the completion of the Ten Powers of the Tathágata, of the Four Kinds of Fearlessness, of the Eighteen Dharmas that distinguish the Buddha and of all Buddha-dharmas. You should therefore practice and and train with diligence.

Oh Dragon King, it is like the towns and villages, they all depend on the great ground where they stand. All the herbs, grasses, flowers, trees, and woods also depend on the ground for their growth. With these ten wholesome ways of actions it is the same. All men and devas are established (in their human and Deva nature) depending on them. The illumination of all the Sravakas, of all the Pratyekas, the way of the Bodhisattva, all Buddha-dharmas they all are attained and come to fruition due to these ten wholesome great grounds. After the Buddha had spoken this discourse, the Dragon King of the Ocean, together with the great assembly, all the devas, asuras, and so on, all rejoiced greatly, received it with confidence and put it reverently into practice.

Tevigga Suttanta

THIS is the twelfth and last Sutta in the first division of the Dîgha Nikâya, which is called the Sîlakkhandha Vaggo, because the whole of its twelve Dialogues deal, from one point of view or another, with Sîla, or Right Conduct.

There is another Sutta sometimes called by the same name, No. 21 in the Middle Fifty of the *Magghima* Nikâya: but it has nothing, except the name, in common with the present. It is called *Tevigga Sutta* merely because Gotama is there described by the complimentary title of *Tevigga*, 'Wise in the Vedas;' and its full name is the *Tevigga-vakkhagotta-sutta*[1].

I have made the present translation from a text constituted from three MSS.,--my own MS. of the Dîgha Nikâya, referred to as D; the Turnour MS. of the same in the Indian Office, referred to as T; both in Sinhalese characters: and the Phayre MS. in the same place, in Burmese characters, referred to as P.

In this book we have Right Conduct used as a sort of *argumentum ad hominem* for the conversion of two earnest young Brâhmans.

They ask which is the true path to a state of union (in the next birth) with God. After arguing, in a kind of Socratic dialogue, that on their own showing, on the

[1. It may be noted, in passing, that the substance of it recurs as the *Vakkhagotta Samyutta* in the *Samyutta Nikâya*.]

basis of facts they themselves admitted, the Brâhmans could have no real knowledge of their God, Gotama maintains that union with a God whom they admitted to be pure and holy must be unattainable by men impure and sinful and self-righteous, however great their knowledge of the Vedas. And he then lays down, not without occasional beauty of language, that system of Right Conduct, which must be the only direct way to a real union with God.

One would think perhaps that such a Sutta might be adapted, without very great difficulty, for use as a missionary tract, so

closely does it remind us of the argument of many a sermon on the text, 'Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter the kingdom of heaven!' And it is true that the Teviggâ--the men of special knowledge in the three Vedas--correspond exactly in most essential particulars with the Scribes and Pharisees of the New Testament. They were the official preservers by repeating, as the Scribes were by copying, the sacred books; and they were the recognised interpreters, and the sole custodians of the traditional interpretation--which too often explained away the real meaning--of those books. It follows that as the law in both cases was included in the sacred books, it was they who, in both cases, were the real lawgivers, and practically the only lawyers. And as almost all learning was confined to, or in close connection with the sacred books, the Teviggâ were the chief *Pandîts*, as the Scribes were the 'Doctors of the Law.' Like the Pharisees, too, the Brâhmans laid claim to peculiar sanctity; and many of them in the pride of their education, their birth, and their wealth, looked down with self-righteous scorn on the masses of the people. And while, on the other hand, the Brâhmans further resembled the Scribes and Pharisees in that many of them were justly deserving of the respect in which they were held; it is only the undeserving who, in both cases, are intended to be condemned.

But whatever interpretation of the 'kingdom of heaven' the reader may adopt, it must be very different from anything the Sutta can mean by 'a state of union with Brahmâ.' It is not easy to say what opinion is really imputed to the young Brâhmans before their conversion. It is probably meant that they were seeking a way by which their Self should become identified, after death, with Brâhman; a way by which they could escape from the immortality of transmigration, from existence altogether as separate individuals[1]. And in holding out a hope of union with Brahmâ as a result of the practice of universal love[2], the Buddha is most probably intended to mean 'a union with Brahmâ' in the Buddhist sense--that is to say, a temporary companionship as a separate being with the Buddhist Brahmâ, to be enjoyed by a new individual not consciously identical with its predecessor. It is just possible that the argumentum ad hominem should be extended to this part of the Sutta; and that

the statement in III, 1 should be taken to mean, 'This (universal love) is the only way to that kind of union with your own Brahmâ which you desire.' But such a yielding to heretical opinion at the close of his own exposition of the truth would scarcely be imputed to a Buddha.

Just as during the time of the early Christians, in the way which Archbishop Trench has so instructively pointed out, it was not men only who received a new birth and a new baptism, but old words and terms of common use were also infused with a new spirit; so the Indian reformer, while clothing his new system in the current phraseology, infused a different and in many cases a higher meaning into the old expressions.

Thus, for instance, Tevigga (Sanskrit Traividya) meant either knowledge of the Three Vedas, or as an adjective, a Brâhman possessed of that knowledge; and then, as a noun of multitude, such an assembly of those Brâhmans

[1. Compare Professor Max Müller's Preface to the Sacred Books of the East, vol. i. p. xxx.

2. See Chapter III, §§ 1, 2.]

as is described in the first sections of our Sutta. As there were many Brâhmans who had not that knowledge, the word naturally came to imply a person worthy of the respect due to special learning, and was used as a complimentary title, not very different from our Doctor. It is preserved as an epithet of Arahats in the Buddhist writings, but as meaning one possessed of the knowledge of a fundamental threefold doctrine of Buddhism, the doctrine of the impermanency, the inherent pain, and the absence of any abiding principle (any Self) in the confections or component things[1]. That is to say, the knowledge of the Vedas was replaced by a knowledge of the real character of the deceptive and evanescent phenomena by which we are encircled, and of which we form a part.

So also with regard to Brahmâ. The name was retained, but the idea was entirely changed. The course of religious belief had passed among the Indian section of the Aryan tribes through the usual stages of animism and polytheism to a kind of pantheism

peculiar to India, in which Brahman was held to be a first cause, the highest self, emotionless, infinite, absolute. As the Buddhist system was constructed without any use of the previous idea of a separate soul, or self, or ghost, or spirit, supposed to exist inside the human body, this woven chain of previous speculation had as little importance for it as theological discussions have for positivism. But Buddhism fell into what to the positivist would be the unpardonable sin--perhaps inevitable at the time and place of its youth--of continuing to express a belief in the external spirits, big and little, of the then Hindu pantheon.

They were preserved very much in the previous order of precedence, and were all--except Mâra, the Evil One, and his personal following, and a few others--supposed to be passably good Buddhists. They were not feared any more; they were patronized as a kind of fairies, usually beneficent,

[1. See *Kulla Vagga VI, 6, 2, = Gâtaka, vol. i. p. 217; Mahâvamsa, p. 79; Dîpavamsa XV, 80 (where the Arahats are women); and on 'confections' below, in the Introduction to the 'Book of the Great King of Glory.'*]

though always more or less foolish and ignorant. They were of course not worshipped any more, for they were much less worthy of reverence than any wise and good man. And they were not eternal,--all of them, even the very best or highest, being liable, like all things and all other creatures, to dissolution. If they had behaved well they were then reborn under happy outward conditions, and might even look forward to being some day born as men, so that they could attain to the supreme goal of the Buddhist faith, to that bliss which passeth not away,--the Nirvâna of a perfect life in Arahatship.

The duty of a Buddhist who had entered the Noble Path towards these light and airy shapes--for to such vain things had the great gods fallen--was the same as his duty towards every fellow creature; pity for his ignorance, sympathy with his weakness, equanimity (the absence of fear or malice, or the sense of any differing or opposing interest), and the constant feeling of a deep and lasting love, all pervading, grown great, and beyond measure.

No exception was made in the case of Brahmâ. He, like every other creature that had life, was evanescent, was bound by the chain of existence, the result of ignorance, and could only find salvation by walking along the Noble Eightfold Path. It must be remembered that the Brahmâ of modern times, the God of the ardent theism of some of the best of the later Hindus, had not then come into existence: that conception was one effect of the influence of Mohammadan and Christian thought upon Hindu minds. And it would be useless to conjecture how the Buddhist theory might have been modified by contact with that ideal.

While regarded however as essentially of the same class as all other external spirits, Brahmâ was still regarded as a superior spirit, as a very devout Buddhist, and as a kind of king among the angels. The Brahmâ of this world system, who was living in Gotama's time, and who is living now, acquired his present exalted position from his virtue in a previous birth as a Bhikkhu named Sahaka in the time when Kassapa Buddha's religion flourished upon earth[1]. According to the author of the *Gâtaka* commentary, he assisted at the future Buddha's birth[2]; and twice afterwards he rendered service to the Bodisat just before the great conflict with Mâra[3]. And when after the victory the Blessed One hesitated whether it would be of any use to tell to others the truth he had found, it was Brahmâ who appeared and besought him to proclaim the truth[4]. Brahmâ Sahampati was the first to give utterance to the universal sorrow which followed on the death of the Buddha[5]; and at a critical period in the later history of the Buddhist church he is represented to have descended from heaven, and to have appeared to the Thera *Sâlha*, to confirm his wavering faith[6].

These instances will show the high character ascribed to the Brahmâ of the world system in which we live; and in each of the infinite world systems which are scattered through space there is supposed to be a like finite, temporary, virtuous Brahmâ sitting as king over the most exalted of the angel hosts.

It must be evident that it follows, without the possibility of question, that the early Buddhists cannot with any accuracy be described as 'monotheists,' and it is much to be regretted that even cultured and scholarly writers still speak of them as such, and can suggest that the independent monotheism of the later

Jews can be paralleled by a supposed monotheism among the Buddhists[7].

And even if the idea of Brahmâ were at all the same as the idea of God, a union with this Brahmâ would mean a merely temporary life as an angel in the Brahmâ heaven--such a life as is represented below to have been the result

[1. Teste a comment quoted by Childers, Dict. p. 227.

2. 'Buddhist Birth Stories,' p. 66.

3. Ibid. pp. 92, 97.

4. Ibid. p. 111. Related already in the Mahâ Vagga I, 2; 6, 7.

5. Book of the Great Decease, Chapter VI, § 4.

6. 'Mahâvamsa, p. 17.

7 'Their (the Jews') monotheism was perhaps independently evolved; but the Buddhists at least showed a contemporary monotheism.' Mr. Huth, in 'Life &c. of Buckle,' p. 238.]

of the noble life and noble thoughts of the Great King of Glory. But this was not the supreme goal of the Buddhist faith; and the angel, though the same person as the king, from the Buddhist point of view (as resulting from, and carrying on, the same Karma), would be a different person from the king, according to the Christian point of view; for there is no mention of the passage of a soul from the earth to heaven, no conscious identity, no continuing memory.

We may draw, from the above, two conclusions. Firstly, that the use of a word in Sanskrit authors is but very little guide to the meaning of the corresponding word in the Pâli Buddhist scriptures whenever the word has reference to an idea of a religious character.

And, secondly, that very little reliance can be placed, without careful investigation, on a resemblance--however close at first sight--between a passage in the Pâli Pitakas and a passage in the New Testament.

It is true that many passages in these two literatures can be easily shown to have a similar tendency. But when some writers on the basis of such similarities proceed to argue that there must have been some historical connection between the two, and that the New Testament, as the later, must be the borrower, I venture to think that they are wrong. There does not seem to me to be the slightest evidence of any historical connection between them; and whenever the resemblance is a real one--and it often turns out to be really least when it first seems to be greatest, and really greatest when it first seems least--it is due, not to any borrowing on the one side or on the other, but solely to the similarity of the conditions under which the two movements grew.

This does not of course apply to the later literature of the two religions; and it ought not to detract from the very great value and interest of the parallels which may be adduced from the earlier books. If we wish to understand what it was that gave such life and force to the stupendous movement which is called Buddhism, we cannot refrain from comparing it--not only in the points in which it agrees with it, but also in the points in which it differs from it--with our own faith. I trust I have not been wrong in making use occasionally of this method, though the absence of any historical connection between the New Testament and the Pâli Pitakas has always seemed to me so clear, that it would be unnecessary to mention it. But when a reviewer who has been kind enough to appreciate, I am afraid too highly, what he calls my 'service in giving, for the first time, a thoroughly human, acceptable, and coherent' account of the 'life of Buddha,' and of the 'simple groundwork of his religion' has gone on to conclude that the parallels I had thus adduced are 'an unanswerable indication of the obligations of the New Testament to Buddhism,' I must ask to be allowed to enter a protest against an inference which seems to me to be against the rules of sound historical criticism.

Tevigga-Sutta

On Knowledge Of The Vedas

Chapter I

1. This have I heard. At one time when the Blessed One was journeying through Kosala with a great company of the brethren, with about five hundred brethren, he came to the Brâhman village in Kosala which is called *Manasâkata*. And there at *Manasâkata* the Blessed One stayed in the mango grove, on the bank of the river *Akiravatî*, to the south of *Manasâkata* [1].

2. Now at that time many very distinguished and wealthy Brâhmans were staying at *Manasâkata*--to wit, *Kaṅkî* the Brâhman, *Târukkha* the Brâhman, *Pokkharasâti* the Brâhman, *Gânussoni* the Brâhman, *Todeyya* the Brâhman, and other very distinguished and wealthy Brâhmans[2].

[1. Burnouf, in a long note at 'Lotus,' &c., p. 491, already attempted to show that the river *Akiravatî* is the same as the modern *Rapti*, which he supposed to be a corruption of the latter part of the longer name. Hiouen Thsang mentions a river *A-chi-lo-fa-ti*, which is doubtless the same. It is evidently the river on which stood the town of *Sâvatthi*, and near to which lay the *Getavana* monastery (see 'Buddhist Birth Stories,' p. 331); and it must therefore, in accordance with Burnouf's conjecture, be the *Rapti*, which is the Sanskrit *Irâvati*. The Phayre Burmese MS. has almost always *Akîravatî*.

2 *Buddhaghosa* says that

Kaṅkî lived at *Opasâda*,
Târukkha lived at *Ikkhagala*, {footnote p. 167}
Pokkharasâdi (sic MS.) lived at *Ukkattha*,
Gânussoni lived at *Sâvatthi*, and
Todeyya lived at *Tudigâma*.

There is some difference in the MSS. as to the spelling of these names: T. reads *Kaṅkî*; P. T. and D. *Pokkharasâti* (Sanskrit *Paushkarasâdi*); P. *Gânuyoni*, T. *Gânusoni*, D. *Gânusoni*; P. *Toreyya*, and Burnouf *Nodeyya* (which is possibly merely a

misreading). *Gānusoṇi* was converted by the *Bhaya-bherava Sutta*, and I think it very probable that the other names are also those of subsequent converts.

Buddhaghosa adds that because *Manasākata* was a pleasant place the Brāhmins had built huts there on the bank of the river and fenced them in, and used to go and stay there from time to time to repeat their mantras.]

3. Now a conversation sprung up between *Vāsettha* and *Bhāradvāga*, when they were taking exercise (after their bath) and walking up and down in thoughtful mood, as to which was the true path, and which the false[1].

4. The young Brāhmin *Vāsettha* spake thus:

'This is the straight path, this the direct way which leads him, who acts according to it, into a state of union with *Brahmā*[2]--I mean that which has been announced by the Brāhmin *Pokkarasāti*.'

5. The young Brāhmin *Bhāradvāga* spake thus:

[1. *Gaṅghāvihāram anukāṅkamantānam anuvikarantānam*. On the first word see *Gātaka II*, 2 7 2 (and comp. I 1, 2 40). *Kankamati* is to walk up and down thinking. I have added 'after their bath' from Buddhaghosa, who says that this must be understood to have taken place when, after learning by heart and repeating all day, they went down in the evening to the river-side to bathe, and then walked up and down on the sand.

2. *Brahma-sahavyatāya*. The first part of the compound is masculine (see below, § 12), but the Buddhists probably included under the name, when put into the mouth of Brāhmins, all that the Brahmins included under both *Brahmā* and Brāhmin. The Buddhist archangel or god *Brahmā* is different from both, being part of an entirely different system of thought.]

'This is the straight path, this the direct way which leads him, who acts according to it, into a state of union with *Brahmā*--I mean that which has been announced by the Brāhmin *Tārukka*.'

6. But neither was the young Brâhman *Vâsettha* able to convince the young Brâhman *Bhâradvâga*, nor was the young Brâhman *Bhâradvâga* able to convince the young Brâhman *Vâsettha*.

7. Then the young Brâhman *Vâsettha* said to the young Brâhman *Bhâradvâga*:

'That *Samana* Gotama, *Bhâradvâga*, of the Sakya clan, who left the Sakya tribe to adopt the religious life, is now staying at *Manasâkata*, in the mango grove, on the bank of the river *Akiravatî*, to the south of *Manasâkata*. Now regarding that venerable Gotama, such is the high reputation that has been noised abroad, that he is said to be "a fully enlightened one, blessed and worthy, abounding in wisdom and goodness, happy, with knowledge of the world, unsurpassed as a guide to erring mortals, a teacher of gods and men, a blessed Buddha[1]." Come, then, *Bhâradvâga*, let us go to the place where the *Samana* Gotama is; and when we have come there, let us ask the *Samana* Gotama touching this matter. What the *Samana* Gotama shall declare unto us, that let us bear in mind.'

'Very well, my friend!' said the young Brâhman *Bhâradvâga*, in assent, to the young Brâhman *Vâsettha*.

8. Then the young Brâhman *Vâsettha* and the young Brâhman *Bhâradvâga* went on to the place where the Blessed One was.

[1. See below, § 46.]

And when they had come there, they exchanged with the Blessed One the greetings and compliments of friendship and civility, and sat down beside him.

And while they were thus seated the young Brâhman *Vâsettha* said to the Blessed One:

'As we, Gotama, were taking exercise and walking up and down, there sprung up a conversation between us on which was the true path and which the false. I said thus:

"This is the straight path, this the direct way which leads him, who acts according to it, into a state of union with *Brahmâ*--I

mean that which has been announced by the Brâhman Pokkarasâti."

'Bhâradvâga said thus:

"This is the straight path, this the direct way which leads him, who acts according to it, into a state of union with Brahmâ--I mean that which has been announced by the Brâhman Târukkha."

'Regarding this matter, Gotama, there is a strife, a dispute, a difference of opinion between us.'

9. 'So you say, Vâsettha, that you said thus:

"This is the straight path, this the direct way which leads him, who acts according to it, into a state of union with Brahmâ--I mean that which has been announced by the Brâhman Pokkarasâti."

'While Bhâradvâga said thus:

"This is the straight path, this the direct way which leads him, who acts according to it, into a state of union with Brahmâ--I mean that which has been announced by the Brâhman Târukkha."

'Wherein, then, O Vâsettha, is there a strife, a dispute, a difference of opinion between you[1]?'

10. 'Concerning the true path and the false, Gotama. Various Brâhmans, Gotama, teach various paths--the Addhariya Brâhmans, the Tittiriya Brâhmans, the *Khandoka* Brâhmans, the *Khandava* Brâhmans, the Brahmakariya Brâhmans[2]. Are all those saving paths? Are they all paths which will lead him, who acts according to them, into a state of union with Brahmâ?

'Just, Gotama, as near a village or a town there are many and various paths[3], yet they all meet together in the village--just in that way are all the various paths taught by various Brâhmans--the Addhariya Brâhmans, the Tittiriya Brâhmans, the *Khandoka* Brâhmans, the *Khandava* Brâhmans, the Brahmakariya Brâhmans. Are all these saving paths? Are they all paths which

will lead him, who acts according to them, into a state of union with Brahmâ?'

11. 'Do you say that they all lead aright, *Vâsettha*

'I say so, Gotama.'

'Do you really say that they all lead aright, *Vâsettha*?'

'So I say, Gotama.'

[1. This is either mildly sarcastic--as much as to say, 'that is six to one, and half a dozen to the other'--or is intended to lead on *Vâsettha* to confess still more directly the fact that the different theologians held inconsistent opinions.

2. P. here *Atthariyâ*, but below *Addhariyâ* (Sans. *Adhvaryu*); D. *Titittiriyâ*, T. *Tattiriyâ*, P. apparently *Titthiriyâ* (Sans. *Taittirîya*); D. *Khandâva*, T. P. omit (? Sans. *Khândasa*); all three MSS. *Khandoka* (Sans. *Khandoga*); p. *Bavhadigâ* here and below *Kavhadigâ* for *Brahmakariyâ* (? Sans. *Brahmakârî*). See 'Lotus,' p. 493.

3. *Maggâni*, which is noteworthy as a curious change of gender.]

12. 'But then, *Vâsettha*, is there a single one of the Brâhmans versed in the Three Vedas who has ever seen Brahmâ face to face?'

'No, indeed, Gotama!'

'But is there then, *Vâsettha*, a single one of the teachers of the Brâhmans versed in the Three Vedas who has seen Brahmâ face to face?'

'No, indeed, Gotama!'

'But is there then, *Vâsettha*, a single one of the pupils of the teachers of the Brâhmans versed in the Three Vedas who has seen Brahmâ face to face?'

'No, indeed, Gotama!'

'But is there then, *Vâsettha*, a single one of the Brâhmans up to the seventh generation who has seen Brahmâ face to face?'

'No, indeed, Gotama!'

13. 'Well then, *Vâsettha*, those ancient *Rishis* of the Brâhmans versed in the Three Vedas, the authors of the verses, the utterers of the verses, whose ancient form of words so chaunted, uttered, or composed, the Brâhmans of to-day chaunt over again or repeat; intoning or reciting exactly as has been intoned or recited--to wit, *Atthaka*, *Vâmaka*, *Vâmadeva*, *Vessâmitta*, *Yamataggi*, *Anḡirasa*, *Bhâradvâga*, *Vâsettha*, *Kassapa*, and *Bhagu*[1]--did even they speak thus, saying: "We know it, we have seen it, where Brahmâ is, whence Brahmâ is, whither Brahmâ is?"'

'Not so, Gotama!'

14. 'Then you say, *Vâsettha* [that not one of the Brâhmans, or of their teachers, or of their pupils, even up to the seventh generation, has ever seen Brahmâ face to face. And that even the *Rishis* of

[1. See Mahâ Vagga VI, 35, 2.]

old, the authors and utterers of the verses, of the ancient form of words which the Brâhmans of to-day so carefully intone and recite precisely as they have been handed down--even they did not pretend to know or to have seen where or whence or whither Brahmâ is]^[1]. So that the Brâhmans versed in the Three Vedas have forsooth said thus: "What we know not, what we have not seen, to a state of union with that we can show the way, and can say: 'This is the straight path, this is the direct way which leads him, who acts according to it, into a state of union with Brahmâ!'"

'Now what think you, *Vâsettha*? Does it not follow, this being so, that the talk of the Brâhmans, versed though they be in the Three Vedas, is foolish talk?'

'In sooth, Gotama, that being so, it follows that the talk of the Brâhmans versed in the Three Vedas is foolish talk!'

15. 'Verily, *Vâsettha*, that Brâhmans versed in the Three Vedas should be able to show the way to a state of union with that which they do not know, neither have seen--such a condition of things has no existence!

'Just, *Vâsettha*, as when a string of blind men are clinging one to the other[2], neither can the foremost

[1. In the text §§ 12, 13 are repeated word for word.

2. *Andhavenî paramparam samsattâ*. The Phayre MS. has replaced *venî* by *pavenî*, after the constant custom of the Burmese MSS. to improve away unusual or difficult expressions. Buddhaghosa explains *andhaveri* by *andhapaveri*, and tells a tale of a wicked wight, who meeting a company of blind men, told them of a certain village wherein plenty of good food was to be had. When they besought him for hire to lead them there, he took the money, made one blind man catch hold of his stick, the next of that one, and so on, and then led them on till they came to a wilderness. There he deserted them, and they all--still {footnote p. 174} holding each the other, and vainly, and with tears, seeking both their guide and the path--came to a miserable end!]

see, nor can the middle one see, nor can the hindmost see--just even so, methinks, *Vâsettha*, is the talk of the Brâhmans versed in the Three Vedas but blind talk: the first sees not, the middle one sees not, nor can the latest see. The talk then of these Brâhmans versed in the Three Vedas turns out to be ridiculous, mere words, a vain and empty thing!

16. 'Now what think you, *Vâsettha*? Can the Brâhmans versed in the Three Vedas--like other, ordinary, folk--see the sun and the moon as they pray to, and praise, and worship them, turning round with clasped hands towards the place whence they rise and where they set?'

'Certainly, Gotama, they [can]^[1].'

17. 'Now what think you, *Vâsettha*? The Brâhmans versed in the Three Vedas, who can very well--like other, ordinary, folk--see the sun and the moon as they pray to, and praise, and worship

them, turning round with clasped hands to the place whence they rise and where they set--are those Brâhmans, versed in the Three Vedas, able to point out the way to a state of union with the sun or the moon, saying: "This is the straight path, this the direct way which leads him, who acts according to it, to a state of union with the sun or the moon?"

'Certainly not, Gotama!'

18. 'So you say, *Vâsettha*, that the Brâhmans [are not able to point out the way to union with that

[1. The words of the question are repeated in the text in this and the following answers. It must be remembered, for these sections, that the sun and moon were Gods just as much as Brahmâ.]

which they have seen], and you further say that [neither any one of them, nor of their pupils, nor of their predecessors even to the seventh generation has ever seen Brahmâ]. And you further say that even the *Rishis* of old, [whose words they hold in such deep respect, did not pretend to know, or to have seen where, or whence, or whither Brahmâ is. Yet these Brâhmans versed in the Three Vedas say, forsooth, that they can point out the way to union with that which they know not, neither have seen!]' Now what think you, *Vâsettha*? Does it not follow that, this being so, the talk of the Brâhmans, versed though they be in the Three Vedas, is foolish talk?'

'In sooth, Gotama, that being so, it follows that the talk of the Brâhmans versed in the Three Vedas is foolish talk!'

19. 'Very good, *Vâsettha*. Verily then, *Vâsettha*, that Brâhmans versed in the Three Vedas should be able to show the way to a state of union with that which they do not know, neither have seen--such a condition of things has no existence.

'Just, *Vâsettha*, as if a man should say, "How I long for, how I love the most beautiful woman in this land!"

'And people should ask him, "Well! good friend! this most beautiful woman in the land whom you thus love and long for, do

you know whether that beautiful woman is a noble lady or a Brâhman woman, or of the trader class, or a Sûdra?"

'But when so asked he should answer "No."

'And when people should ask him, "Well! good

[1. The text repeats at length the words of §§ 12, 13, 14.]

friend! this most beautiful woman in all the land, whom you so love and long for, do you know what the name of that most beautiful woman is, or what is her family name, whether she be tall or short, dark or of medium complexion, black or fair, or in what village or town or city she dwells?"

'But when so asked he should answer "No."

'And then people should say to him, "So then, good friend, whom you know not, neither have seen, her do you love and long for?"

'And then when so asked he should answer "Yes."

'Now what think you, *Vâsettha*? Would it not turn out, that being so, that the talk of that man was foolish talk?'

'In sooth, Gotama, it would turn out, that being so, that the talk of that man was foolish talk!'

20. 'And just even so, *Vâsettha*, though you say that the Brahmans [are not able to point out the way to union with that which they have seen], and you further say that [neither any one of them, nor of their pupils, nor of their predecessors even to the seventh generation has ever seen Brahmâ]. And you further say that even the *Rishis* of old, [whose words they hold in such deep respect, did not pretend to know, or to have seen where, or whence, or whither Brahmâ is. Yet these Brâhmans versed in the Three Vedas say, forsooth, that they can point out the way to union with that which they know not, neither have seen!] Now what think you, *Vâsettha*? Does it not follow that, this being so, the talk of the Brâhmans, versed though they be in the Three Vedas, is foolish talk?'

'In sooth, Gotama, that being so, it follows that the talk of the Brâhmans versed in the Three Vedas is foolish talk!'

'Very good, *Vâsettha*. Verily then, *Vâsettha*, that Brâhmans versed in the Three Vedas should be able to show the way to a state of union with that which they do not know, neither have seen--such a condition of things has no existence.'

21. 'Just, *Vâsettha*, as if a man should make a staircase in the place where four roads cross, to mount up into a mansion. And people should say to him, "Well, good friend, this mansion, to mount up into which you are making this staircase, do you know whether it is in the east, or in the south, or in the west, or in the north? whether it is high or low or of medium size?'

'And when so asked he should answer "No."'

'And people should say to him, "But then, good friend, you are making a staircase to mount up into something--taking it for a mansion--which, all the while, you know not, neither have seen!"'

'And when so asked he should answer "Yes."'

'Now what think you, *Vâsettha*? Would it not turn out, that being so, that the talk of that man was foolish talk?'

'In sooth, Gotama, it would turn out, that being so, that the talk of that man was foolish talk!'

22. 'And just even so, *Vâsettha*, though you say that the Brâhmans [are not able to point out the way to union with that which they have seen], and you further say that [neither any one of them, nor of their pupils, nor of their predecessors even to the seventh generation has ever seen Brahmâ]. And you further say that even the *Rishis* of old, [whose words they hold in such deep respect, did not pretend to know, or to have seen where, or whence, or whither Brahmâ is. Yet these Brâhmans versed in the Three Vedas say, forsooth, that they can point out the way to union with that which they know not, neither have seen!] Now what think you, *Vâsettha*? Does it not follow that, this being so, the talk of the Brahmins versed in the Three Vedas is foolish talk?'

'In sooth, Gotama, that being so, it follows that the talk of the Brâhmans versed in the Three Vedas is foolish talk!'

23. 'Very good, *Vâsettha*. Verily then, *Vâsettha*, that Brâhmans versed in the Three Vedas should be able to show the way to a state of union with that which they do not know, neither have seen--such condition of things has no existence.'

24. 'Again, *Vâsettha*, if this river *Akiravatî* were full of water even to the brim, and overflowing[1]. And a man with business on the other

[1. *Samatittikâ kâkapeyyâ*, a stock phrase used of a river in flood time. Buddhaghosa says, *Samatittikâ ti samaharitâ* (sic ? *samâharitâ*): *kâkapeyyâ ti yatthakatthaki tîre thitena kâkena sakkâ pâton ti kâkapeyyâ*, which does not seem to me to solve the question as to the origin and history of these difficult terms. With respect to the right form of *samatittikâ* it should be noticed that the northern Buddhist spelling is *samatîrthakâ* (*Sukhavatîvyûha*, ed. Max Müller in J. R. A. S. for 1880, p. 182), and that both Childers and Oldenberg have read *samatitthikâ* in the Burmese MSS. of *Mahâparinibbâna Sutta I, 33 = Mahâ Vagga VI, 28*. Now the difference in Burmese letters between *tt* and *tth* (### and ###) is so very small that the copyists frequently write one for the other; and even in good MSS. where the two are not confounded, it is sometimes difficult to tell which is really meant. When talking of rivers the mention of *tittas* seems so appropriate {footnote p. 179} that a copyist, and especially a Burmese copyist, would naturally read a doubtful combination as *tth*; so that even if all Burmese MSS. spell this word with *tth* (which is by no means certain), very little reliance should be placed upon the fact. On the other hand, the distinction in Sinhalese between *tt* and *tth* is very marked (### and ###) and the Sinhalese MSS. all read *tt*. I think therefore that Childers was right in finally adopting *samatittikâ* as the correct Pâli form. In the numerous words in which Buddhist Sanskrit has a form differing in a way which sets philological rules at defiance from the corresponding Pâli form, Childers thought (see Dict. p. xi, where the list of words might be greatly extended) that the Sanskrit was always derived from the Pâli, and the Sanskrit writers had merely blundered. I venture, with great diffidence, to doubt this. It seems more likely that, at least

in many instances, both Pâli and Sanskrit were alike derived from a previous Prâkrit form, and that in differently interpreting a difficult word, both Sanskrit and Pâli authors made mistakes. That may be the case here; and it is almost certain that the original word had nothing to do with tîrtha. How easily this idea could be adopted we see from the fact that Childers when first editing the MSS. (in the J. R. A. S. for 1874), and when he had only Sinhalese MSS. then before him, altered their reading into samatitthikâ, and put this form into his Dictionary; though he afterwards (in the separate edition), and after noting that reading in the Phayre MS., chose the other. But what, after all, does 'having equal or level tîrthas or landing-places' mean, when spoken of a river? Comp. Samatittikam bhuñgâmi (Mil. 213, 214); Sabbato tittam pokkharanim (Gât. I, 339, text tittam); and Samatittiko telapatto (ibid. 393, text °iyo, but see p. 400). The root perhaps is TR/P.

Kâkapeyya, according to Buddhaghosa, would mean 'crow-drinkable.' Crows do not drink on the wing; and they could stand to drink either when a river actually overflowed its banks and formed shallows on the adjoining land; or when in the hot season it had formed shallows in its own bed. 'Crow-drinkable' might mean therefore just as well 'shallow' as 'overflowing.' Had the word originally anything to do with kâka after all?]

side, bound for the other side, should come up, and want to cross over. And he, standing on this bank, should invoke the further bank, and say, "Come hither, O further bank! come over to this side!"

'Now what think you, Vâsettha? Would the further bank of the river Akiravatî, by reason of that man's invoking and praying and hoping and praising, come over to this side?'

'Certainly not, Gotama!'

25. 'In just the same way, Vâsettha, do the Brahmans versed in the Three Vedas--omitting the practice of those qualities which really make a man a Brâhman, and adopting the practice of those qualities which really make men not Brâhmans--say thus: "Indra we call upon, Soma we call upon, Varuna we call upon, Îsâna we call upon, Pagâpati we call upon, Brahma we call upon,

Mahiddhi we call upon, Yama we call upon[1]" Verily, *Vâsettha*, that those Brâhmans versed in the Three Vedas, but omitting the practice of those qualities which really make a man a Brâhman, and adopting the practice of those qualities which really make men not Brâhmans--that they, by reason of their invoking and praying and hoping and praising, should, after death and when the body is dissolved, become united with Brahmâ--verily such a condition of things has no existence!

26. 'Just, *Vâsettha*, as if this river *Akiravatî* were full, even to the brim, and overflowing. And a man with business on the other side, bound for the other side, should come up, and want to cross over. And he, on this bank, were to be bound tightly, with his arms behind his back, by a strong

[1. The Sinhalese MSS. omit Mahiddhi and Yama, but repeat the verb 'we call upon' three times after Brahmâ. It is possible that the Burmese copyist has wrongly inserted them to remove the strangeness of this repetition. The comment is silent.]

chain. Now what think you, *Vâsettha*, would that man be able to get over from this bank of the river *Akiravatî* to the further bank?'

'Certainly not, Gotama!'

27. 'In the same way, *Vâsettha*, there are five things leading to lust, which are called in the Discipline of the Noble One a "chain" and a "bond."

'What are the five?'

'Forms perceptible to the eye; desirable, agreeable, pleasant, attractive forms, that are accompanied by lust and cause delight. Sounds of the same kind perceptible to the ear. Odours of the same kind perceptible to the nose. Tastes of the same kind perceptible to the tongue. Substances of the same kind perceptible to the body by touch. These five things predisposing to passion are called in the Discipline of the Noble One a "chain" and a "bond." And these five things predisposing to lust, *Vâsettha*, do the Brâhmans versed in the Three Vedas cling to, they are infatuated by them, guilty of them, see not the danger of them, know not how unreliable they are, and so enjoy them.

28. 'And verily, *Vâsettha*, that Brâhmans versed in the Three Vedas, but omitting the practice of those qualities which really make a man a Brâhman, and adopting the practice of those qualities which really make men non-Brâhmans--clinging to these five things predisposing to passion, Infatuated by them, guilty of them, seeing not their danger, knowing not their unreliability, and so enjoying them--that these Brâhmans should after death, on the dissolution of the body, become united to Brahmâ--such a condition of things has no existence.'

29. 'Again, *Vâsettha*, if this river *Akiravati* were full of water even to the brim, and overflowing. And a man with business on the other side, bound for the other side, should come up, and want to cross over. And if he covering himself up, even to his head, were to lie down, on this bank, to sleep.

'Now what think you, *Vâsettha*? Would that man be able to get over from this bank of the river *Akiravati* to the further bank?'

'Certainly not, Gotama!'

30. 'And in the same way, *Vâsettha*, there are these five hindrances, in the Discipline of the Noble One, which are called "veils[1]," and are called "hindrances[2]," and are called "obstacles[3]," and are called entanglements[4]."

'Which are the five?'

'The hindrance of lustful desire,

The hindrance of malice,

The hindrance of sloth and idleness,

The hindrance of pride and self-righteousness,

The hindrance of doubt.

These are the five hindrances, *Vâsettha*, which, in the Discipline of the Noble One, are called veils, and are called hindrances, and are called obstacles, and are called entanglements.

31. 'Now with these five hindrances, *Vâsettha*, the Brâhmans versed in the Three Vedas are veiled, hindered, obstructed, and entangled.

32. 'And verily, *Vâsettha*, that Brahmins versed

[1. *Âvaranâ*.

2. *Nîvaranâ*.

3. All three MSS. *onahâ*. S. V. reads *onaddham* in the text, and explains it by *onahâ*.

4. All three MSS. *pariyonahâ*. S. V. reads *pariyoddham* in the text, and explains it by *pariyonahâ*.]

in the Three Vedas, but omitting the practice of those qualities which really make a man a Brâhman, and adopting the practice of those qualities which really make men non-Brâhmans--veiled, hindered, obstructed, and entangled by these Five Hindrances--that these Brahmins should after death, on the dissolution of the body, become united to Brahman--such a condition of things has no existence.'

33. 'Now what think you, *Vâsettha*, and what have you heard from the Brâhmans aged and well-stricken in years, when the learners and teachers are talking together? Is Brahman in possession of wives and wealth, or is he not[1]?'

'He is not, Gotama.'

'Is his mind full of anger, or free from anger?'

'Free from anger, Gotama.'

'Is his mind full of malice, or free from malice?'

'Free from malice, Gotama.'

'Is his mind depraved, or pure?'

'It is pure, Gotama.'

'Has he self-mastery, or has he not[3]?'

'He has, Gotama.'

34. 'Now what think you, *Vâsettha*, are the

[1. *Sapariggaho vâ Brahmâ apariggaho vâ ti*. Buddhaghosa says on *Vâsettha*'s reply, '*Kâmakhandassa abhâvato itthipariggaheno apariggaho*,' thus restricting the 'possession' to women, with especial reference to the first 'hindrance;' but the word in the text, though doubtless alluding to possession of women in particular, includes more. Compare, on the general idea of the passage, the English expression 'no encumbrances.'

2. *Asaṅkilittha-kitto*. That is, says Buddhaghosa, 'free from mental sloth and idleness, self-righteousness, and pride.'

3. *Vasavattî vi avasavattî va*. Buddhaghosa says, in explanation of the answer: 'By the absence of doubt he has his mind under control' (*vase vatteti*).]

Brahmans versed in the Vedas in the possession of wives and wealth, or are they not?'

'They are, Gotama.'

'Have they anger in their hearts, or have they not?'

'They have, Gotama.'

'Do they bear malice, or do they not?'

'They do, Gotama.'

'Are they pure in heart, or are they not?'

'They are not, Gotama.'

'Have they self-mastery, or have they not?'

'They have not, Gotama.'

35. 'Then you say, *Vâsettha*, that the Brahmans are in possession of wives and wealth, and that Brahmâ is not. Can there, then, be agreement and likeness between the Brâhmans

with their wives and property, and Brahmâ, who has none of these things?'

'Certainly not, Gotama!'

36. 'Very good, *Vâsettha*. But, verily, that these Brahmans versed in the Vedas, who live married and wealthy should after death, when the body is dissolved, become united with Brahmâ, who has none of these things--such a condition of things has no existence.'

37. 'Then you say, too, *Vâsettha*, that the Brâhmans bear anger and malice in their hearts, and are sinful and uncontrolled, whilst Brahmâ is free from anger and malice, and sinless, and has self-mastery. Now can there, then, be concord and likeness between the Brahmans and Brahmâ?'

'Certainly not, Gotama!'

38. 'Very good, *Vâsettha*. That these Brâhmans versed in the Vedas and yet bearing anger and malice in their hearts, sinful, and uncontrolled, should after death, when the body is dissolved, become united to Brahmâ, who is free from anger and malice, sinless, and has self-mastery--such a condition of things has no existence.'

39. 'So that thus then, *Vâsettha*, the Brâhmans, versed though they be in the Three Vedas, while they sit down (in confidence), are sinking down (in the mire)[1]; and so sinking they are arriving only at despair, thinking the while that they are crossing over into some happier land.

'Therefore is it that the threefold wisdom of the Brâhmans, wise in their Three Vedas, is called a waterless desert, their threefold wisdom is called a pathless jungle, their threefold wisdom is called destruction!'

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40. When he had thus spoken, the young Brâhman *Vâsettha* said to the Blessed One:

'It has been told me, Gotama, that the Samana Gotama knows the way to the state of union with Brahmâ.

41. 'What do you think, Vâsettha, is not Manasâkata near to this spot, not distant from this spot?'

'Just so, Gotama. Manasâkata is near to, is not far from here.'

42. 'Now what think you, Vâsettha, suppose there were a man born in Manasâkata, and people should

[1. Âsîditva samsîdanti. I have no doubt the commentator is right in his explanation of these figurative expressions. Confident in their knowledge of the Vedas, and in their practice of Vedic ceremonies, they neglect higher things; and so, sinking into sin and superstition, 'they are arriving only at despair, thinking the while that they are crossing over into some happier land.']

ask him, who never till that time had left Manasâkata, which was the way to Manasâkata. Would that man, born and brought up in Manasâkata, be in any doubt or difficulty?'

'Certainly not, Gotama! And why? If the man had been born and brought up in Manasâkata, every road that leads to Manasâkata would be perfectly familiar to him.'

43. 'That man, Vâsettha, born and brought up at Manasâkata might, if he were asked the way to Manasâkata, fall into doubt and difficulty, but to the Tathâgata, when asked touching the path which leads to the world of Brahmâ, there can be neither doubt nor difficulty. For Brahmâ, I know, Vâsettha, and the world of Brahmâ, and the path which leadeth unto it. Yea, I know it even as one who has entered the Brahma world, and has been born within it!'

44. When he had thus spoken, Vâsettha the young Brâhman said to the Blessed One:

'So has it been told me, Gotama, even that the Samana Gotama knows the way to a state of union with Brahmâ. It is well! Let the venerable Gotama be pleased to show us the way to a state of union with Brahma, let the venerable Gotama save the Brâhman race!'

45. 'Listen then, *Vâsettha*, and give ear attentively, and I will speak!'

'So be it, Lord!' said the young Brâhman *Vâsettha*, in assent, to the Blessed One.

46. Then the Blessed One spake, and said:

Know, *Vâsettha*, that[1] (from time to time) a

[1. From here down to the end of p. 200 is a repetition word for {footnote p. 187} word of *Sâmañña Phala Sutta*, pp. 133 and following; including the passages there parallel to those in *Subha Sutta*, p. 157, and in *Brahma-gâla Sutta*, pp. 5-16.]

Tathâgata is born into the world, a fully Enlightened One, blessed and worthy, abounding in wisdom and goodness, happy, with knowledge of the world, unsurpassed as a guide to erring mortals, a teacher of gods and men, a Blessed Buddha[1]. He, by himself, thoroughly understands, and sees, as it were, face to face this universe--the world below with all its spirits, and the worlds above, of Mara and of Brahma--and all creatures, *Samanas* and Brâhmans, gods and men, and he then makes his knowledge known to others. The truth doth he proclaim both in its letter and in its spirit, lovely in its origin, lovely in its progress, lovely in its consummation: the higher life doth he make known, in all its purity and in all its perfectness.

47. 'A householder (*gahapati*), or one of his children, or a man of inferior birth in any class, listens to that truth[2]. On hearing the truth he has faith in the Tathâgata, and when he has acquired that faith he thus considers with himself:

"Full of hindrances is household life, a path defiled by passion: free as the air is the life of him who has renounced all worldly things. How difficult is it for the man who dwells at home to live the higher life in all its fulness, in all its purity, in all its bright perfection! Let me then cut off my hair and beard, let me clothe myself in the

[1. See above, § 7.

2. The point is, that the acceptance of this 'Doctrine and Discipline' is open to all, not of course that Brâhmans never accept it.]

orange-coloured robes, and let me go forth from a household life into the homeless state!"

48. 'Then before long, forsaking his portion of wealth, be it great or be it small; forsaking his circle of relatives, be they many or be they few, he cuts off his hair and beard, he clothes himself in the orange-coloured robes, and he goes forth from the household life into the homeless state.

49. 'When he has thus become a recluse he passes a life self-restrained according to the rules of the Pâtimokkha; uprightness is his delight, and he sees danger in the least of those things he should avoid; he adopts and trains himself in the precepts; he encompasses himself with holiness in word and deed; he sustains his life by means that are quite pure; good is his conduct, guarded the door of his senses; mindful and self-possessed, he is altogether happy[1]!'

[1. The argument is resumed after the Three Sîlas, or Descriptions of Conduct--a text, doubtless older than the Suttas in which it occurs, setting forth the distinguishing moral characteristics of a member of the Order.

The First Sîla is an expansion of the Ten Precepts ('Buddhism,' p. 160), but omitting the fifth, against the use of intoxicating drinks. The Second Sîla is a further expansion of the first and then of the last four, and finally of the fourth Precept. The Third Sîla is directed against auguries, divinations, prophecies, astrology, quackery, ritualism, and the worship of Gods (including Brahmâ).

These Three Sîlas may perhaps have been inserted in the Sutta as a kind of counterpoise to the Three Vedas. Our Sutta really reads better without them; but they are interesting in themselves, and the third is especially valuable as evidence of ancient customs and beliefs.]

Chapter II

The Short Paragraphs On Conduct

The *Kûla Sîlam*^[1]

1. 'Now wherein, *Vâsettha*, is his conduct good?'

'Herein, O *Vâsettha*, that putting away the murder of that which lives, he abstains from destroying life. The cudgel and the sword he lays aside; and, full of modesty and pity, he is compassionate and kind to all creatures that have life!

'This is the kind of goodness that he has.

2. 'Putting away the theft of that which is not his, he abstains from taking anything not given. He takes only what is given, therewith is he content, and he passes his life in honesty and in purity of heart!

'This, too, is the kind of goodness that he has.

3. 'Putting away in chastity, he lives a life of chastity and purity, averse to the low habit of sexual intercourse.

'This, too, (&c., see § II, 2.)[2]

[1. There is no division into actual chapters in the original, but it is convenient to arrange the following enumeration of moral precepts separately, as they occur in various suttas in the same order--and are always divided into the three divisions of Lower, Medium, and Higher Morality.

2. The clause 'this, too, is the kind of goodness that he has' is repeated in the text after each section. The clause, which differs {footnote p. 190} in the different suttas in which this enumeration of Buddhist morality is found, is distinct from the enumeration itself, and, like the opening reference to *Vâsettha*, characteristic only of the particular Sutta.]

4. 'Putting away lying, he abstains from speaking falsehood. He speaks truth, from the truth he never swerves; faithful and trustworthy, he injures not his fellow man by deceit.

'This, too, (&c., see § II, 2)

5. 'Putting away slander, he abstains from calumny. What he hears here he repeats not elsewhere to raise a quarrel against the people here: what he hears elsewhere he repeats not here to raise a quarrel against the people there. Thus he lives as a binder together of those who are divided, an encourager of those who are friends, a peacemaker, a lover of peace, impassioned for peace, a speaker of words that make for peace.

'This, too, (&c., see § II, 2)

6. 'Putting away bitterness of speech, he abstains from harsh language. Whatever word is humane, pleasant to the ear, lovely, reaching to the heart, urbane, pleasing to the people, beloved of the people--such are the words he speaks.

'This, too, (&c., see § II, 2)

7. 'Putting away foolish talk, he abstains from vain conversation. In season he speaks; he speaks that which is; he speaks fact; he utters good doctrine; he utters good discipline; he speaks, and at the right time, that which redounds to profit, is well-grounded, is well-defined, and is full of wisdom.

'This, too, (&c., see § II, 2)

8. 'He refrains from injuring any herb or any creature. He takes but one meal a day; abstaining from food at night time, or at the wrong time. He abstains from dancing, singing, music, and theatrical shows. He abstains from wearing, using, or adorning himself with garlands, and scents, and unguents, and he abstains from lofty couches and large beds.

'This, too, (&c., see § II, 2)

9. 'He abstains from the getting of silver or gold. He abstains from the getting of grain uncooked. He abstains from the getting of flesh that is raw. He abstains from the getting of any woman or girl. He abstains from the getting of bondmen or bondwomen. He abstains from the getting of sheep or goats. He abstains from the getting of fowls or swine. He abstains from the getting of

elephants, cattle, horses, and mares. He abstains from the getting of fields or lands.

'This, too, (&c., see § II, 2)

10. 'He refrains from carrying out those commissions on which messengers can be sent. He refrains from buying and selling. He abstains from tricks with false weights, alloyed metals, or false measures. He abstains from bribery, cheating, fraud, and crooked ways.

'This, too, (&c., see § II, 2)

11. 'He refrains from maiming, killing, imprisoning, highway robbery, plundering villages, or obtaining money by threats of violence.

'This, too, (&c., see § II, 2)'

End of the Short Paragraphs on Conduct.

The Middle Paragraphs On Conduct

The Magghima Sîlam

1. 'Or whereas some *Samana*-Brâhmans, who live on the food provided by the faithful, continue addicted to injuring plants or vegetables: that is to say, the germs arising from roots, the germs arising from trunks of trees, the germs arising from joints, the germs arising from buds, or the germs arising, from seeds. He, on the other hand, refrains from injuring such plants or animals.

'This, too, (&c., see § II, 2)

2. 'Or whereas some *Samana*-Brâhmans, who live on the food provided by the faithful, continue addicted to storing up property: that is to say, meat, drink, clothes, equipages, beds, perfumes, and grain. He, on the other hand, refrains from storing up such property.

'This, too, (&c., see § II, 2.)

3. 'Or whereas some *Samana*-Brahmans, who live on the food provided by the faithful, continue addicted to witnessing public spectacles: that is to say, dancing, singing, concerts, theatrical representations, recitations, instrumental music, funeral ceremonies, drummings, balls, gymnastics, tumblings, feasts in honour of the dead, combats between elephants, horses, buffaloes, bulls, goats, rams, cocks, and quails, cudgel playing, boxing, wrestling, fencing, musters, marching, and reviews of troops. He, on the other hand, refrains from such public spectacles.

'This, too, (&c., see § II, 2.)

4. 'Or whereas some *Samana*-Brâhmans, who live on the food provided by the faithful, continue addicted to occupying their time with games detrimental to their progress in virtue: that is to say, with a board of sixty-four squares, or of one hundred squares; tossing up; hopping over diagrams formed on the ground; removing substances from a heap without shaking the remainder; dicing; trap-ball; sketching rude figures; tossing balls; blowing trumpets; ploughing matches; tumbling; forming mimic windmills; guessing at measures; chariot races; archery; shooting marbles from the fingers; guessing other people's thoughts; and mimicking other people's acts. He, on the other hand, refrains from such games detrimental to virtue.

'This, too, (&c., see § II, 2.)

5. 'Or whereas some *Samana*-Brâhmans, who live on the food provided by the faithful, continue addicted to the use of elevated and ornamented couches or things to recline upon: that is to say, of large couches; ornamented beds; coverlets with long fleece; embroidered counterpanes; woollen coverlets, plain or worked with thick flowers; cotton coverlets, worked with knots, or dyed with figures of animals; fleecy carpets; carpets inwrought with gold or with silk; far-spreading carpets; rich elephant housings, trappings, or harness; rugs for chariots; skins of the tiger or antelope; and pillows or cushions ornamented with gold lace or embroidery. He, on the other hand, refrains from the use of such elevated or ornamented couches or things to recline upon.

'This, too, (&c., see § II, 2.)

6. 'Or whereas some Samana-Brâhmans, who live on the food provided by the faithful, continue addicted to the use of articles for the adornment of their persons: that is to say, unguents; fragrant oils; perfumed baths; shampoos; mirrors; antimony for the eyebrows and eyelashes; flowers; cosmetics; dentifrices; bracelets; diadems; handsome walking-sticks; tiaras; swords; umbrellas; embroidered slippers; fillets; jewelry; fans of the buffalo tail; and long white garments. He, on the other hand, refrains from the use of such articles for the adornment of the person.

'This, too, (&c., see § II, 2)

7. 'Or whereas some Samana-Brâhmans, who live on the food provided by the faithful, continue addicted to mean talk: that is to say, tales of kings, of robbers, or of ministers of state; tales of arms, of war, of terror; conversation respecting meats, drinks, clothes, couches, garlands, perfumes, relationships, equipages, streets, villages, towns, cities, provinces, women, warriors, demigods; fortune-telling; hidden treasures in jars; ghost stories; empty tales; disasters by sea; accidents on shore; things which are, and things which are not. He, on the other hand, refrains from such mean conversation.

'This, too, (&c., see § II, 2)

8. 'Or whereas some Samana-Brâhmans, who live on the food provided by the faithful, continue addicted to wrangling: that is to say, to saying, "You are ignorant of this doctrine and discipline, but I understand them!" "What do you know of doctrine or discipline?" "You are heterodox, but I am orthodox!" "My discourse is profitable, but yours is worthless!" "That which you should speak first you speak last, and that which you should speak last you speak first!" "What you have long studied I have completely overturned!" "Your errors are made quite plain!" "You are disgraced!" "Go away and escape from this disputation; or if not, extricate yourself from your difficulties!" He, on the other hand, refrains from such wrangling.

'This, too, (&c., see § II, 2)

9. 'Or whereas some *Samana*-Brahmans, who live on the food provided by the faithful, continue addicted to performing the servile duties of a go-between: that is to say, between kings, ministers of state, soldiers, Brahmans, people of property, or young men, who say, "Come here!" "Go there!" "Take this to such a place!" "Bring that here!" But he refrains from such servile duties of a messenger.

'This, too, (&c., see § II, 2)

10. 'Or whereas some *Samana*-Brâhmans, who live on the food provided by the faithful, continue addicted to hypocrisy: that is to say, they speak much; they make high professions; they disparage others; and they are continually thirsting after gain. But he refrains from such hypocritical craft.

'This, too, (&c., see § II, 2.)'

End of the Middle Paragraphs on Conduct.

The Long Paragraphs On Conduct

The Mahâ Sîlam

1. 'Or whereas some *Samana*-Brâhmans, who live on the food provided by the faithful, continue to gain a livelihood by such low arts, by such lying practices as these: that is to say, by divination from marks on the body; by auguries; by the interpretation of prognostics, of dreams, and of omens, good or bad; by divinations from the manner in which cloth and other such things have been bitten by rats; by sacrifices to the god of fire, offerings of Dabba grass, offerings with a ladle, offerings of husks, of bran, of rice, of clarified butter, of oil, and of liquids ejected from the mouth; and by bloody sacrifices; by teaching spells for preserving the body, for determining lucky sites, for protecting fields, for luck in war, against ghosts and goblins, to secure good harvests, to cure snake bites, to serve as antidotes for poison, and to cure bites of scorpions or rats; by divination, by the flight of hawks, or by the croaking of ravens; by guessing at length of life; by teaching spells to ward off wounds; and by pretended knowledge of the language of beasts.--

'He, on the other hand, refrains from seeking a livelihood by such low arts, by such lying practices.

'This, too, (&c., see § II, 2.)

2. 'Or whereas some Samana-Brâhmans, who live on the food provided by the faithful, continue to gain a livelihood by such low arts, by such lying practices as these: that is to say, by explaining the good and bad points in jewels, sticks, garments, swords, arrows, bows, weapons of war, women, men, youths, maidens, male and female slaves, elephants, horses, bulls, oxen, goats, sheep, fowl, snipe, iguanas, long-eared creatures, turtle, and deer.--

'He, on the other hand, refrains from seeking a livelihood by such low arts, by such lying practices.

'This, too, (&c., see § II, 2.)

3. 'Or whereas some Samana-Brâhmans, who live on the food provided by the faithful, continue to gain a livelihood by such low arts and such lying practices as these: that is to say, by foretelling future events, as these:

"There will be a sortie by the king." "There will not be a sortie by the king." "The king within the city will attack." "The king outside the city will retreat." "The king within the city will gain the victory." "The king outside the city will be defeated." "The king outside the city will be the conqueror." "The king inside the city will be vanquished." Thus prophesying to this one victory and to that one defeat.--

'He, on the other hand, refrains from seeking a livelihood by such low arts, by such lying practices.

'This, too, (&c., see § II, 2.)

4. 'Or whereas some Samana-Brahmans, who live on the food provided by the faithful, continue to gain a livelihood by such low arts and such lying practices as these: that is to say, by predicting--

"There will be an eclipse of the moon." "There will be an eclipse of the sun." "There will be an eclipse of a planet." "The sun and the moon will be in conjunction." "The sun and the moon will be in opposition." "The planets will be in conjunction." "The planets will be in opposition." "There will be falling meteors, and fiery coruscations in the atmosphere." "There will be earthquakes, thunderbolts, and forked lightnings." "The rising and setting of the sun, moon, or planets will be cloudy or clear." And then: "The eclipse of the moon will have such and such a result." "The eclipse of the sun will have such and such a result." "The eclipse of the moon will have such and such a result." "The sun and the moon being in conjunction will have such and such a result." "The sun and the moon being in opposition will have such and such a result." "The planets being in conjunction will have such and such a result." "The planets being in opposition will have such and such a result." "The falling meteors and fiery coruscations in the atmosphere will have such and such a result." "The earthquakes, thunderbolts, and forked lightnings will have such and such a result." "The rising and setting of the sun, moon, or planets, cloudy or clear, will have such and such a result."

'He, on the other hand, refrains from seeking a livelihood by such low arts, by such lying practices.

'This, too, (&c., see § II, 2.)

5. 'Or whereas some Samana-Brâhmans, who live on the food provided by the faithful, continue to gain a livelihood by such low arts and such lying practices as these: that is to say, by predicting--

"There will be an abundant rainfall." "There will be a deficient rainfall." "There will be an abundant harvest." "There will be famine." "There will be tranquillity." "There will be disturbances." "The season will be sickly." "The season will be healthy." p. 199
Or by drawing deeds, making up accounts, giving pills, making verses, or arguing points of casuistry.--

'He, on the other hand, refrains from seeking a livelihood by such low arts, by such lying practices.

'This, too, (&c., see § II, 2)

6. 'Or whereas some *Samana-Brâhmans*, who live on the food provided by the faithful, continue to gain a livelihood by such low arts and such lying practices as these: that is to say, by giving advice touching the taking in marriage, or the giving in marriage; the forming of alliances, or the dissolution of connections; the calling in property, or the laying of it out. By teaching spells to procure prosperity, or to cause adversity to others; to remove sterility; to produce dumbness, locked-jaw, deformity, or deafness. By obtaining oracular responses by the aid of a mirror, or from a young girl, or from a god. By worshipping the sun, or by worshipping *Brahmâ*; by spitting fire out of their mouths, or by laying hands on people's heads.--

'He, on the other hand, refrains from seeking a livelihood by such low arts, by such lying practices.

'This, too, (&c., see § II, 2)

7. 'Or whereas some *Samana-Brâhmans*, who live on the food provided by the faithful, continue to gain a livelihood by such low arts and such lying practices as these: that is to say, by teaching the ritual for making vows and performing them; for blessing fields; for imparting virility and rendering impotent; for choosing the site of a house; for performing a house-warming. By teaching forms of words to be used when cleansing the mouth, when bathing, and when making offerings to the god of fire. By prescribing medicines to produce vomiting or purging, or to remove obstructions in the higher or lower intestines, or to relieve head-ache. By preparing oils for the ear, collyriums, catholicons, antimony, and cooling drinks. By practising cautery, midwifery, or the use of root decoctions or salves.--

'He, on the other hand, refrains from seeking a livelihood by such low arts, by such lying practices.

'This, too, (&c., see § II, 2.)'

End of the Long Paragraphs on Conduct.

Chapter III

1. ^[1] 'And he lets his mind pervade one quarter of the world with thoughts of Love, and so the second, and so the third, and so the fourth. And thus the whole wide world, above, below, around, and everywhere, does he continue to pervade with heart of Love, far-reaching, grown great, and beyond measure.

2. 'Just, *Vâsettha*, as a mighty trumpeter makes himself heard--and that without difficulty--in all the four directions; even so of all things that have shape or life, there is not one that he passes by or leaves aside, but regards them all with mind set free, and deep-felt love.

'Verily this, *Vâsettha*, is the way to a state of union with Brahmâ.

3. 'And he lets his mind pervade one quarter of the world with thoughts of pity, sympathy, and equanimity, and so the second, and so the third, and so the fourth. And thus the whole wide world, above, below, around, and everywhere, does he continue to pervade with heart of pity, sympathy, and equanimity, far-reaching, grown great, and beyond measure.

4. 'Just, *Vâsettha*, as a mighty trumpeter makes himself heard--and that without difficulty--in all the four directions; even so of all things that have

[1. This paragraph occurs frequently; see, inter alia, below, Mahâ-Sudassana Sutta II, 8. It will be seen from 'Buddhism,' pp. 170, 171, that these meditations play a great part in later Buddhism, and occupy very much the place that prayer takes in Christianity. A fifth, the meditation on Impurity, has been added, at what time I do not know, before the last. All five are practised in Siam (Alabaster, 'Wheel of the Law,' p. 168).]

shape or life, there is not one that he passes by or leaves aside, but regards them all with mind set free, and deep-felt pity, sympathy, and equanimity.

'Verily this, *Vâsettha*, is the way to a state of union with Brahmâ.'

5. 'Now what think you, *Vâsettha*, will the Bhikkhu[1] who lives thus be in possession of women and of wealth, or will he not?'

'He will not, Gotama!'

'Will he be full of anger, or free from anger?'

'He will be free from anger, Gotama!'

'Will his mind be full of malice, or free from malice?'

'Free from malice, Gotama!'

'Will his mind be sinful, or pure?'

'It will be pure, Gotama!'

'Will he have self-mastery, or will he not?'

'Surely he will, Gotama!'

6. 'Then you say, *Vâsettha*, that the Bhikkhu is free from household cares, and that Brahmâ is free from household cares. Is there then agreement and likeness between the Bhikkhu and Brahmâ?'

'There is, Gotama!'

7. 'Very good, *Vâsettha*. Then in sooth, *Vâsettha*, that the Bhikkhu who is free from household cares should after death, when the body is dissolved, become united with Brahmâ, who is the same--such a condition of things is every way possible!

8. 'And so you say, *Vâsettha*, that the Bhikkhu is free from anger, and free from malice, pure in mind, and master of himself; and that Brahmâ is

[1. Or 'Member of our Order.' See the note on Mahâparinibbâna Sutta I, 6.]

free from anger, and free from malice, pure in mind, and master of himself. Then in sooth, *Vâsettha*, that the Bhikkhu who is free from anger, free from malice, pure in mind, and master of himself should after death, when the body is dissolved, become united with Brahmâ, who is the same--such a condition of things is every way possible!'

9. When he had thus spoken, the young Brahmans *Vâsettha* and *Bhâradvâga* addressed the Blessed One, and said:

'Most excellent, Lord, are the words of thy mouth, most excellent! just as if a man were to set up that which is thrown down, or were to reveal that which is hidden away, or were to point out the right road to him who has gone astray, or were to bring a lamp into the darkness, so that those who have eyes can see external forms;--just even so, Lord, has the truth been made known to us, in many a figure, by the Blessed One. And we, even we, betake ourselves, Lord, to the Blessed One as our refuge, to the Truth, and to the Brotherhood. May the Blessed One accept us as disciples, as true believers, from this day forth, as long as life endures!'

Tevijjavacchagotta Sutta

"The Three Vedas to Vacchagotta"

I heard thus:

At one time the Blessed One was living in the gabled hall in the great forest in Vesali. At that time the wandering ascetic Vacchagotta was living in the wandering ascetic's hall Ekapundarikaa. The Blessed One putting on robes in the morning and taking bowl and robes entered Vesali for alms. It occurred to the Blessed One, it is too early to go for alms in Vesali. What if I approach the wandering ascetic's hall Ekapundarikaa and approach the ascetic Vacchagotta. Then the Blessed One approached the wandering ascetic's hall and the ascetic Vacchagotta. He saw the Blessed One approaching and said, "Come! Blessed One. It's after a long time that the Blessed One came, may the Blessed One take a seat. Here—the seat is ready!" The Blessed One sat on the prepared seat and the wandering ascetic Vacchagotta too taking a low seat sat on a side, and said to the Blessed One.

'Venerable sir, I have heard this said: The recluse Gotama is all knowing and all seeing and acknowledges remainder-less knowledge and vision in this manner, 'while walking, standing, lying or awake, constantly and continually knowledge and vision is established to me'. Venerable sir, those who say, these words, 'The recluse Gotama is all knowing and all seeing and acknowledges remainder-less knowledge and vision: while walking, standing, lying or awake, constantly and continually.' Are they saying the words of good Gotama and are they not blaming the Blessed One falsely?" "Vaccha, those who say, the recluse Gotama is all knowing and all seeing and acknowledges remainder-less knowledge and vision, while walking, standing, lying or awake, constantly and continually. They, do not say my words, they blame me falsely."

"Venerable sir, saying how would it be said, correctly not blaming the Blessed One falsely?"

"The recluse Gotama knows the three knowledge's. Saying it thus they would be saying the right thing, and not blaming me

falsely. Vaccha, whenever I desire, I recollect the manifold previous births, such as one birth, two births, with all modes and all details, thus I recall the manifold previous births. Vaccha, when I desire, with the purified heavenly eye beyond human, see beings disappearing and appearing, in un-exalted and exalted states, beautiful and ugly, in good and bad states—I see beings, according their actions. Vaccha, destroying desires, my mind released and released through wisdom, here and now by myself realizing I abide. Vaccha, if it is said, the recluse Gotama knows the three knowledge's, saying it thus, you would be saying the right thing and not blaming me falsely'.

When this was said, the wandering ascetic Vacchagotta said thus to the Blessed One: "Good Gotama, are there any laymen who without giving up the lay bonds, would make an end of unpleasantness after death?"

"No, Vaccha, there aren't any laymen who, without giving up the fetters of attachment have made an end of unpleasantness.."

"Good Gotama, are there any laymen born in heaven after death without giving up the fetters of attachment?"

"Vaccha, not one hundred, not two hundred, not three hundred, not four hundred, not five hundred, many more, are born in heaven after death without giving up the fetters of attachment."

"Good Gotama, are there any ascetics who have made an end of unpleasantness after death?"

"No, Vaccha, there isn't any ascetic, who has made an end of unpleasantness, after death."

"Good Gotama, are there any ascetics who are born in heaven after death?"

"Vaccha, I recollected so many as ninety one world cycles and did not see any ascetic born in heaven, except for a certain one who was of the view, there are results for actions."

"Good Gotama, if that is so, all other faiths are useless even without a birth in heaven."

The Blessed One said thus and wandering ascetic Vacchagotta delighted in the words of the Blessed One.

Thana Sutta

Traits

"Monks, these four traits may be known by means of four other traits. Which four?"

"It is through living together that a person's virtue may be known, and then only after a long period, not a short period; by one who is attentive, not by one who is inattentive; by one who is discerning, not by one who is not discerning.

"It is through dealing with a person that his purity may be known, and then only after a long period, not a short period; by one who is attentive, not by one who is inattentive; by one who is discerning, not by one who is not discerning.

"It is through adversity that a person's endurance may be known, and then only after a long period, not a short period; by one who is attentive, not by one who is inattentive; by one who is discerning, not by one who is not discerning.

"It is through discussion that a person's discernment may be known, and then only after a long period, not a short period; by one who is attentive, not by one who is inattentive; by one who is discerning, not by one who is not discerning.

[1] "'It is through living together that a person's virtue may be known, and then only after a long period, not a short period; by one who is attentive, not by one who is inattentive; by one who is discerning, not by one who is not discerning': Thus it was said. And in reference to what was it said?"

"There is the case where one individual, through living with another, knows this: 'For a long time this person has been torn, broken, spotted, splattered in his actions. He hasn't been consistent in his actions. He hasn't practiced consistently with regard to the precepts. He is an unprincipled person, not a virtuous, principled one.' And then there is the case where one individual, through living with another, knows this: 'for a long time this person has been un-torn, unbroken, unspotted, un-splattered in his actions. He has been consistent in his actions.

He has practiced consistently with regard to the precepts. He is a virtuous, principled person, not an unprincipled one.'

"It is through living together that a person's virtue may be known, and then only after a long period, not a short period; by one who is attentive, not by one who is inattentive; by one who is discerning, not by one who is not discerning': Thus it was said. And in reference to this was it said.

[2] "It is through dealing with a person that his purity may be known, and then only after a long period, not a short period; by one who is attentive, not by one who is inattentive; by one who is discerning, not by one who is not discerning': Thus it was said. And in reference to what was it said?

"There is the case where one individual, through dealing with another, knows this: 'this person deals one way when one-on-one, another way when with two, another way when with three, another way when with many. His earlier dealings do not jibe with his later dealings. He is impure in his dealings, not pure.' And then there is the case where one individual, through dealing with another, knows this: 'The way this person deals when one-on-one, is the same way he deals when with two, when with three, when with many. His earlier dealings jibe with his later dealings. He is pure in his dealings, not impure.'

"It is through dealing with a person that his purity may be known, and then only after a long period, not a short period; by one who is attentive, not by one who is inattentive; by one who is discerning, not by one who is not discerning': Thus it was said. And in reference to this was it said.

[3] "It is through adversity that a person's endurance may be known, and then only after a long period, not a short period; by one who is attentive, not by one who is inattentive; by one who is discerning, not by one who is not discerning': Thus it was said. And in reference to what was it said?

"There is the case where a person, suffering loss of relatives, loss of wealth, or loss through disease, does not reflect: 'that's how it is when living together in the world. That's how it is when gaining a personal identity [*atta-bhava*, literally "self-state"]'.

When there is living in the world, when there is the gaining of a personal identity, these eight worldly conditions spin after the world, and the world spins after these eight worldly conditions: gain, loss, status, disgrace, censure, praise, pleasure, and pain.' Suffering loss of relatives, loss of wealth, or loss through disease, he sorrows, grieves, and laments, beats his breast, becomes distraught. And then there is the case where a person, suffering loss of relatives, loss of wealth, or loss through disease, reflects: 'that's how it is when living together in the world. That's how it is when gaining a personal identity. When there is living in the world, when there is the gaining of a personal identity, these eight worldly conditions spin after the world, and the world spins after these eight worldly conditions: gain, loss, status, disgrace, censure, praise, pleasure, and pain.' Suffering loss of relatives, loss of wealth, or loss through disease, he does not sorrow, grieve, or lament, does not beat his breast or become distraught.

"It is through adversity that a person's endurance may be known, and then only after a long period, not a short period; by one who is attentive, not by one who is inattentive; by one who is discerning, not by one who is not discerning': Thus it was said. And in reference to this was it said.

[4] "It is through discussion that a person's discernment may be known, and then only after a long period, not a short period; by one who is attentive, not by one who is inattentive; by one who is discerning, not by one who is not discerning': Thus it was said. And in reference to what was it said?

"There is the case where one individual, through discussion with another, knows this: 'from the way this person rises to an issue, from the way he applies his reasoning, from the way he addresses a question, he is dull, not discerning. Why is that? He does not make statements that are deep, tranquil, refined, beyond the scope of conjecture, subtle, to-be-experienced by the wise. He cannot declare the meaning, teach it, describe it, set it forth, reveal it, explain it, or make it plain. He is dull, not discerning.' Just as if a man with good eyesight standing on the shore of a body of water were to see a small fish rise. The thought would occur to him, 'From the rise of this fish, from the break of its ripples, from its speed, it is a small fish, not a large

one.' In the same way, one individual, in discussion with another, knows this: 'From the way this person rises to an issue, from the way he applies his reasoning, from the way he addresses a question... he is dull, not discerning.'

"And then there is the case where one individual, through discussion with another, knows this: 'From the way this person rises to an issue, from the way he applies his reasoning, from the way he addresses a question, he is discerning, not dull. Why is that? He makes statements that are deep, tranquil, refined, beyond the scope of conjecture, subtle, to-be-experienced by the wise. He can declare the meaning, teach it, describe it, set it forth, reveal it, explain it, and make it plain. He is discerning, not dull.' Just as if a man with good eyesight standing on the shore of a body of water were to see a large fish rise. The thought would occur to him, 'From the rise of this fish, from the break of its ripples, from its speed, it is a large fish, not a small one.' In the same way, one individual, in discussion with another, knows this: 'From the way this person rises to an issue, from the way he applies his reasoning, from the way he addresses a question... he is discerning, not dull.'

"It is through discussion that a person's discernment may be known, and then only after a long period, not a short period; by one who is attentive, not by one who is inattentive; by one who is discerning, not by one who is not discerning': Thus it was said. And in reference to this was it said.

"These, monks, are the four traits that may be known by means of these four other traits."

The Diamond Cutter,

An Exalted Sutra of the Greater Way on the

Perfection of Wisdom

In the language of India, this teaching is called the *Arya Vajra Chedaka Nama Prajnya Paramita Mahayana Sutra*. In the language of Tibet, it is called the *Pakpa Sherab Kyi Parultu Chinpa Dorje Chupa Shejawa Tekpa Chenpoy Do*. [In the English language, it is called "*The Diamond Cutter, "An Exalted Sutra of the Greater Way on the Perfection of Wisdom.*"]
I bow down to all Buddhas and bodhisattvas.

These words once I heard. The Conqueror was residing at Shravasti, in the park of Anatakindada in the gardens of Prince Jeta. In convocation with him was a great gathering of 1,250 monks who were listeners, as well as an immense number of bodhisattvas who were great beings. In the morning then the Conqueror donned his monk's robes and outer shawl, took up his sage's bowl, and entered the great city of Shravasti for requesting his meal. After collecting the food, he returned from the city and partook of it. When he had finished eating, he put away his bowl and shawl, for he was a person who had given up eating in the latter part of the day. Lord Buddha then washed his feet and seated himself on a cushion that had been set forth for him. He crossed his legs in the full lotus position, straightened his back, and placed his thoughts into a state of contemplation. Then a great number of monks advanced towards the Conqueror and, when they had reached his side, bowed and touched their heads to his feet. They circled him in respect three times, and seated themselves to one side. At this point the junior monk Subhuti was with this same group of disciples, and he took his seat with them. Then the junior monk Subhuti rose from his cushion, dropped the corner of his upper robe from one shoulder in a gesture of respect, and knelt with his right knee to the ground. He faced the Conqueror, joined his palms at his heart, and bowed. Then he beseeched the Conqueror, in the following words:

O Conqueror, the Buddha, the One Gone Thus, the Destroyer of the Foe, the Totally Enlightened One, has given much beneficial instruction to the bodhisattvas who are great beings. All the instruction he has ever given has been of benefit. And the One Gone Thus, the Destroyer of the Foe, the Totally Enlightened One, has as well instructed these bodhisattvas who are great beings by granting them clear direction. All the clear direction he has ever granted, o Conqueror, has been a wondrous thing. It is, o Conqueror, a wondrous thing. And now, o Conquering One, what of those who have entered well into the way of the bodhisattva? How shall they live? How shall they practice? How should they keep their thoughts?

This did Subhuti ask, and then the Conqueror spoke the following words, in reply to Subhuti's question: O Subhuti, it is good, it is good. O Subhuti, thus it is, and thus is it: the One Thus Gone has indeed done benefit to the bodhisattvas who are great beings, by granting them beneficial instruction. The One Thus Gone has indeed given clear direction to the bodhisattvas who are great beings, by granting them the clearest of instruction. And since it is so, o Subhuti, listen now to what I speak, and be sure that it stays firmly in your heart, for I shall reveal to you how it is that those who have entered well into the way of the bodhisattva should live, and how they should practice, and how they should keep their thoughts.

"Thus shall I do," replied the junior monk Subhuti, and he sat to listen as instructed by the Conqueror. The Conqueror too then began, with the following words:

Subhuti, this is how those who have entered well into the way of the bodhisattva must think to themselves as they feel the Wish to achieve enlightenment:

I will bring to nirvana the total amount of living beings, every single one numbered among the ranks of living kind: those who were born from eggs, those who were born from a womb, those who were born through warmth and moisture, those who were born miraculously, those who have a physical form, those with none, those with conceptions, those with none, and those with neither conceptions nor no conceptions. However many living beings there are, in whatever realms there may be, anyone

at all labelled with the name of "living being," all these will I bring to total nirvana, to the sphere beyond all grief, where none of the parts of the suffering person are left at all. Yet even if I do manage to bring this limitless number of living beings to total nirvana, there will be no living being at all who was brought to their total nirvana. Why is it so? Because, Subhuti, if a bodhisattva were to slip into conceiving of someone as a living being, then we could never call them a "bodhisattva."

Why is it so? Because, o Subhuti, if anyone were to slip into conceiving of someone as a living being, or as something that lives, or as a person, then we could never call them a "bodhisattva."

And I say, o Subhuti, that a bodhisattva performs the act of giving without staying in things. They perform the act of giving without staying in any object at all. They perform the act of giving without staying in things that you see. They perform the act of giving without staying in sounds, and without staying in smells, or tastes, or things that you touch, or in objects of the thought.

O Subhuti, bodhisattvas perform the act of giving without conceiving of any thing in any way as a sign. That is how they give. Why is it so? Think, o Subhuti, of the mountains of merit collected by any bodhisattva who performs the act of giving without staying. This merit, o Subhuti, is not something that you could easily ever measure. O Subhuti, what do you think? Would it be easy to measure the space to the east of us?

And Subhuti respectfully replied, O Conqueror, it would not. The Conqueror said, And just so, would it be easy to measure the space in any of the main directions to the south of us, or to the west of us, or to the north of us, or above us, or below us, or in any of the other directions from us? Would it be easy to measure the space to any of the ten directions from where we now stand? And Subhuti respectfully replied, Conqueror, it would not. Then the Conqueror said: And just so, Subhuti, it would be no easy thing to measure the mountains of merit collected by any bodhisattva who performs the act of giving without staying. Now Subhuti, what do you think? Should we consider someone to be One Thus Gone, just because they possess the totally exquisite marks that we find on a Buddha's body?

And Subhuti respectfully replied, O Conquering One, we should not. We should not consider anyone One Thus Gone just because they possess the totally exquisite marks that we find on a Buddha's body. And why not? Because when the One Thus Gone himself described the totally exquisite marks on a Buddha's body, he stated at the same time that they were impossible. And then the Conqueror spoke to the junior monk Subhuti again, as follows: O Subhuti, what do you think? The totally exquisite marks on a Buddha's body are, as such, are deceptive. The totally exquisite marks on a Buddha's body are also not deceptive, but only insofar as they do not exist. And so you should see the One Thus Gone as having no marks, no marks at all.

Thus did the Conqueror speak. And then the junior monk Subhuti replied to the Conquering One, as follows: O Conqueror, what will happen in the future, in the days of the last five hundred, when the holy Dharma is approaching its final destruction? How could anyone of those times ever see accurately the meaning of the explanations given in sutras such as this one? And the Conqueror replied, Subhuti, you should never ask the question you have just asked: "What will happen in the future, in the days of the last five hundred, when the Dharma is approaching its final destruction? How could anyone of those times ever see accurately the meaning of the explanations given in sutras such as this one?"

I say to you, o Subhuti, that in the future, in the days of the last five hundred, when the holy Dharma is approaching its final destruction, there will come bodhisattvas who are great beings, who possess morality, who possess the fine quality, and who possess wisdom. And these bodhisattvas who are great beings, o Subhuti, will not be ones who have rendered honor to but a single Buddha, or who have collected stores of virtue with a single Buddha. Instead, o Subhuti, they will be ones who have rendered honor to many hundreds of thousands of Buddhas, and who have collected stores of virtue with many hundreds of thousands of Buddhas. Such are the bodhisattvas, the great beings, who then will come.

Suppose, o Subhuti, that a person reaches even just a single feeling of faith for the words of a sutra such as this one. The One Thus Gone, Subhuti, knows any such person. The One Thus Gone, Subhuti, sees any such person. Such a person, o Subhuti, has produced, and gathered safely into themselves, a mountain of merit beyond any calculation. Why is it so? Because, Subhuti, these bodhisattvas who are great beings never slip into any conception of something as a self, nor do they slip into any conception of something as a living being, nor any conception of something as being alive, nor any conception of something as a person. Subhuti, these bodhisattvas who are great beings neither slip into any conception of things as things, nor do they slip into any conception of things as not being things. They neither slip into any conception of a thought as a conception, nor do they slip into any conception of a thought as not being a conception.

Why is it so? Because if, Subhuti, these bodhisattvas who are great beings were to slip into any conception of things as things, then they would grasp these same things as being a "self"; they would grasp them as being a living being; they would grasp them as being something that lives; they would grasp them as a person. And even if they were to slip into thinking of them as not being things, that too they would grasp as being a "self"; and as being a living being; and as being something that lives; and as being a person.

Why is it so? Because, Subhuti, the bodhisattvas never hold the Dharma in the wrong way either. Nor do they hold what is not the Dharma. This then is what the One Thus Gone meant when he said: Those who understand that this presentation of the Dharma is like a ship leave even these teachings of Dharma behind. What need is there to mention then what they do with that which is not the Dharma? And the Conqueror said these words as well to the junior monk Subhuti: Subhuti, what do you think? Is there any such thing as an enlightenment where Those Gone Thus reach some incomparable, perfect, and total Buddhahood? And does the One Thus Gone ever teach any Dharma at all?

Then the junior monk Subhuti replied to the Conqueror, in the following words: O Conqueror, as far as I can catch the thrust of what the Conqueror has spoken thus far, then I would have to say that it is impossible for there to be any such thing as an enlightenment where Those Gone Thus could ever reach some incomparable, perfect, and total enlightenment. And it is impossible as well for there to be any such thing as a Dharma that the One Thus Gone could ever teach. And why is this the case? Because it is impossible for there to be any such thing as an enlightenment which the One Thus Gone has reached, or a Dharma which he has taught, which could ever be held. It is impossible for there to be any such thing that could ever be described. And this is because it is neither true that these things exist, nor that it is impossible for them to exist. And why is that? Because these persons who are realized beings distinguish all these things, perfectly, through that which is unproduced.

And once more the Conqueror spoke: O Subhuti, what do you think? Suppose some son or daughter of noble family were to take all the planets of this great world system, a system with a thousand of a thousand of a thousand planets, and cover them with the seven kinds of precious substances, and offer them to someone. Would that son or daughter of noble family create many great mountains of merit from such a deed?

Subhuti respectfully replied, O Conqueror, many would it be. O You who have Gone to Bliss, it would be many. This son or daughter of noble family would indeed create many great mountains of merit from such a deed. And why is it so? Because, o Conqueror, these same great mountains of merit are great mountains of merit that could never exist. And for this very reason do the Ones Gone Thus speak of "great mountains of merit, great mountains of merit." And then the Conqueror said, Suppose, o Subhuti, that some son or daughter of noble family were to take all the planets of this great world system, a system with a thousand of a thousand of a thousand planets, and cover them all with the seven kinds of precious substances, and offer them to someone. Suppose on the other hand that anyone held but a single verse of four lines from this particular presentation of the Dharma, and explained it to others, and taught it correctly.

By doing the latter, a person would create many more great mountains of merit than with the former: the mountains of their merit would be countless, and beyond all calculation.

Why is it so? Because, Subhuti, this is where the matchless and totally perfect enlightenment of the Ones Thus Gone, the Destroyers of the Foe, the Totally Enlightened Buddhas, comes from. It is from this as well that the Buddhas, the Conquerors, are born. Why is it so? Because, o Subhuti, these qualities of an Enlightened Being—what we call the "qualities of an Enlightened Being"—are qualities of an Enlightened Being which Those Gone Thus have said could never even exist. And that is in fact why we can call them the "qualities of an Enlightened Being."

Now Subhuti, what do you think? Do those who have entered the stream ever think to themselves, "Now I have attained the goal of entering the stream"? And Subhuti respectfully replied, O Conqueror, they do not. And why is it so? It is, o Conqueror, because it would be impossible for them to enter anything at all. And this is precisely why we can call them a "stream enterer." They neither enter into things that you can see, nor into words, nor into smells, nor into tastes, nor into things you can touch, nor into objects of the thought. And this again is precisely why we can say they have "entered the stream."

And if it happened, o Conqueror, that a stream-enterer were to think to themselves, "I have attained the goal of entering the stream," then they would begin to grasp to some self in it. And they would begin to grasp to a living being, and to something that lives, and to a person. Then the Conqueror spoke again: What, o Subhuti, do you think? Do those who are to return but once ever think to themselves, "Now I have achieved the goal of returning but once"? And Subhuti respectfully replied, O Conqueror, they do not. And why is it so? Because it is impossible for there ever to be any such state, of having reached the point of needing to return but once. And this is precisely why we can call them "someone who needs to return but once."

And once again did the Conqueror speak: Subhuti, what do you think? Do those who need never return at all ever think to

themselves, "Now I have achieved the goal of never having to return at all"? Subhuti respectfully replied, O Conqueror, they do not. And why is it so? Because it is impossible for there ever to be any such state, of having reached the point of never needing to return at all. And this is precisely why we can call them "someone who need never return at all."

And the Conqueror said, Subhuti, what do you think? Do those who have destroyed the foe ever think to themselves, "Now I have achieved the state of destroying the foe"? To this Subhuti respectfully replied, O Conqueror, they do not. And why is it so? Because it is impossible for there ever to be any such state, of having destroyed the foe. For suppose, o Conqueror, that such a destroyer of the foe were to think to themselves, "Now I have achieved the state of destroying the foe." They again would then begin to grasp to some self in it. And they would begin to grasp to a living being, and to something that lives, and to a person.

O Conqueror, I declare that the Ones Thus Gone—those Destroyers of the Foe who are Totally Enlightened Buddhas—reside in the highest of all those states that are free of the mental afflictions. And I am, o Conqueror, a person who is free of desire; I am a Foe Destroyer. But I do not, o Conqueror, think to myself, "I am a Destroyer of the Foe." For suppose, o Conqueror, that I did think to myself, "I have attained the state of a Foe Destroyer." If I did think this way, then the One Thus Gone could never have given me the final prediction; he could never have said: O son of noble family, o Subhuti, you will reach the highest of all those states that are free of the mental afflictions. Because you stay in no state at all, you have reached the state free of mental afflictions; you have reached what we call the "state free of mental afflictions."

And then the Conqueror spoke again: O Subhuti, what do you think? Was there anything at all which the One Thus Gone ever received from that One Thus Gone, the Destroyer of the Foe, the Perfectly Enlightened Buddha called "Maker of Light"? And Subhuti respectfully replied, O Conqueror, there was not. There exists nothing at all which the One Thus Gone received from that

One Thus Gone, the Destroyer of the Foe, the Perfectly Enlightened Buddha called "Maker of Light."

Then the Conqueror spoke once more, Suppose, o Subhuti, that some bodhisattva were to say, "I am working to bring about my paradise." This would not be spoken true. Why is it so? Because the Ones Thus Gone have stated that these paradises, what we call "paradises," these lands that we work to create, do not even exist. And this is precisely why we can even call them paradise." Since this is so, o Subhuti, those bodhisattvas who are great beings develop their wish without staying in these thoughts. They develop their wish without staying in anything at all. They develop their wish without staying in anything you can see. They develop their wish without staying either in sounds, nor in smells, nor in tastes, nor in things you can touch, nor in objects of the thought.

O Subhuti, it is thus: Suppose, for example, that someone's body were to grow this large—suppose it were to grow as large as the king of all mountains, Mt. Sumeru. What do you think, Subhuti? Would that person's body be large? And Subhuti respectfully replied, O Conqueror, such a body would be large. o You who have Gone to Bliss, such a body would be large. And why is it so? Because Those Gone Thus have stated that it could never be a thing at all. And this is precisely why we can call it a "body." Because Those Gone Thus have stated that it could never be a thing at all, we call it a "large body."

And again did the Conqueror speak: O Subhuti, what do you think? Suppose you counted every drop of water in the Ganges River, and then had exactly that many Ganges Rivers. Would the number of drops in this many Ganges Rivers be very many? And Subhuti respectfully replied, O Conqueror, if the amount of drops in just this one Ganges River is so great, then what need mention the amount of drops in so very many Ganges Rivers?

Then the Conqueror said, O Subhuti, try to imagine it. Try to comprehend it. Think now of a mass of planets equal in number to the number of drops in all these Ganges Rivers. And then imagine that some son or daughter of noble family has come and covered all of them with the seven kinds of precious

substances, and then gone and made a gift of these planets to the One Gone Thus, to the Destroyer of the Foe, to the Totally Enlightened One, the Buddha. What do you think, Subhuti? Would they create much merit from such a deed? Subhuti respectfully replied, O Conqueror, many would it be. o You who have Gone to Bliss, it would be many. This son or daughter of noble family would indeed create much merit from such a deed.

And the Conqueror said, Yes Subhuti, suppose that someone did do this: suppose they did take all these planets, and cover them with the seven kinds of precious substances, and offer them as a gift to the One Gone Thus, the Destroyer of the Foe, the Totally Enlightened One, the Buddha. And now suppose that someone else held but a single verse of four lines from this particular presentation of the Dharma, and explained it to others, and taught it correctly. This second person would create much more merit from their action; their merit would be countless, and beyond all calculation. And I say to you further, o Subhuti: any place where even just a single verse of four lines from this particular presentation of the Dharma is read out loud, or has ever before been read out loud, thereby becomes a temple; it becomes a place where the entire world, along with its gods, and men, and demigods, can come and pay them honor.

And if this is so, then there is no need to say that any person who takes up this particular presentation of the Dharma, or who holds it, or who reads it, or who comprehends it, or who thinks of it in the proper way, thereby becomes someone who is truly wondrous. And this is because we can then say that the Teacher himself is in that place, as is every other spiritual teacher who has ever lived. Thus did the Buddha speak. And then the junior monk Subhuti addressed the following words, with great respect, to the Conqueror: O Conqueror, what is the name of this particular presentation of the Dharma? How are we to consider it?

Then the Conqueror spoke the following to the junior monk Subhuti: Subhuti, this particular presentation of the Dharma is known as the "perfection of wisdom," and that is how you should consider it. Why is it so? Because, o Subhuti, that same perfection of wisdom spoken by the Ones Thus Gone is a

perfection of wisdom that does not even exist. And this is precisely why we can call it the "perfection of wisdom."
O Subhuti, what do you think? Is there any dharma at all which the Ones Thus Gone ever speak? And Subhuti respectfully replied, O Conqueror, none of the dharmas ever spoken by the Ones Thus Gone exists at all.

And the Conqueror spoke again: O Subhuti, what do you think? If we took all the atoms of dust that exist in all the planets of the great world system— a system with a thousand of a thousand of a thousand planets—would that be a great many atoms of dust? Subhuti respectfully replied, O Conqueror, it would indeed be a great many atoms of dust. O One who has Gone to Bliss, a great many would that be. And why is it so? Because, o Conqueror, the Ones Gone Thus have stated that whatever atoms of dust there may be are atoms of dust that could never exist. And this is precisely why we can call them "atoms of dust."

The Ones Thus Gone have stated as well that whatever planets there may be are planets that could never exist. And this is precisely why we can call them "planets." The Conqueror spoke once more: O Subhuti, what do you think? Should we consider someone to be One Thus Gone, a Destroyer of the Foe, a Totally Enlightened One, a Buddha, just because they possess the 32 marks of a great being?

Subhuti respectfully replied, O Conqueror, we should not. Why is it so? Because these 32 marks of a great being described by Those Gone Thus were said, by Those Gone Thus, to be marks that could never exist. And this is precisely why we can call them "the 32 marks of One Gone Thus." Then the Conqueror said, And I tell you further, o Subhuti: Suppose some woman or man were to give away their own body, and do this with as many bodies as there are drops of water in the Ganges. And suppose on the other hand that someone held even so little as four lines of verse from this teaching, and taught it to others. The second person would create much greater merit from their act than the former; their merit would be countless, and beyond all calculation.

And then, by the sheer power of the teaching, the junior monk Subhuti began to weep. And when he had wiped away his tears, he spoke to the Conqueror in the following words: This presentation of the Dharma given by Those Gone Thus, o Conqueror, is wondrous. O You who have Gone to Bliss, it is truly a wonder. O Conqueror, in all the time that has passed from the time I was able to gain wisdom until now, I have never heard such a presentation of the Dharma.

O Conqueror, any living being who can think correctly of the sutra that you have just taught is wondrous in the highest. And why is it so? Because, o Conqueror, this same correct thinking is something that could never exist. And this is precisely why Those Gone Thus have spoken of thinking correctly; of what we call "thinking correctly." O Conqueror, the fact that I can feel this way towards this presentation of the Dharma that you have made, the fact that I believe in it, is for me no surprising belief. But when I think, o Conqueror, of those to come in the future—of those in the last five hundred who take up this particular presentation of the Dharma, or who hold it, or who read it, or who comprehend it—then truly do they seem to me wondrous in the highest.

And these beings who come, o Conquering One, will not be beings who ever slip into any conception of something as a self; or into any conception of something as a living being; or into any conception of something as being alive; or into any conception of something as being a person. And why is it so? Because, o Conqueror, these same conceptions—conceiving of something as a self, or as a living being, or as being alive, or as being a person—could never exist at all. And why is it so? Because the Enlightened Ones, the Conquerors, are free of every kind of conception.

And when Subhuti had spoken these words, the Conqueror spoke to the junior monk Subhuti as follows: O Subhuti, thus it is, and thus is it. Any living being who receives an explanation of this sutra and who is not made afraid, and is not frightened, and who does not become frightened, is wondrous in the highest. Why is it so? Because, o Subhuti, the One Thus Gone now speaks to you the highest perfection; and the highest perfection

which the One Thus Gone now speaks to you is that same highest perfection which Conquering Buddhas beyond any number to count have spoken as well. And this is precisely why we can call it the "highest perfection." And I say to you further, o Subhuti, that the perfection of patience spoken by the Ones Thus Gone is a perfection that does not even exist.

Why is it so? Because, o Subhuti, there was a time when the King of Kalingka was cutting off the larger limbs, and the smaller appendages, of my body. At that moment there came into my mind no conception of a self, nor of a sentient being, nor of a living being, nor of a person—I had no conception at all. But neither did I have no conception. Why is it so? Suppose, o Subhuti, that at that moment any conception of a self had come into my mind. Then the thought to harm someone would have come into my mind as well. The conception of some sentient being, and the conception of some living being, and the conception of some person, would have come into my mind. And because of that, the thought to harm someone would have come into my mind as well.

I see it, o Subhuti, with my clairvoyance: I took, in times past, five hundred births as the sage called "Teacher of Patience." And all during that time I never had any conception of a self, nor of a living being, nor of something being alive, nor of a person. And this is why, o Subhuti, that the bodhisattvas who are great beings give up every kind of conception, and develop within themselves the Wish to achieve perfect and total enlightenment.

And they develop the Wish within them without staying in any of the things you see, nor in sounds, nor in smells, nor in tastes, nor in the things you can touch, nor in any object of the thought as well. Neither do they develop this Wish within them staying in what these objects lack. They develop the Wish without staying in anything at all. And why is it so? Because these things to stay in never stay themselves. And this then is why the One Thus Gone has said that "Bodhisattvas should undertake the practice of giving without staying." And I say to you further, o Subhuti, that this is how bodhisattvas give all that they have, for the sake of every

living being. And this same conception of anyone as a living being is a conception that does not exist; when the One Gone Thus speaks of "every living being," they too are living beings that do not even exist.

And why is it so? Because, o Subhuti, the One Thus Gone is one who speaks right. He is one who speaks true. He is one who speaks precisely what is. The One Thus Gone is one that speaks, without error, precisely that which is. And I speak to you further, o Subhuti, of that thing where Those Gone Thus reach some absolutely total enlightenment; and of that thing which is the Dharma that they teach. It has no truth, and it has no deception. This, Subhuti, is how it is. Think of the example of a man who has eyes to see, but who is sitting in the dark. He sees nothing at all. You should consider a bodhisattva who has fallen into things, and who then practices the act of giving, to be just like this man.

And now, Subhuti, think of this man, a man who has eyes to see, as dawn breaks and the sun rises into the sky; think how then he sees a whole variety of different forms. You should consider a bodhisattva who has not fallen into things, and who then practices the act of giving, to be just like this man.

I speak to you further, o Subhuti, of those sons or daughters of noble family who take up this particular presentation of the Dharma, or who hold it, or who read it, or who comprehend it, or who go on to impart it to others in detail, and accurately. These are the kind of people that the Ones Gone Thus know. These are the kind of people that the Ones Gone Thus look upon. Any living being like these people has created a mountain of merit which is beyond all calculation.

And I say to you further, o Subhuti: suppose there were some man or woman who could give away, in a single morning, their own body, the same number of times that there are drops of water in the Ganges River itself. And suppose then at midday, and in the evening, they would again give away their own body, the same number of times that there are drops of water in the Ganges River. And suppose they were to keep up this kind of behavior for many billion upon trillions of eons, giving their bodies away.

I say to you that anyone who hears this particular presentation of the Dharma, and who never thereafter gives it up, creates much greater merit from this single act than the others do: their merit is countless, and beyond all calculation. And what need have I to mention then the merit of those who take it up by writing it down, or who hold it, or who read it, or who comprehend it, or who go on to impart it to others in detail, and accurately?

Again I say to you, o Subhuti, that this presentation of the Dharma is inconceivably great, and beyond all compare. This presentation of the Dharma was spoken by the Ones Gone Thus for those living beings who have entered well into the highest of all ways; and it was spoken for those living beings who have entered well into the foremost of all ways. Think of those who take up this particular presentation of the Dharma, or hold it, or who read it, or who comprehend it, or who go on to impart it to others in detail, and accurately. These are the kind of people that the Ones Gone Thus know. These are the kind of people that the Ones Gone Thus look upon. Any living being like these people is possessed of a mountain of merit beyond all calculation.

They are possessed of a mountain of merit which is inconceivable, which is beyond all comparison, which cannot be measured, which is beyond all measure. Any such living being is one that I lift up, and carry forth upon my own shoulders, to the enlightenment I have reached. And why is it so? O Subhuti, those who are attracted to lesser things are incapable of hearing this presentation of the Dharma. Neither is it something for those who see some self, or for those who see some living being, or for those who see something that lives, or for those who see some person. They are incapable of hearing it; they are incapable of taking it up; they are incapable of holding it; they are incapable of reading it; and they are incapable too of comprehending it. There would never be any place for them to do so.

And I say further to you, o Subhuti: Any place where this sutra is taught thereby becomes a place worthy of the offerings of the entire world, with its gods, and men, and demigods. It

becomes a place which is worthy of their prostrations, and worthy of their circumambulations. That place becomes a temple. O Subhuti, any son or daughter of noble family who takes up a sutra like this, or who holds it, or who reads it, or who comprehends it, will suffer. They will suffer intensely.

Why is it so? Because, o Subhuti, such beings are purifying non-virtuous karma from the entire string of their past lives, karma that would have taken them to the three lower realms. As they purify this karma, it causes them to suffer here in this life. As such they will succeed in cleaning away the karma of these non-virtuous deeds of their previous lifetimes, and they will as well achieve the enlightenment of a Buddha. Subhuti, I see this with my powers of clairvoyance. In days long past—over the course of countless eons that are themselves even more than uncountable—far beyond the time even before the time of the One Gone Thus, the Destroyer of the Foe, the Perfect and Totally Enlightened One named "Maker of Light"—there came 840 billion billion Buddhas. And I was able to please them all, and never disturb their hearts.

But then Subhuti, there are those who, in the days of the last five hundred, will take up this sutra, and they will hold it, and they will read it, and they will comprehend it. And I tell you, o Subhuti, that the great mountains of merit that I collected from pleasing all those Buddhas, all those Conquerors, and from never disturbing their hearts, would not come to a hundredth of the mountains of merit that the ones to come will create. Nor would it come to a thousandth part, nor one part in a hundred thousand, nor any other countable part, any part at all; the difference could never be put in numbers; there is no example I could use; no comparison; no reason at all to attempt any comparison. And suppose, o Subhuti, that I were to describe just how many mountains of virtue would come to be possessed by one of these women or men of noble family, the ones to come who will create those mountains of merit. The living beings who heard me would go mad; their minds would be thrown into chaos.

I tell you further, o Subhuti; and you must understand it: this presentation of the Dharma is absolutely inconceivable; and

how its power ripens in the future is nothing less than absolutely inconceivable as well. O Conquering One, what of those who have entered well into the way of the bodhisattva? How shall they live? How shall they practice? How should they keep their thoughts?

And the Conqueror replied, Subhuti, this is how those who have entered well into the way of the bodhisattva must think to themselves as they feel the Wish to achieve enlightenment: I will bring every single living being to total nirvana, to that realm beyond all grief, where they no longer possess any of the heaps of things that make up a suffering person. Yet even if I do manage to bring all these living beings to total nirvana, there will be no living being at all who was brought to their total nirvana. And why is it so? Because, Subhuti, if a bodhisattva were to slip into conceiving of someone as a living being, then we could never call them a "bodhisattva." And so too if they were to slip into thinking of someone in all the ways up to thinking of them as a person, neither then could we ever call them a "bodhisattva." Why is it so? Because, Subhuti, there doesn't even exist any such thing as what we have called "those who have entered well into the way of the bodhisattva."

O Subhuti, what do you think? Was there anything at all which the One Thus Gone ever received from the One Thus Gone called "Maker of Light," which helped bring about my total enlightenment within the unsurpassed, perfect, and total state of a Buddha? Thus did the Conqueror speak, and then did the junior monk Subhuti reply to him, as follows: O Conqueror, there never could have been anything at all which the One Thus Gone ever received from the One Thus Gone called "Maker of Light" which helped bring about your total enlightenment within the unsurpassed, perfect, and total state of a Buddha.

Thus did he speak, and then did the Conqueror reply to the junior monk Subhuti, in the following words: O Subhuti, it is thus, and thus is it. There is nothing at all which the One Thus Gone ever received from the One Thus Gone called "Maker of Light" which helped me bring about my total enlightenment within the unsurpassed, perfect, and total state of a Buddha. And if there had been, o Subhuti, anything of the sort where the One Thus

Gone reached his total enlightenment, well then the One Gone Thus, "Maker of Light," could never have granted me my final prediction, by saying— O child of Brahman family, in days to come you will become One who has Gone Thus, a Destroyer of the Foe, a Totally Enlightened Buddha called "Able One of the Shakyas."

But since, o Subhuti, there was nothing of the sort where the One Thus Gone before you now reached his total enlightenment within the unsurpassed, perfect, and total state of a Buddha, well then the One Gone Thus named "Maker of Light" did in fact grant me my final prediction, by saying— O child of Brahman family, in days to come you will become One who has Gone Thus, a Destroyer of the Foe, a Totally Enlightened Buddha called "Able One of the Shakyas." And why is it so? Because, o Subhuti, the very words "One Gone Thus" are an expression that refers to the real nature of things.

Now suppose, o Subhuti, that someone were to say, "The One Gone Thus, the Destroyer of the Foe, the Perfect and Totally Enlightened One, reaches his total enlightenment within the unsurpassed, perfect, and total state of a Buddha." This would not be spoken true. And why is it so, Subhuti? Because there is no such thing as One Gone Thus reaching their total enlightenment within the unsurpassed, perfect, and total state of a Buddha.

Subhuti, this thing—where One Gone Thus has reached their total enlightenment—is something which involves neither anything which is real nor anything which is false. And this is why the Ones Gone Thus have said that "Every existing thing is something of the Buddhas." And when we speak of "every existing thing," o Subhuti, we are talking about every existing thing that has no existence. And this is, in fact, why we can call them "every existing thing" and say that they are "something of the Buddhas." You can think, o Subhuti, of the illustration of a person with a body, whose body becomes larger.

And then the junior monk Subhuti spoke again: O Conqueror, the One Gone Thus has just spoken of a person with a body, whose body becomes larger. This same body, the One Thus

Gone has also stated, is a body that could never exist. And this is precisely why we can call them a "person with a body," or "a larger body." And then the Conqueror spoke again: O Subhuti, this is how it is. Suppose some bodhisattva were to say, "I will bring all living beings to total nirvana." We could never then call them a "bodhisattva." Why is it so? Subhuti, do you think there is any such thing as what we call a "bodhisattva?" And Subhuti respectfully replied, O Conqueror, no such thing could ever be.

The Conqueror then said, This is why, o Subhuti, that the One Thus Gone says that all existing things are such that no living being exists, and nothing that lives exists, and no person exists. And suppose, o Subhuti, that some bodhisattva were to say, "I am working to bring about my paradise." That would not be spoken rightly. Why is it so? Because, o Subhuti, that paradise that you are working to bring about when you say "I am working to bring about my paradise" is something that the One Thus Gone has said that you could never bring about. And this is precisely why we can call them "paradises to bring about."

And suppose again, o Subhuti, that there were a bodhisattva who believed that no existing object has a self, that "no existing object has a self." This now is a person that the One Thus Gone, the Destroyer of the Foe, the Perfect and Totally Enlightened One would call a bodhisattva: a "bodhisattva." O Subhuti, what do you think? Does the One Thus Gone possess the eyes of flesh? And Subhuti respectfully replied, O Conqueror, it is indeed so: the One Thus Gone does possess the eyes of flesh.

And the Conqueror said, O Subhuti, what do you think? Does the One Thus Gone possess the eyes of a god? And Subhuti respectfully replied, O Conqueror, it is indeed so: the One Thus Gone does possess the eyes of a god. And the Conqueror said, O Subhuti, what do you think? Does the One Thus Gone possess the eyes of wisdom? And Subhuti respectfully replied, O Conqueror, it is indeed so: the One Thus Gone does possess the eyes of wisdom.

And the Conqueror said, O Subhuti, what do you think? Does the One Thus Gone possess the eyes of all things? And Subhuti

respectfully replied, O Conqueror, it is indeed so: the One Thus Gone does possess the eyes of all things. And then the Conqueror said, O Subhuti, what do you think? Does the One Thus Gone possess the eyes of an Enlightened Being?

And Subhuti respectfully replied, O Conqueror, it is indeed so: the One Thus Gone does possess the eyes of an Enlightened Being. Then the Conqueror said, O Subhuti, what do you think? Suppose you had a quantity of Ganges Rivers equal themselves in number to the number of drops of water in the Ganges River. And suppose that every one of the drops of water in all these rivers became a separate planet. Would this be very many planets? And Subhuti respectfully replied, O Conqueror, it is indeed so: that would be a great many planets.

And the Conqueror said, O Subhuti, I know, perfectly, the separate mindstreams—each of the thoughts—that each of the total number of living beings in each of these planets possesses. Why is it so? Because, o Subhuti, that thing we call a "mindstream" is a mindstream that the One Thus Gone has said does not even exist. And this is precisely why we can call it a "mindstream." And why is it so? Because, o Subhuti, a mind which is past is non-existent. And a mind in the future is non-existent. And a mind that is going on at the present is non-existent as well.

O Subhuti, what do you think? Suppose someone were to take all the planets of this great world system, a system with a thousand of a thousand of a thousand planets, and cover them all with the seven kinds of precious substances, and offer them to someone. Would that son or daughter of noble family create many great mountains of merit from such a deed? And Subhuti respectfully replied, O Conqueror, many would it be. O You who have Gone to Bliss, it would be many.

The Conqueror said, O Subhuti, thus it is, and thus is it. That son or daughter of noble family would indeed create many great mountains of merit from such a deed. And yet, o Subhuti, if these great mountains of merit were in fact great mountains of merit, then the One Thus Gone would never call these great mountains of merit "great mountains of merit."

O Subhuti, what do you think? Should we ever consider someone One Gone Thus simply because they have attained the physical form of an Enlightened Being?

And Subhuti respectfully replied, O Conqueror, it is not so: we should never consider someone One Gone Thus simply because they have attained the physical form of an Enlightened Being. And why is it so? Because, o Conqueror, the attainment of the physical form of an Enlightened Being—this thing we call the "attainment of the physical form of an Enlightened Being"—is an attainment that the One Thus Gone has said could never exist. And this is precisely why we can even call it the "attainment of the physical form of an Enlightened Being." Then the Conqueror said, O Subhuti, what do you think? Should we ever consider someone One Gone Thus simply because they possess the exquisite marks of an Enlightened Being?

And Subhuti respectfully replied, O Conqueror, it is not so: we should never consider someone One Gone Thus simply because they possess the exquisite marks of an Enlightened Being. And why is it so? Because the marks of an Enlightened Being which have been described by the One Gone Thus are marks of an Enlightened Being that the One Gone Thus has said could never exist. And this is precisely why we can even call them "marks of an Enlightened Being."

And the Conqueror said, O Subhuti, what do you think? Does the One Thus Gone ever think to himself, "Now I will teach the Dharma?" If you think he does, then I tell you, o Subhuti, that you should never look at it that way, for there doesn't exist any Dharma that the One Thus Gone ever teaches.

Subhuti, anyone who ever says that "The One Thus Gone teaches the Dharma" is talking about something that does not even exist; they are completely mistaken, and they are denying who I am. Why is it so? Because, o Subhuti, the teaching of the Dharma that you are thinking of when you say "teaching of the Dharma" is a "teaching of the Dharma" that does not exist at all. And then the junior monk again addressed the Conqueror, in the following words: O Conqueror, will there be, in days to come,

any living being who ever hears a teaching of the Dharma like this and who believes completely what it says?

And the Conqueror replied, O Subhuti, such beings will not be living beings, nor will they not be a living being. Why is it so? Because, o Subhuti, the things we call "living beings" are living beings that the Ones Gone Thus have said are not. And that is precisely why we can call them "living beings." O Subhuti, what do you think? Is there any such thing as Ones Gone Thus reaching their total enlightenment within the unsurpassed, perfect, and total state of a Buddha? The junior monk Subhuti replied, O Conqueror, there could never be any such thing as the Ones Gone Thus reaching their total enlightenment within the unsurpassed, perfect, and total state of a Buddha.

And then the Conqueror said, O Subhuti, thus it is, and thus is it. There is no such thing, not in the least: it is something non-existent. And that is precisely why we can even call it the "unsurpassed, perfect, and total state of a Buddha." I say to you further, o Subhuti, that this thing too is completely equal; there is nothing at all about it which is not equal. This too is precisely why we can call it the "unsurpassed, perfect, and total state of a Buddha." This unsurpassed, perfect, and total state of a Buddha is "completely equal" in being something without a self, and without a living being, and without something that lives, and without any person. Every single thing which is virtue leads to this total enlightenment.

O Subhuti, the One Gone Thus has said that these same things of virtue that we are talking about when we speak of "things of virtue" are things of virtue that don't even exist. And this is precisely why we can call them "things of virtue." And I say to you further, o Subhuti: think of all the number of universal mountains that you would find on all the planets of this great world system: a system with a thousand of a thousand of a thousand planets. And suppose that some daughter or son of noble family were to pile together the same number of heaps of the seven precious things, each heap the same size as the mountain, and offer it as a gift to someone.

Suppose that someone else were to take up, and teach to

others, even so little as a single verse of four lines from this perfection of wisdom. I tell you, o Subhuti, that the mountain of created by the first person would not come to even a hundredth part of the mountain of merit created by the second; it would not come to any of the parts we spoke of before, all the way up to saying that there would be no reason to attempt any comparison between the two. Subhuti, what do you think? Do the Ones Thus Gone ever think to himself, "I am going to free all living beings"? If you think that they do, then I tell you, o Subhuti, you should never look at it like this. And why is it so? Because, o Subhuti, there is no living being at all that Those Gone Thus could ever free. And if, o Subhuti, the One Gone Thus ever did free some living being, then he would be grasping to some self of the One Gone Thus, and to some living being, or to something that lives, or to some person of the One Gone Thus.

And the One Gone Thus, o Subhuti, has said that this very act that we call "grasping to some self" is a grasping to a self that does not even exist. It is, in fact, something that common beings, those who are still children, grasp to. And these same common beings, o Subhuti, those who are still children, are beings that the One Gone Thus has said never existed at all. And that's precisely why we can call them "common beings." O Subhuti, what do you think? Should we consider someone One Gone Thus simply because they possess exquisite marks?

And Subhuti respectfully replied, O Conqueror, it is not so: we should never consider someone One Gone Thus simply because they possess the exquisite marks of One Gone Thus. And the Conqueror said, O Subhuti, thus it is, and thus is it. We should never consider someone the One Gone Thus just because they possess exquisite marks. If we were, Subhuti, to consider someone One Gone Thus simply because they possessed exquisite marks, then a Wheel Emperor would have to be One Gone Thus. As such, we should never consider someone One Gone Thus simply because they possess exquisite marks.

Then the junior monk Subhuti addressed the Conqueror in the following words: As far as I grasp the thrust of what the

Conqueror has said, we should never consider someone One Gone Thus simply because they possess exquisite marks. At this point then the Conqueror spoke the following lines of verse: Whoever sees me in things you can see, Whoever knows me in sounds to hear, Is living in error, has given me up; People like this cannot see me at all.

See that Buddhas are the nature of things.
Our guides are the Dharma bodies.
Those for whom this nature of things
Is beyond the things they know
Will never be able to know.

O Subhuti, what do you think? Suppose a person thought to themselves that someone was One Gone Thus, a Destroyer of the Foe, a Perfect and Total Buddha, just because they possessed the exquisite marks of an Enlightened Being. Subhuti, you should never think the way they do. This is because, Subhuti, of the fact that there is no such thing as the exquisite marks meaning that One Gone Thus, a Destroyer of the Foe, a Perfect and Total Buddha, has reached their total enlightenment within the unsurpassed, perfect, and total state of an Enlightened Being.

O Subhuti, suppose you were to think to yourself that those who have entered well into the way of the bodhisattva ever deny any particular thing that exists, or that they imagine that there is nothing which exists. You should never, Subhuti, think that this is so. Those who have entered well into the way of the bodhisattva never deny any particular thing, nor do they imagine that there is nothing which exists.

And I say to you again, o Subhuti: Suppose that some son or daughter of noble family were to take planets equal in number to the drops of water in the Ganges River, and cover them with the seven kinds of precious things, and offer it as a gift to someone.

Suppose on the other hand that a particular bodhisattva were able to gain the state of mastery towards the fact that no object in the universe has any self-nature, nor ever begins. This

second person would create from his act mountains of merit that are infinitely greater than those of the first.

I say to you again, o Subhuti, that bodhisattvas never gather into themselves great mountains of merit.

And the junior monk Subhuti then said,
O Conqueror, do you mean to say that bodhisattvas should never try to gather into themselves great mountains of merit?

And the Conqueror replied,
Of course they should gather them in, Subhuti. But they should never gather them in in the wrong way. And this is precisely why we can call it "gathering them in."

And suppose, o Subhuti, that someone were to say that "the One Thus Gone goes, and comes; and he stands, and sits; and he lies down as well." Such a person has failed to understand what I am teaching you here. Why is it so, Subhuti? Because the one we call "One Thus Gone" neither goes anywhere nor comes from anywhere. And this is precisely why we can call them "Ones Gone Thus, Destroyers of the Foe, Perfect and Totally Enlightened Ones." And I say again to you, Subhuti. Suppose some daughter or son of noble family were to take all the atoms of dust that made up all the planets in the great world system, of a thousand of a thousand of a thousand planets. And suppose for example that they were to crush each of these atoms into a pile of even tinier atoms that were equal in number to all these atoms of the planets. What do you think, Subhuti? Would the tiny atoms in these piles be very many?

And Subhuti respectfully replied,
O Conqueror, it is so: the tiny atoms in those piles would be very great in number. And why is it so? Because, o Conqueror, if such a pile were even possible, then the Conqueror would never have even bothered to mention any piles of tiny atoms. And why is it so? Because the One Thus Gone has said that the "piles of tiny atoms" described by the Conqueror are piles that could never exist. And this is precisely why we can call them "piles of tiny atoms."

And the One Thus Gone has also said that those "planets in a great world system, a system of a thousand of a thousand of a thousand planets," are planets that could never exist. This is precisely why we can call them "planets in a great world system, a system of a thousand of a thousand of a thousand planets." Why is it so? Because, o Conqueror, if there were any such thing as a planet, then one would have to be grasping to it as one whole solid thing. And the One Thus Gone has said that the "tendency to grasp things as one whole solid thing" described by the One Thus Gone is a kind of grasping that could never exist anyway. And this is precisely why we can call it "grasping something as a whole solid thing."

And then the Conqueror said,
O Subhuti, this very tendency to grasp things as one whole solid thing is nominal; the thing is beyond all words. Nonetheless those who are still children—common beings—hold on to it.

And suppose, o Subhuti, that someone were to say: "The One Thus Gone talks about seeing something as a self. The One Thus Gone talks about seeing something as a living being. The One Thus Gone talks about seeing something as something that lives. And the One Thus Gone talks too about seeing something as a person." Do you think, Subhuti, that this would ever be said by someone who was speaking correctly? And Subhuti respectfully replied, O Conqueror, it would not be so. O You who have Gone to Bliss, that would not be so. And why is it so? Because, o Conqueror, the One Gone Thus has said that this same seeing something as a self described by the One Gone Thus is a way of seeing things that could never exist anyway. And this is precisely why we can call it "seeing something as a self."

Then the Conqueror said,
O Subhuti, this is how those who have entered well into the way of the bodhisattva should understand every single object in the universe. This is how they should see these things; this is how they should think of them. They should never live in a way where they conceive of anything as an object at all, and thus should they think of things. Why is it so? Because, o Subhuti, the One Thus Gone has said that conceiving of

something as an object, this thing we call "conceiving of something as something," is a conception that does not exist anyway. And this is precisely why we can call it "conceiving of something as something."

And I say to you again, o Subhuti: Suppose some great bodhisattva were to take a countless number of planets, a number of planets beyond all calculation, and cover them with the seven kinds of precious things, and offer them as a gift to someone. Suppose on the other hand that some son or daughter of noble family were to take up even so little as a single verse of four lines from this perfection of wisdom, or hold it, or read it, or comprehend it, or teach it to others in detail, and accurately. They would from this act create infinitely more great mountains of merit, beyond all count, and beyond all calculation.

And what would it be, to teach this perfection accurately to others? It would be just the same as not teaching it to others. And that is precisely why we can call it "teaching it to others, accurately."

See anything
Brought about by causes
As like a star,
An obstruction of the eye,
A lamp, an illusion,
The dew, or a bubble;
A dream, or lightning,
Or else a cloud.

When the Conqueror had spoken these words, then the elder Subhuti rejoiced. And so did the bodhisattvas there rejoice, and all four groups of disciples—the monks, and the nuns, and the men with lifetime vows, and the women with lifetime vows.

The entire world rejoiced: the gods, and humans, and near-gods, and spirits too. They rejoiced, and they sang the praises of what the Conquering One had spoken.

Meghiya Sutta

About Meghiya

I have heard:

On one occasion the Blessed One was staying among the Calikans, at Calika Mountain. At that time Ven. Meghiya was his attendant. Then Ven. Meghiya went to the Blessed One and, on arrival, having bowed down to him, stood to one side. As he was standing there he said to the Blessed One, "I would like to go into Jantu Village for alms."

"Then do, Meghiya, what you think it is now time to do."

Then in the early morning, Ven. Meghiya, having put on his robes and carrying his bowl and outer robe, went into Jantu Village for alms. Having gone for alms in Jantu Village, after the meal, returning from his alms round, he went to the banks of the Kimikala River. As he was walking along the banks of the river to exercise his legs, he saw a pleasing, charming mango grove. Seeing it, the thought occurred to him: "How pleasing and charming is this mango grove! It's an ideal place for a young man of good family intent on exertion to exert himself in meditation. If the Blessed One gives me permission, I would like to exert myself in meditation in this mango grove."

So Ven. Meghiya 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, in the early morning, having put on my robes and carrying my bowl and outer robe, I went into Jantu Village for alms. Having gone for alms in Jantu Village, after the meal, returning from my alms round, I went to the banks of the Kimikala River. As I was walking along the banks of the river to exercise my legs, I saw a pleasing, charming mango grove. Seeing it, the thought occurred to me: 'How pleasing and charming is this mango grove! It's an ideal place for a young man of good family intent on exertion to exert himself in meditation. If the Blessed One gives me permission, I would like to exert myself in meditation in this mango grove.' If the Blessed One gives me permission, I would like to go to the mango grove to exert myself in meditation."

When this was said, the Blessed One responded to Ven. Meghiya, "As long as I am still alone, stay here until another monk comes."

A second time, Ven. Meghiya said to the Blessed One, "Lord, the Blessed One has nothing further to do, and nothing further to add to what he has done. I, however, have something further to do, and something further to add to what I have done. If the Blessed One gives me permission, I would like to go to the mango grove to exert myself in meditation."

A second time, the Blessed One responded to Ven. Meghiya, "As long as I am still alone, stay here until another monk comes."

A third time, Ven. Meghiya said to the Blessed One, "Lord, the Blessed One has nothing further to do, and nothing further to add to what he has done. I, however, have something further to do, and something further to add to what I have done. If the Blessed One gives me permission, I would like to go to the mango grove to exert myself in meditation."

"As you are talking about exertion, Meghiya, what can I say? Do what you think it is now time to do."

Then Ven. Meghiya, rising from his seat, bowing down to the Blessed One and circling him to the right, went to the mango grove. On arrival, having gone deep into the grove, he sat down at the foot of a certain tree for the day's abiding.

Now while Ven. Meghiya was staying in the mango grove, he was for the most part assailed by three kinds of unskillful thoughts: sensual thoughts, thoughts of ill will, and thoughts of doing harm. The thought occurred to him: "How amazing! How awesome! Even though it was through faith that I went forth from home to the homeless life, still I am overpowered by these three kinds of unskillful thoughts: sensual thoughts, thoughts of ill will, and thoughts of doing harm." Emerging from his seclusion in the late afternoon, he 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, while I was staying in the mango grove, I was for the most part assailed by three

kinds of unskillful thoughts: sensual thoughts, thoughts of ill will, and thoughts of doing harm. The thought occurred to me: 'How amazing! How awesome! Even though it was through faith that I went forth from home to the homeless life, still I am overpowered by these three kinds of unskillful thoughts: sensual thoughts, thoughts of ill will, and thoughts of doing harm.'"

"Meghiya, in one whose release of awareness is still immature, five qualities bring it to maturity. Which five?"

"There is the case where a monk has admirable people as friends, companions, and colleagues. In one whose release of awareness is still immature, this is the first quality that brings it to maturity.

"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. In one whose release of awareness is still immature, this is the second quality that brings it to maturity.

"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 having few wants, 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. In one whose release of awareness is still immature, this is the third quality that brings it to maturity.

"Furthermore, he keeps his persistence aroused for abandoning unskillful [mental] qualities and for taking on skillful qualities. He is steadfast, solid in his effort, not shirking his duties with regard to skillful qualities. In one whose release of awareness is still immature, this is the fourth quality that brings it to maturity.

"Furthermore, he is discerning, endowed with the discernment of arising and passing away -- noble, penetrating, leading to the right ending of stress. In one whose release of awareness is still immature, this is the fifth quality that brings it to maturity.

"Meghiya, 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 having few wants, 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 qualities, and for taking on skillful qualities -- steadfast, solid in his effort, not shirking his duties with regard to skillful 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, 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."

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

Little thoughts, subtle thoughts,
when followed, stir up the heart.
Not comprehending the thoughts of the heart,
one runs here & there,
the mind out of control.
But comprehending the thoughts of the heart,
one who is ardent, mindful,
restrains them.
When, followed, they stir up the heart,
one who is awakened
lets them go without trace.

The Patimokkha

The Bhikkhus' Code of Discipline

Parajika

- 1.** Should any Bhikkhu -- participating in the training and livelihood of the Bhikkhus, without having renounced the training, without having declared his weakness -- engage in the sexual act, even with a female animal, he is defeated and no longer in communion.
- 2.** Should any Bhikkhu, in the manner of stealing, take what is not given from an inhabited area or from the wilderness -- just as when, in the taking of what is not given, kings arresting the criminal would flog, imprison, or banish him, saying, "You are a robber, you are a fool, you are benighted, you are a thief" -- a Bhikkhu in the same way taking what is not given is defeated and no longer in communion.
- 3.** Should any Bhikkhu intentionally deprive a human being of life, or search for an assassin for him, or praise the advantages of death, or incite him to die (thus): "My good man, what use is this wretched, miserable life to you? Death would be better for you than life," or with such an idea in mind, such a purpose in mind, should in various ways praise the advantages of death or incite him to die, he also is defeated and no longer in communion.
- 4.** Should any Bhikkhu, without direct knowledge, boast of a superior human state, a truly noble knowledge and vision as present in himself, saying, "Thus do I know; thus do I see," such that regardless of whether or not he is cross-examined on a later occasion, he -- being remorseful and desirous of purification -- might say, "Friends, not knowing, I said I know; not seeing, I said I see -- vainly, falsely, idly," unless it was from over-estimation, he also is defeated and no longer in communion.

Sanghadisesa

- 1.** Intentional discharge of semen, except while dreaming, entails initial and subsequent meetings of the Community.
- 2.** Should any Bhikkhu, overcome by lust, with altered mind, engage in bodily contact with a woman, or in holding her hand, holding a lock of her hair, or caressing any of her limbs, it entails initial and subsequent meetings of the Community.
- 3.** Should any Bhikkhu, overcome by lust, with altered mind, address lewd words to a woman in the manner of young men to a young woman alluding to sexual intercourse, it entails initial and subsequent meetings of the Community.
- 4.** Should any Bhikkhu, overcome by lust, with altered mind, speak in the presence of a woman in praise of ministering to his own sensuality thus: "This, sister, is the highest ministration, that of ministering to a virtuous, fine-natured follower of the celibate life such as myself with this act" -- alluding to sexual intercourse -- it entails initial and subsequent meetings of the Community.
- 5.** Should any Bhikkhu engage in conveying a man's intentions to a woman or a woman's intentions to a man, proposing marriage or paramourage -- even if only for a momentary liaison -- it entails initial and subsequent meetings of the Community.
- 6.** When a Bhikkhu is building a hut from (gains acquired by) his own begging -- having no sponsor, destined for himself -- he is to build it to the standard measurement. Here the standard is this: twelve spans, using the sugata span, in length (measuring outside); seven in width, (measuring) inside. Bhikkhus are to be assembled to designate the site. The site the Bhikkhus designate should be without disturbances and with adequate space. If the Bhikkhu should build a hut from his own begging on a site with disturbances and without adequate space, or if he should not assemble the Bhikkhus to designate the site, or if he should exceed the standard, it entails initial and subsequent meetings of the Community.
- 7.** When a Bhikkhu is building a large dwelling -- having a sponsor and destined for himself -- he is to assemble Bhikkhus

to designate the site. The site the Bhikkhus designate should be without disturbances and with adequate space. If the Bhikkhu should build a large dwelling on a site with disturbances and without adequate space, or if he should not assemble the Bhikkhus to designate the site, it entails initial and subsequent meetings of the Community.

8. Should any Bhikkhu, malicious, angered, displeased, charge a (fellow) Bhikkhu with an unfounded case involving defeat, (thinking), "Surely with this I may bring about his fall from the celibate life," then regardless of whether or not he is cross-examined on a later occasion, if the issue is unfounded and the Bhikkhu confesses his anger, it entails initial and subsequent meetings of the Community.

9. Should any Bhikkhu, malicious, angered, displeased, using as a mere ploy an aspect of an issue that pertains otherwise, charge a Bhikkhu with a case involving defeat, (thinking), "Surely with this I may bring about his fall from the celibate life," then regardless of whether or not he is cross-examined on a later occasion, if the issue pertains otherwise, an aspect used as a mere ploy, and the Bhikkhu confesses his anger, it entails initial and subsequent meetings of the Community.

10. Should any Bhikkhu agitate for a schism in a Community in concord, or should he persist in taking up an issue conducive to schism, the Bhikkhus should admonish him thus: "Do not, Ven. sir, agitate for a schism in a Community in concord or persist in taking up an issue conducive to schism. Let the venerable one be reconciled with the Community, for a Community in concord, on complimentary terms, free from dispute, having a common recitation, dwells in peace."

And should that Bhikkhu, admonished thus by the Bhikkhus, persist as before, the Bhikkhus are to rebuke him up to three times so as to desist. If while being rebuked up to three times he desists, that is good. If he does not desist, it entails initial and subsequent meetings of the Community.

11. Should Bhikkhus -- one, two, or three -- who are followers and partisans of that Bhikkhu, say, "Do not, Ven. sirs, admonish that Bhikkhu in any way. He is an exponent of the Dhamma, an

exponent of the Vinaya. He acts with our consent and approval. He knows, he speaks for us, and that is pleasing to us," other Bhikkhus are to admonish them thus: "Do not say that, Ven. sirs. That Bhikkhu is not an exponent of the Dhamma and he is not an exponent of the Vinaya. Do not, Ven. sirs, approve of a schism in the Community. Let the venerable ones' (minds) be reconciled with the Community, for a Community in concord, on complimentary terms, without dispute, with a common recitation, dwells in peace."

And should those Bhikkhus, thus admonished, persist as before, the Bhikkhus are to rebuke them up to three times so as to desist. If while being rebuked up to three times by the Bhikkhus they desist, that is good. If they do not desist, it entails initial and subsequent meetings of the Community.

12. In case a Bhikkhu is by nature difficult to admonish -- who, when being legitimately admonished by the Bhikkhus with reference to the training rules included in the (Patimokkha) recitation, makes himself un-admonish-able (saying), "Do not, venerable ones, say anything to me, good or bad; and I will not say anything to the venerable ones, good or bad. Refrain, venerable ones, from admonishing me" -- the Bhikkhus should admonish him thus: "Let the venerable one not make himself un-admonish-able. Let the venerable one make himself admonish-able. Let the venerable one admonish the Bhikkhus in accordance with what is right, and the Bhikkhus will admonish the venerable one in accordance with what is right; for it is thus that the Blessed One's following is nurtured: through mutual admonition, through mutual rehabilitation."

And should that Bhikkhu, thus admonished by the Bhikkhus, persist as before, the Bhikkhus are to rebuke him up to three times so as to desist. If while being rebuked up to three times he desists, that is good. If he does not desist, it entails initial and subsequent meetings of the Community.

13. In case a Bhikkhu living in dependence on a certain village or town is a corrupter of families, a man of depraved conduct -- whose depraved conduct is both seen and heard about, and the families he has corrupted are both seen and heard about -- the Bhikkhus are to admonish him thus: "You, Ven. sir, are a

corrupter of families, a man of depraved conduct. Your depraved conduct is both seen and heard about; the families you have corrupted are both seen and heard about. Leave this monastery, Ven. sir. Enough of your staying here."

And should that Bhikkhu, thus admonished by the Bhikkhus, say about the Bhikkhus, "The Bhikkhus are prejudiced by favoritism, prejudiced by aversion, prejudiced by delusion, prejudiced by fear, in that for this sort of offense they banish some and do not banish others," the Bhikkhus are to admonish him thus: "Do not say that, Ven. sir. The Bhikkhus are not prejudiced by favoritism, are not prejudiced by aversion, are not prejudiced by delusion, are not prejudiced by fear. You, Ven. sir, are a corrupter of families, a man of depraved conduct. Your depraved conduct is both seen and heard about, and the families you have corrupted are both seen and heard about. Leave this monastery, Ven. sir. Enough of your staying here."

And should that Bhikkhu, thus admonished by the Bhikkhus, persist as before, the Bhikkhus are to rebuke him up to three times so as to desist. If while being rebuked up to three times he desists, that is good. If he does not desist, it entails initial and subsequent meetings of the Community.

Aniyata

1. Should any Bhikkhu sit in private, alone with a woman in a seat secluded enough to lend itself (to the sexual act), so that a female lay follower whose word can be trusted, having seen (them), might describe it as constituting any of three cases -- involving either defeat, communal meetings, or confession -- then the Bhikkhu, acknowledging having sat (there), may be dealt with for any of the three cases -- involving defeat, communal meetings, or confession -- or he may be dealt with for whichever case the female lay follower described. This case is undetermined.

2. In case a seat is not sufficiently secluded to lend itself (to the sexual act) but sufficiently so to address lewd words to a woman, should any Bhikkhu sit in private, alone with a woman in such a seat, so that a female lay follower whose word can be trusted, having seen them, would describe it as constituting either of two

cases -- involving communal meetings or confession -- then the Bhikkhu, acknowledging having sat (there), is to be dealt with for either of the two cases -- involving communal meetings or confession -- or he is to be dealt with for whichever case the female lay follower described. This case too is undetermined.

Nissaggiya Pacittiya

Part One: The Robe-cloth Chapter

1. When a Bhikkhu has finished his robe-making and the frame is destroyed (his kathina privileges are in abeyance), he is to keep an extra robe-cloth ten days at most. Beyond that, it is to be forfeited and confessed.

2. When a Bhikkhu has finished his robe-making and the frame is destroyed (his kathina privileges are in abeyance): If he dwells apart from (any of) his three robes even for one night -- unless authorized by the Bhikkhus -- it is to be forfeited and confessed.

3. When a Bhikkhu has finished his robe-making and the kathina privileges are in abeyance: If out-of-season robe-cloth accrues to him, he may accept it if he so desires. Once he accepts it, he is to make it up immediately (into a cloth requisite). If it should not be enough, he may lay it aside for a month at most if he has an expectation for filling the lack. Should he keep it beyond that, even when there is an expectation (for further cloth), it is to be forfeited and confessed.

4. Should any Bhikkhu have a used robe washed, dyed, or beaten by a Bhikkhuni unrelated to him, it is to be forfeited and confessed.

5. Should any Bhikkhu accept robe-cloth from a Bhikkhuni unrelated to him -- unless it is in exchange -- it is to be forfeited and confessed.

6. Should any Bhikkhu ask for robe-cloth from a man or woman householder unrelated to him, except at the proper occasion, it is to be forfeited and confessed. Here the proper occasion is this: The Bhikkhu's robe has been stolen or destroyed. This is the proper occasion in this case.

7. If that unrelated man or woman householder presents the Bhikkhu with many robes (pieces of robe-cloth), he is to accept at most (enough for) an upper and an under robe. If he accepts more than that, it is to be forfeited and confessed.

8. In case a man or woman householder prepares a robe fund for the sake of an unrelated Bhikkhu, thinking, "Having purchased a robe with this robe fund, I will supply the Bhikkhu named so-and-so with a robe:" If the Bhikkhu, not previously invited, approaching (the householder) should make a stipulation with regard to the robe, saying, "It would be good indeed, sir, if you supplied me (with a robe), having purchased a robe of such-and-such a sort with this robe fund" -- out of a desire for something fine -- it is to be forfeited and confessed.

9. In case two householders -- men or women -- prepare separate robe funds for the sake of a Bhikkhu unrelated to them, thinking, "Having purchased separate robes with these separate robe funds of ours, we will supply the Bhikkhu named so-and-so with robes": If the Bhikkhu, not previously invited, approaching (them) should make a stipulation with regard to the robe, saying, "It would be good indeed, sirs, if you supplied me (with a robe), having purchased a robe of such-and-such a sort with these separate robe funds, the two (funds) together for one (robe)" -- out of a desire for something fine -- it is to be forfeited and confessed.

10. In case a king, a royal official, a Brahmin or a householder sends a robe fund for the sake of a Bhikkhu via a messenger (saying), "Having purchased a robe with this robe fund, supply the Bhikkhu named so-and-so with a robe": If the messenger, approaching the Bhikkhu, should say, "This is a robe fund being delivered for the sake of the venerable one. May the venerable one accept this robe fund," then the Bhikkhu is to tell the messenger: "We do not accept robe funds, my friend. We accept robes (robe-cloth) as are proper according to season."

If the messenger should say to the Bhikkhu, "Does the venerable one have a steward?" then, Bhikkhus, if the Bhikkhu desires a robe, he may indicate a steward -- either a monastery attendant or a lay follower -- (saying), "That, my friend, is the Bhikkhus' steward."

If the messenger, having instructed the steward and going to the Bhikkhu, should say, "I have instructed the steward the venerable one indicated. May the venerable one go (to him) and he will supply you with a robe in season," then the Bhikkhu, desiring a robe and approaching the steward, may prompt and remind him two or three times, "I have need of a robe." Should (the steward) produce the robe after being prompted and reminded two or three times that is good.

If he does not produce the robe, (the Bhikkhu) should stand in silence four times, five times, six times at most for that purpose. Should (the steward) produce the robe after (the Bhikkhu) has stood in silence for the purpose four, five, six times at most, that is good.

If he should not produce the robe (at that point), should he then produce the robe after (the Bhikkhu) has endeavored further than that, it is to be forfeited and confessed.

If he should not produce (the robe), then the Bhikkhu himself should go to the place from which the robe fund was brought, or a messenger should be sent (to say), "The robe fund that you, venerable sirs, sent for the sake of the Bhikkhu has given no benefit to the Bhikkhu at all. May the you be united with what is yours. May what is yours not be lost." This is the proper course here.

Part Two: The Silk Chapter

11. Should any Bhikkhu have a felt (blanket/rug) made of a mixture containing silk, it is to be forfeited and confessed.

12. Should any Bhikkhu have a felt (blanket/rug) made of pure black wool, it is to be forfeited and confessed.

13. When a Bhikkhu is making a new felt (blanket/rug), two parts of pure black wool are to be incorporated, a third (part) of white, and a fourth of brown. If a Bhikkhu should have a new felt (blanket/rug) made without incorporating two parts of pure black wool, a third of white, and a fourth of brown, it is to be forfeited and confessed.

14. When a new felt (blanket/rug) has been made by a Bhikkhu, it is to be kept for (at least) six years. If after less than six years he should have another new felt (blanket/rug) made, regardless of whether or not he has disposed of the first, then -- unless he has been authorized by the Bhikkhus -- it is to be forfeited and confessed.

15. When a felt sitting rug is being made by a Bhikkhu, a piece of old felt a sugata span (25 cm.) on each side is to be incorporated for the sake of discoloring it. If, without incorporating a piece of old felt a sugata span on each side, he should have a new felt sitting rug made, it is to be forfeited and confessed.

16. If wool accrues to a Bhikkhu as he is going on a journey, he may accept it if he so desires. Once he accepts it, he may carry it by hand -- there being no one else to carry it -- three leagues (48 km.=30 miles) at most. Should he carry it farther than that, even if there is no one else to carry it, it is to be forfeited and confessed.

17. Should any Bhikkhu have wool washed, dyed, or carded by a Bhikkhuni unrelated to him, it is to be forfeited and confessed.

18. Should any Bhikkhu take gold and silver, or have it taken, or consent to its being deposited (near him), it is to be forfeited and confessed.

19. Should any Bhikkhu engage in various types of monetary exchange, it (the income) is to be forfeited and confessed.

20. Should any Bhikkhu engage in various types of trade, (the article obtained) is to be forfeited and confessed.

21. An extra alms bowl may be kept ten days at most. Beyond that, it is to be forfeited and confessed.

22. Should a Bhikkhu with an alms bowl having less than five mends ask for another new bowl, it is to be forfeited and confessed. The bowl is to be forfeited by the Bhikkhu to the company of Bhikkhus. That company of Bhikkhus' final bowl should be presented to the Bhikkhu, (saying,) "This, Bhikkhu, is

your bowl. It is to be kept until broken." This is the proper procedure here.

23. There are these tonics to be taken by sick Bhikkhus: ghee, fresh butter, oil, honey, sugar/molasses. Having been received, they are to be used from storage seven days at most. Beyond that, they are to be forfeited and confessed.

24. When a month is left to the hot season, a Bhikkhu may seek a rains-bathing cloth. When a half-month is left to the hot season, (the cloth) having been made, may be worn. If when more than a month is left to the hot season he should seek a rains-bathing cloth, (or) when more than a half-month is left to the hot season, (the cloth) having been made should be worn, it is to be forfeited and confessed.

25. Should any Bhikkhu, having himself given a robe-cloth to (another) Bhikkhu, and then being angered and displeased, snatch it back or have it snatched back, it is to be forfeited and confessed.

26. Should any Bhikkhu, having requested thread, have a robe woven by weavers, it is to be forfeited and confessed.

27. In case a man or woman householder unrelated to a Bhikkhu has weavers weave robe-cloth for his sake, and if the Bhikkhu, not previously invited (by the householder), having approached the weavers, should make stipulations with regard to the cloth, saying, "This cloth, friends, is to be woven for my sake. Make it long, make it broad, make it tightly woven, well woven, well spread, well scraped, well smoothed, and perhaps I may reward you with a little something;" and should the Bhikkhu, having said that, reward them with a little something, even as much as alms-food, it (the cloth) is to be forfeited and confessed.

28. Ten days prior to the third-month Kattika full moon, should robe-cloth offered in urgency accrue to a Bhikkhu, he is to accept it if he regards it as offered in urgency. Once he has accepted it, he may keep it throughout the robe season. Beyond that, it is to be forfeited and confessed.

29. There are wilderness abodes that are considered dubious and risky. A Bhikkhu living in such abodes after the (fourth-month) Kattika full moon has passed may keep any one of his three robes in a village if he so desires. Should he have any reason to live apart from the robe, he may do so for six nights at most. If he should live apart from it longer than that -- unless authorized by the Bhikkhus -- it is to be forfeited and confessed.

30. Should any Bhikkhu knowingly divert to himself gains that had been intended for a Community, they are to be forfeited and confessed.

Pacittiya

Part One: The Lie Chapter

1. A deliberate lie is to be confessed.

2. An insult is to be confessed.

3. Malicious tale bearing among Bhikkhus is to be confessed.

4. Should any Bhikkhu have an un-ordained person recite Dhamma line by line (with him), it is to be confessed.

5. Should any Bhikkhu lie down in the same lodging with an un-ordained person for more than two or three consecutive nights, it is to be confessed.

6. Should any Bhikkhu lie down in the same lodging with a woman, it is to be confessed.

7. Should any Bhikkhu teach more than five or six sentences of Dhamma to a woman, unless a knowledgeable man is present, it is to be confessed.

8. Should any Bhikkhu report (his own) factual superior human state to an un-ordained person, it is to be confessed.

9. Should any Bhikkhu report (another) Bhikkhu's gross offense to an un-ordained person -- unless authorized by the Bhikkhus -- it is to be confessed.

10. Should any Bhikkhu dig soil or have it dug, it is to be confessed.

Part Two: The Living Plant Chapter

11. The damaging of a living plant is to be confessed.

12. Evasive speech and uncooperativeness are to be confessed.

13. Maligning or complaining (about a Community official) is to be confessed.

14. Should any Bhikkhu set a bed, bench, mattress, or stool belonging to the Community out in the open -- or have it set out -- and then on departing neither put it away nor have it put away, or should he go without taking leave, it is to be confessed.

15. Should any Bhikkhu, having set out bedding in a lodging belonging to the Community -- or having had it set out -- and then on departing neither put it away nor have it put away, or should he go without taking leave, it is to be confessed.

16. Should any Bhikkhu knowingly lie down in a lodging belonging to the Community so as to intrude on a Bhikkhu who arrived there first, (thinking), "Whoever feels crowded will go away" -- doing it for this reason and no other -- it is to be confessed.

17. Should any Bhikkhu, angry and displeased, evict a Bhikkhu from a dwelling belonging to the Community -- or have him evicted -- it is to be confessed.

18. Should any Bhikkhu sit or lie down on a bed or bench with detachable legs on an (un-planked) loft in a dwelling belonging to the Community, it is to be confessed.

19. When a Bhikkhu is building a large dwelling, he may apply two or three layers of facing to plaster the area around the window frame and reinforce the area around the door frame the width of the door opening, while standing where there are no crops to speak of. Should he apply more than that, even if standing where there are no crops to speak of, it is to be confessed.

20. Should any Bhikkhu knowingly pour water containing living beings -- or have it poured -- on grass or on clay, it is to be confessed.

Part Three: The Exhortation Chapter

21. Should any Bhikkhu, unauthorized, exhort the Bhikkhunis, it is to be confessed.

22. Should any Bhikkhu, even if authorized, exhort the Bhikkhunis after sunset, it is to be confessed.

23. Should any Bhikkhu, having gone to the Bhikkhunis' quarters, exhort the Bhikkhunis -- except at the proper occasion -- it is to be confessed. Here the proper occasion is this: A Bhikkhuni is ill. This is the proper occasion here.

24. Should any Bhikkhu say that the Bhikkhus exhort the Bhikkhunis for the sake of personal gain, it is to be confessed.

25. Should any Bhikkhu give robe-cloth to a Bhikkhuni unrelated to him, except in exchange, it is to be confessed.

26. Should any Bhikkhu sew a robe or have it sewn for a Bhikkhuni unrelated to him, it is to be confessed.

27. Should any Bhikkhu, by arrangement, travel together with a Bhikkhuni even for the interval between one village and the next, except at the proper occasion, it is to be confessed. Here the proper occasion is this: The road is to be traveled by caravan, and is considered dubious and risky. This is the proper occasion here.

28. Should any Bhikkhu, by arrangement, get in the same boat with a Bhikkhuni going upstream or downstream -- except to cross over to the other bank -- it is to be confessed.

29. Should any Bhikkhu knowingly eat alms-food donated through the prompting of a Bhikkhuni, except for food that householders had already intended for him prior (to her prompting), it is to be confessed.

30. Should any Bhikkhu sit in private, alone with a Bhikkhuni, it is to be confessed.

Part Four: The Food Chapter

31. A Bhikkhu who is not ill may eat one meal at a public alms center. Should he eat more than that, it is to be confessed.

32. A group meal, except on the proper occasions, is to be confessed. Here the proper occasions are these: a time of illness, a time of giving cloth, a time of making robes, a time of going on a journey, a time of embarking on a boat, an extraordinary occasion, a time when the meal is supplied by contemplatives. These are the proper occasions here.

33. An out-of-turn meal, except on the proper occasions, is to be confessed. Here the proper occasions are these: a time of illness, a time of giving cloth (the robe season), a time of making robes. These are the proper occasions here.

34. In case a Bhikkhu arriving at a family residence is presented with cakes or cooked grain-meal, he may accept two or three bowlfuls if he so desires. If he should accept more than that, it is to be confessed. Having accepted the two-or-three bowlfuls and having taken them from there, he is to share them among the Bhikkhus. This is the proper course here.

35. Should any Bhikkhu, having eaten and turned down an offer (of further food), chew or consume staple or non-staple food that is not left over, it is to be confessed.

36. Should any Bhikkhu, knowingly and wishing to find fault, present staple or non-staple food to a Bhikkhu who has eaten and turned down an offer (for further food), saying, "Here, Bhikkhu, chew or consume this" -- when it has been eaten, it is to be confessed.

37. Should any Bhikkhu chew or consume staple or non-staple food at the wrong time, it is to be confessed.

38. Should any Bhikkhu chew or consume stored-up staple or non-staple food, it is to be confessed.

39. There are these finer staple foods, i.e., ghee, fresh butter, oil, honey, sugar/molasses, fish, meat, milk, and curds. Should any Bhikkhu who is not ill, having asked for finer staple foods such as these for his own sake, then eat them, it is to be confessed.

40. Should any Bhikkhu take into his mouth an edible that has not been given -- except for water and tooth-cleaning sticks -- it is to be confessed.

Part Five: The Naked Ascetic Chapter

41. Should any Bhikkhu give staple or non-staple food with his own hand to a naked ascetic, a male wanderer, or a female wanderer, it is to be confessed.

42. Should any Bhikkhu say to a Bhikkhu, "Come, my friend, let's enter the village or town for alms," and then -- whether or not he has had (food) given to him -- dismiss him, saying, "Go away, my friend. I don't like sitting or talking with you. I prefer sitting or talking alone," if doing it for that reason and no other, it is to be confessed.

43. Should a Bhikkhu sit intruding on a family "with its meal," it is to be confessed.

44. Should any Bhikkhu sit in private on a secluded seat with a woman, it is to be confessed.

45. Should any Bhikkhu sit in private, alone with a woman, it is to be confessed.

46. Should any Bhikkhu, being invited for a meal and without taking leave of an available Bhikkhu, go calling on families before or after the meal, except at the proper times, it is to be confessed. Here the proper times are these: the time of giving cloth, the time of making robes. These are the proper times here.

47. A Bhikkhu who is not ill may accept (make use of) a four-month invitation to ask for requisites. If he should accept (make use of) it for longer than that -- unless the invitation is renewed or is permanent -- it is to be confessed.

48. Should any Bhikkhu go to see an army on active duty, unless there is a suitable reason, it is to be confessed.

49. There being some reason or another for a Bhikkhu to go to an army, he may stay two or three (consecutive) nights with the army. If he should stay longer than that, it is to be confessed.

50. If a Bhikkhu staying two or three nights with an army should go to a battlefield, a roll call, the troops in battle formation, or to see a review of the (battle) units, it is to be confessed.

Part Six: The Alcoholic Drink Chapter

51. The drinking of alcohol or fermented liquor is to be confessed.

52. Tickling with the fingers is to be confessed.

53. The act of playing in the water is to be confessed.

54. Disrespect is to be confessed.

55. Should any Bhikkhu try to frighten another Bhikkhu, it is to be confessed.

56. Should any Bhikkhu who is not ill, seeking to warm himself, kindle a fire or have one kindled -- unless there is a suitable reason -- it is to be confessed.

57. Should any Bhikkhu bathe at intervals of less than half a month, except at the proper occasions, it is to be confessed. Here the proper occasions are these: the last month and a half of the hot season, the first month of the rains, these two and a half months being a time of heat, a time of fever; (also) a time of illness; a time of work; a time of going on a journey; a time of wind or rain. These are the proper times here.

58. When a Bhikkhu receives a new robe, any one of three means of discoloring it is to be applied: green, brown, or black. If a Bhikkhu should make use of a new robe without applying any of the three means of discoloring it, it is to be confessed.

59. Should any Bhikkhu, himself having placed robe-cloth under shared ownership (vikappana) with a Bhikkhu, a Bhikkhuni, a

female probationer, a male novice, or a female novice, then make use of the cloth without the shared ownership's being rescinded, it is to be confessed.

60. Should any Bhikkhu hide (another) Bhikkhu's bowl, robe, sitting cloth, needle case, or belt -- or have it hidden -- even as a joke, it is to be confessed.

Part Seven: The Animal Chapter

61. Should any Bhikkhu knowingly deprive an animal of life, it is to be confessed.

62. Should any Bhikkhu knowingly make use of water with living beings in it, it is to be confessed.

63. Should any Bhikkhu knowingly agitate for the reviving of an issue that has been rightfully dealt with, it is to be confessed.

64. Should any Bhikkhu knowingly conceal another Bhikkhu's serious offense, it is to be confessed.

65. Should any Bhikkhu knowingly give full ordination to an individual less than twenty years of age, the individual is not ordained and the Bhikkhus are blameworthy; and as for him (the preceptor), it is to be confessed.

66. Should any Bhikkhu knowingly and by arrangement travel together with a caravan of thieves, even for the interval between one village and the next, it is to be confessed.

67. Should any Bhikkhu, by arrangement, travel together with a woman, even for the interval between one village and the next, it is to be confessed.

68. Should any Bhikkhu say the following: "As I understand the Dhamma taught by the Blessed One, those acts the Blessed One says are obstructive for me, when indulged in, are not genuine obstructions," the Bhikkhus should admonish him thus: "Do not say that, venerable sir. Do not misrepresent the Blessed One, for it is not good to misrepresent the Blessed One. The Blessed One would not say anything like that. In many ways,

friend, the Blessed One has described obstructive acts, and when indulged in they are genuine obstructions."

And should the Bhikkhu, thus admonished by the Bhikkhus, persist as before, the Bhikkhus are to rebuke him up to three times so as to desist. If while being rebuked up to three times he desists, that is good. If he does not desist, it is to be confessed.

69. Should any Bhikkhu knowingly consort, join in communion, or lie down in the same lodging with a Bhikkhu professing such a view who has not acted in compliance with the rule, who has not abandoned that view, it is to be confessed.

70. And if a novice should say the following: "As I understand the Dhamma taught by the Blessed One, those acts the Blessed One says are obstructive for me when indulged in, are not genuine obstructions," the Bhikkhus should admonish him thus: "Do not say that, friend novice. Do not misrepresent the Blessed One, for it is not good to misrepresent the Blessed One. The Blessed One would not say anything like that. In many ways, friend, the Blessed One has described obstructive acts, and when indulged in they are genuine obstructions."

And should that novice, thus admonished by the Bhikkhus, persist as before, the Bhikkhus should admonish him as follows: "From this day forth, friend novice, you are not to claim the Blessed One as your teacher, nor are you even to have the opportunity the other novices get -- that of sharing lodgings two or three nights with the Bhikkhus. Away with you! Out of our sight! (literally, 'Get lost!')"

Should any Bhikkhu knowingly support, receive services from, consort with, or lie down in the same lodging with a novice thus expelled, it is to be confessed.

Part Eight:

The In-accordance-with-the-Rule Chapter

71. Should any Bhikkhu, admonished by the Bhikkhus in accordance with a rule, say, "Friends, I will not train myself under this training rule until I have put questions about it to another Bhikkhu, experienced and learned in the discipline," it is

to be confessed. Bhikkhus, (a training rule) is to be understood, is to be asked about, is to be pondered. This is the proper course here.

72. Should any Bhikkhu, when the Patimokkha is being repeated, say, "Why are these lesser and minor training rules repeated when they lead only to anxiety, bother and confusion?" the criticism of the training rules is to be confessed.

73. Should any Bhikkhu, when the Patimokkha is being recited every half-month, say, "Just now have I heard that this case, too, is handed down in the Patimokkha, is included in the Patimokkha, and comes up for recitation every half-month;" and if other Bhikkhus should know, "That Bhikkhu has already sat through two or three recitations of the Patimokkha, if not more," the Bhikkhu is not exempted for being ignorant. Whatever the offense he has committed, he is to be dealt with in accordance with the rule; and in addition, his deception is to be exposed: "It is no gain for you, friend, it is ill-done, that when the Patimokkha is being recited, you do not pay proper attention and take it to heart." Here the deception is to be confessed.

74. Should any Bhikkhu, angered and displeased, give a blow to (another) Bhikkhu, it is to be confessed.

75. Should any Bhikkhu, angered and displeased, raise his hand against (another) Bhikkhu, it is to be confessed.

76. Should any Bhikkhu charge a Bhikkhu with an unfounded sanghadisesa (offense), it is to be confessed.

77. Should any Bhikkhu purposefully provoke anxiety in (another) Bhikkhu, (thinking,) "This way, even for just a moment, he will have no peace" -- if doing it for just this reason and no other -- it is to be confessed.

78. Should any Bhikkhu stand eavesdropping on Bhikkhus when they are arguing, quarreling, and disputing, thinking, "I will overhear what they say" -- if doing it for just this reason and no other -- it is to be confessed.

79. Should any Bhikkhu, having given consent (by proxy) to a formal act carried out in accordance with the rule, later complain (about the act), it is to be confessed.

80. Should any Bhikkhu, when deliberation is being carried on in the Community, get up from his seat and leave without having given consent, it is to be confessed.

81. Should any Bhikkhu, (acting as part of) a Community in concord, give robe-cloth (to an individual Bhikkhu) and later complain, "The Bhikkhus apportion the Community's gains according to friendship," it is to be confessed.

82. Should any Bhikkhu knowingly divert to an individual gains that had been allocated for the Community, it is to be confessed.

Part Nine: The Treasure Chapter

83. Should any Bhikkhu, without being previously announced, cross the threshold of a consecrated noble king's (sleeping chamber) from which the king has not left, from which the treasure (the queen) has not withdrawn, it is to be confessed.

84. Should any Bhikkhu pick up or have (someone) pick up a valuable or what is considered a valuable, except within a monastery or within a dwelling, it is to be confessed. But when a Bhikkhu has picked up or had (someone) pick up a valuable or what is considered a valuable (left) in a monastery or in a dwelling, he is to keep it, (thinking,) "Whoever it belongs to will (come and) fetch it." This is the proper course here.

85. Should any Bhikkhu, without taking leave of an available Bhikkhu, enter a village at the wrong time -- unless there is a suitable emergency -- it is to be confessed.

86. Should any Bhikkhu have a needle case made of bone, ivory, or horn, it is to be broken and confessed.

87. When a Bhikkhu is making a new bed or bench, it is to have legs (at most) eight fingerbreadths long -- using Sugata fingerbreadths -- not counting the lower edge of the frame. In excess of that it is to be cut down and confessed.

88. Should any Bhikkhu have a bed or bench upholstered, it (the upholstery) is to be torn off and confessed.

89. When a Bhikkhu is making a sitting cloth, it is to be made to the standard measurement. Here the standard is this: two spans -- using the Sugata span -- in length, 1 1/2 in width, the border a span. In excess of that, it is to be cut down and confessed.

90. When a Bhikkhu is making a skin-eruption covering cloth, it is to be made to the standard measurement. Here the standard is this: four spans -- using the Sugata span -- in length, two spans in width. In excess of that, it is to be cut down and confessed.

91. When a Bhikkhu is making a rains-bathing cloth, it is to be made to the standard measurement. Here the standard is this: six spans -- using the Sugata span -- in length, 2 1/2 in width. In excess of that, it is to be cut down and confessed.

92. Should any Bhikkhu have a robe made the size of the Sugata robe or larger, it is to be cut down and confessed. Here, the size of the Sugata robe is this: nine spans -- using the Sugata span -- in length, six spans in width. This is the size of the Sugata's Sugata robe.

Patidesaniya

1. Should any Bhikkhu chew or consume staple or non-staple food, having received it himself from the hand of an unrelated Bhikkhuni in an inhabited area, he is to acknowledge it: "Friends, I have committed a blameworthy, unsuitable act that ought to be acknowledged. I acknowledge it."

2. In case Bhikkhus, being invited, are eating in family homes, and if a Bhikkhuni is standing there as though giving directions, (saying,) "Give curry here, give rice here," then the Bhikkhus are to dismiss her: "Go away, sister, while the Bhikkhus are eating." If not one of the Bhikkhus should speak to dismiss her, "Go away, sister, while the Bhikkhus are eating," the Bhikkhus are to acknowledge it: "Friends, we have committed a blameworthy, unsuitable act that ought to be acknowledged. We acknowledge it."

3. There are families designated as in training. Should any Bhikkhu, not being ill, uninvited beforehand, chew or consume staple or non-staple food, having received it himself at the homes of families designated as in training, he is to acknowledge it: "Friends, I have committed a blameworthy, unsuitable act that ought to be acknowledged. I acknowledge it."

4. There are wilderness abodes that are dubious and risky. Should any Bhikkhu, not being ill, living in such abodes, chew or consume unannounced (gifts of) staple or non-staple food, having received them himself in the abode, he is to acknowledge it: "Friends, I have committed a blameworthy, unsuitable act that ought to be acknowledged. I acknowledge it."

Sekhiya

Part One:

The 26 Dealing with Proper Behavior

1. [2] I will wear the lower robe [upper robe] wrapped around (me): a training to be observed.

3. [4] I will go [sit] well-covered in inhabited areas: a training to be observed.

5. [6] I will go [sit] well-restrained in inhabited areas: a training to be observed.

7. [8] I will go [sit] with eyes lowered in inhabited areas: a training to be observed.

9. [10] I will not go [sit] with robes hitched up in inhabited areas: a training to be observed.

11. [12] I will not go [sit] laughing loudly in inhabited areas: a training to be observed.

13. [14] I will go [sit] (speaking) with a lowered voice in inhabited areas: a training to be observed.

15. [16] I will not go [sit] swinging the body in inhabited areas: a training to be observed.

17. [18] I will not go [sit] swinging the arms in inhabited areas: a training to be observed.

19. [20] I will not go [sit] swinging the head in inhabited areas: a training to be observed.

21. [22] I will not go [sit] with arms akimbo in inhabited areas: a training to be observed.

23. [24] I will not go [sit] with my head covered in inhabited areas: a training to be observed.

25. I will not go tiptoeing or walking just on the heels in inhabited areas: a training to be observed.

26. I will not sit holding up the knees in inhabited areas: a training to be observed.

Part Two: The 30 Dealing with Food

27. I will receive alms-food appreciatively: a training to be observed.

28. I will receive alms-food with attention focused on the bowl: a training to be observed.

29. I will receive alms-food with bean curry in proper proportion: a training to be observed.

30. I will receive alms-food level with the edge (of the bowl): a training to be observed.

31. I will eat alms-food appreciatively: a training to be observed.

32. I will eat alms-food with attention focused on the bowl: a training to be observed.

33. I will eat alms-food methodically: a training to be observed.

34. I will eat alms-food with bean curry in proper proportion: a training to be observed.

35. I will not eat alms-food taking mouthfuls from a heap: a training to be observed.

36. I will not hide bean curry and foods with rice out of a desire to get more: a training to be observed.

37. Not being ill, I will not eat rice or bean curry that I have requested for my own sake: a training to be observed.

38. I will not look at another's bowl intent on finding fault: a training to be observed.

39. I will not take an extra-large mouthful: a training to be observed.

40. I will make a rounded mouthful: a training to be observed.

41. I will not open the mouth when the mouthful has yet to be brought to it: a training to be observed.

42. I will not put the whole hand into the mouth while eating: a training to be observed.

43. I will not speak with the mouth full of food: a training to be observed.

44. I will not eat from lifted balls of food: a training to be observed.

45. I will not eat nibbling at mouthfuls of food: a training to be observed.

46. I will not eat stuffing out the cheeks: a training to be observed.

47. I will not eat shaking (food off) the hand: a training to be observed.

48. I will not eat scattering rice about: a training to be observed.

49. I will not eat sticking out the tongue: a training to be observed.

50. I will not eat smacking the lips: a training to be observed.

51. I will not eat making a slurping noise: a training to be observed.

52. I will not eat licking the hands: a training to be observed.

53. I will not eat licking the bowl: a training to be observed.

54. I will not eat licking the lips: a training to be observed.

55. I will not accept a water vessel with a hand soiled by food: a training to be observed.

56. I will not, in an inhabited area, throw away bowl-rinsing water that has grains of rice in it: a training to be observed.

Part Three:

The 16 Dealing with Teaching Dhamma

57. I will not teach Dhamma to a person with an umbrella in his hand and who is not ill: a training to be observed.

58. I will not teach Dhamma to a person with a staff in his hand and who is not ill: a training to be observed.

59. I will not teach Dhamma to a person with a knife in his hand and who is not ill: a training to be observed.

60. I will not teach Dhamma to a person with a weapon in his hand and who is not ill: a training to be observed.

61. [62] I will not teach Dhamma to a person wearing non-leather [leather] footwear who is not ill: a training to be observed.

63. I will not teach Dhamma to a person in a vehicle and who is not ill: a training to be observed.

64. I will not teach Dhamma to a person lying down who is not ill: a training to be observed.

65. I will not teach Dhamma to a person who sits holding up his knees and who is not ill: a training to be observed.

66. I will not teach Dhamma to a person wearing headgear who is not ill: a training to be observed.

67. I will not teach Dhamma to a person whose head is covered (with a robe or scarf) and who is not ill: a training to be observed.

68. Sitting on the ground, I will not teach Dhamma to a person sitting on a seat who is not ill: a training to be observed.

69. Sitting on a low seat, I will not teach Dhamma to a person sitting on a high seat who is not ill: a training to be observed.

70. Standing, I will not teach Dhamma to a person sitting who is not ill: a training to be observed.

71. Walking behind, I will not teach Dhamma to a person walking ahead who is not ill: a training to be observed.

72. Walking beside a path, I will not teach Dhamma to a person walking on the path and who is not ill: a training to be observed.

Part Four: The 3 Miscellaneous Rules

73. Not being ill, I will not defecate or urinate while standing: a training to be observed.

74. Not being ill, I will not defecate, urinate, or spit on living crops: a training to be observed.

75. Not being ill, I will not defecate, urinate, or spit in water: a training to be observed.

Adhikarana-Samatha

1. *A verdict "in the presence of" should be given.* This means that the formal act settling the issue must be carried out in the presence of the Community, in the presence of the individuals, and in the presence of the Dhamma and Vinaya.

2. *A verdict of mindfulness may be given.* This is the verdict of innocence given in an accusation, based on the fact that the accused remembers fully that he did not commit the offense in question.

3. *A verdict of past insanity may be given.* This is another verdict of innocence given in an accusation, based on the fact that the accused was out of his mind when he committed the offense in question and so is absolved of any responsibility for it.

4. *Acting in accordance with what is admitted.* This refers to the ordinary confession of offenses, where no formal interrogation is involved. The confession is valid only if in accord with the facts, e.g., a Bhikkhu actually commits a pacittiya offense and then confesses it as such, and not as a stronger or lesser offense. If he were to confess it as a dukkata or a sanghadisesa, that would be invalid.

5. *Acting in accordance with the majority.* This refers to cases in which Bhikkhus are unable to settle a dispute unanimously, even after all the proper procedures are followed, and -- in the words of the Canon -- are "wounding one another with weapons of the tongue." In cases such as these, decisions can be made by majority vote.

6. *Acting in accordance with the accused's further misconduct.* This refers to cases where a Bhikkhu admits to having committed the offense in question only after being formally interrogated about it. He is then to be reprovved for his actions, made to remember the offense and to confess it, after which the Community carries out a formal act of "further misconduct" against him as an added punishment for being so uncooperative as to require the formal interrogation in the first place.

7. *Covering over as with grass.* This refers to situations in which both sides of a dispute realize that, in the course of their dispute, they have done much that is unworthy of a contemplative. If they were to deal with one another for their offenses, the only result would be greater divisiveness. Thus if both sides agree, all the Bhikkhus gather in one place. (According to the Commentary, this means that all Bhikkhus in the *sima* must attend. No one should send his consent, and even sick Bhikkhus must go.) A motion is made to the entire group that this procedure will be followed. One member of each side then makes a formal motion to the members of his faction that he will make a confession for them. When both sides are ready, the representative of each side addresses the entire group and makes the blanket confession, using the form of a motion and one announcement (*natti-dutiya-kamma*).

Theragatha

The Single Verses

I.1 -- Subhuti {v. 1}

My hut is roofed, comfortable, free of drafts;
my mind, well-centered, set free. I remain ardent. So, rain-deva.
Go ahead & rain.

I.2 -- Mahakotthika {v. 2}

Calmed, restrained, giving counsel unruffled, he lifts off evil
states of mind -- as the breeze, a leaf from a tree.

I.3 -- Kankharevata {v. 3}

See this: the discernment of the Tathagatas, like a fire ablaze in
the night, giving light, giving eyes, to those who come, subduing
their doubt.

I.7 -- Bhaliya {v. 7}

Who scatters the troops of the King of Death -- as a great flood,
a very weak bridge made of reeds -- is victorious, for his fears
are dispersed. He's tamed, unbound, steadfast in himself.

I.14 -- Vanavaccha's pupil {v. 14}

My preceptor said to me: Let's go from here, Sivaka. My body
stays in the village, my mind has gone to the wilds. Even though
I'm lying down, I go. There's no tying down one who knows.

I.16 -- Belatthisa {v. 16}

Just as a fine thoroughbred steed, with swishing tail & mane
runs with next-to-no effort, so my days & nights run with next-to-
no effort now that I've gained a happiness not of the flesh.

I.22 -- Cittaka {v. 22}

Peacocks, crested, blue, with gorgeous necks, cry out in the
Karamvi woods, thrilled by the cold wind. They awaken the
sleeper to meditate.

I.26 -- Abhaya {v. 26}

Hearing the well-spoken words of the Awakened One, Kinsman of the Sun, I pierced what is subtle -- as if, with an arrow, the tip of a horse-tail hair.

I.29 -- Harita {v. 29}

Harita, raise yourself up- right and, straightening your mind -- like a fletcher, an arrow -- shatter ignorance to bits.

I.32 -- Suppiya {v. 32}

I'll make a trade: aging for the Ageless, burning for the Unbound: the highest peace, the unexcelled rest from the yoke.

I.39 -- Tissa {v. 39}

As if struck by a sword, as if his head were on fire, a monk should live the wandering life -- mindful -- for the abandoning of sensual passion.

I.41 -- Sirivaddha {v. 41}

Lightning lands on the cleft between Vebhara & Pandava, but, having gone to the cleft in the mountains, he's absorbed in jhana -- the son of the one without compare, the one who is Such.

I.43 -- Sumangala {v. 43}

So freed! So freed! So thoroughly freed am I from three crooked things: my sickles, my shovels, my plows. Even if they were here, right here, I'd be done with them, done. Do jhana, Sumangala. Do jhana, Sumangala. Sumangala, stay heedful.

I.49 -- Ramaneyyaka {v. 49}

Even with all the whistles & whistling, the calls of the birds, this, my mind, doesn't waver, for my delight is in oneness.

I.50 -- Vimala {v. 50}

The earth's sprinkled with rain, wind is blowing, lightning wanders the sky, but my thoughts are stilled, well-centered my mind.

I.56 -- Kutiviharin (1) {v. 56}

Who's in the hut? A monk's in the hut -- free from passion, with well-centered mind. Know this, my friend: The hut you built wasn't wasted.

I.57 -- Kutiviharin (2) {v. 57}

This was your old hut, and you aspire to another, new hut. Discard your hope for a hut, monk. A new hut will be painful all over again.

I.61 -- Vappa {v. 61}

One who sees sees who sees, sees who doesn't.
One who doesn't see doesn't see who sees or who doesn't.

I.68 -- Ekuddaniya {v. 68}

Exalted in mind & heedful: a sage trained in sagacity's ways. He has no sorrows, one who is Such,[1] calmed & ever mindful.

Note:

1. *Tadi*: "Such," an adjective to describe one who has attained the goal. It indicates that the person's state is indefinable but not subject to change or influences of any sort.

I.73 -- Manava {v. 73}

On seeing an old person; & a person in pain, diseased; & a person dead, gone to life's end, I left for the life gone forth, abandoning the sensuality that entices the heart.

I.84 -- Nita {v. 84}

Asleep the whole night, delighting in company by day: when, when will the fool bring suffering & stress to an end?

I.93 -- Eraka {v. 93}

Sensual pleasures are stressful, Eraka.
Sensual pleasures aren't ease.
Whoever loves sensual pleasures loves stress, Eraka.
Whoever doesn't, doesn't love stress.

I.95 -- Cakkhupala {v. 95}

I'm blind, my eyes are destroyed.
I've stumbled on a wilderness track.
Even if I must crawl, I'll go on, but not with an evil companion.

I.104 -- Khitaka {v. 104}

How light my body!

Touched by abundant rapture & bliss, -- like a cotton tuft borne on the breeze -- it seems to be floating -- my body!

I.111 -- Jenta {v. 111}

Going forth is hard; houses are hard places to live; the Dhamma is deep; wealth, hard to obtain; it's hard to keep going with whatever we get: so it's right that we ponder continually continual inconstancy.

I.113 -- Vanavaccha {v. 113}

With clear waters & massive boulders, frequented by monkeys & deer, covered with moss & water weeds, those rocky crags refresh me.

I.118 -- Kimbila {v. 118}

As if sent by a curse, it drops on us -- aging.

The body seems other, though it's still the same one.

I'm still here & have never been absent from it, but I remember myself as if somebody else's.

I.120 -- Isidatta {v. 120}

The five aggregates, having been comprehended, stand with their root cut through.

For me the ending of stress is reached; the ending of fermentations, attained.

Theragatha

The Pairs of Verses

II.13 -- Heraññakani {vv. 145-146}

Days & nights fly past.

Life comes to an end.

The span of mortals runs out, like the water of a piddling stream.

But the fool doing evil deeds doesn't realize that later it's bitter for him: evil for him the result.

II.16 -- Mahakala {vv. 151-152}

This swarthy woman [preparing a corpse for cremation] -- crow-like, enormous -- breaking a thigh & then the other thigh, breaking an arm & then the other arm, cracking open the head, like a pot of curds, she sits with them heaped up beside her.

Whoever, unknowing, makes acquisitions -- the fool -- returns over & over to suffering & stress. So, discerning, don't make acquisitions. May I never lie with my head cracked open again.

II.24 -- Valliya {vv. 167-168}

What needs to be done with firm persistence, what needs to be done by someone who hopes for Awakening, that I will do.

I will not fail.

See: persistence & striving!

You show me the path: the straight, the plunge into Deathlessness. I, through sagacity, will reach it, know it, as the stream of the Ganges, the sea.

II.26 -- Punnamasa {vv. 171-172}

Shedding five hindrances so as to reach the unexcelled rest from the yoke, taking the Dhamma as mirror for knowing & seeing myself, I reflected on this body -- the whole thing, inside & out, my own & others'.

How vain & empty it looked!

II.27 -- Nandaka {vv. 173-174}

Just as a fine thoroughbred steed stumbling, regains its stance,
feeling all the more urgency, & draws its burden undaunted.

In the same way, remember me: consummate in vision, a
disciple of the Rightly Self-awakened One, the Awakened One's
thoroughbred child, his son.

II.30 -- Kanhadinna {vv. 179-180}

Men of integrity have been attended to, the Dhamma repeatedly
listened to. Having listened, I followed the straight way, the
plunge into Deathlessness.

Passion for becoming, having been killed by me, no further such
passion is found in me. It neither was nor will be nor is found in
me even now.

II.37 -- Sona Potiriyaputta {vv. 193-194}

It's not for sleeping, the night garlanded with zodiac stars.
The night, for one who knows, is for staying awake.

If I were to fall from my elephant's shoulder, and a tusker
trampled me, death in battle would be better for me, than that I,
defeated, survive.

Theragatha

The Triple Verses

III.5 -- Matangaputta {vv. 231-233}

It's too cold, too hot, too late in the evening -- people who say this, shirking their work: the moment passes them by.

Whoever regards cold & heat as no more than grass, doing his manly duties, won't fall away from ease.

With my chest I push through wild grasses -- spear-grass, ribbon-grass, rushes -- cultivating a seclusion heart.

III.8 -- Yasoja {vv. 243-245}

His limbs knotted like a kala plant, his body lean & lined with veins, knowing moderation in food & drink: the man of undaunted heart.

Touched by gnats & horseflies in the wilds, the great wood, like an elephant at the head of a battle: he, mindful, should stay there endure.

One alone is like Brahma, two, like devas, three, like a village, more than that: a hullabaloo.

III.13 -- Abhibhuta {vv. 255-257}

Listen, kinsmen, all of you, as many as are assembled here. I will teach you the Dhamma: Painful is birth, again & again.

Rouse yourselves. Go forth.

Apply yourselves to the Awakened One's bidding.

Scatter the army of Death as an elephant would a shed made of reeds.

He who, in this doctrine & discipline, remains heedful, abandoning birth, the wandering-on, will put an end to suffering & stress.

III.14 -- Gotama {vv. 258-260}

While wandering on I went to hell; went again & again to the world of the hungry shades; stayed countless times, long,

in the pain of the animal womb; enjoyed the human state;
went to heaven from time to time; settled in the elements of form,
the elements of formlessness, neither-perception, perception-
less.

Ways of taking birth are now known: devoid of essence,
unstable, conditioned, always driven along. Knowing them
as born from my self, mindful I went right to peace.

III.15 -- Harita (2) {vv. 261-263}

Whoever wants to do later what he should have done first,
falls away from the easeful state & later burns with remorse.

One should speak as one would act, & not as one wouldn't.
When one speaks without acting, the wise, they can tell.

How very easeful: Unbinding, as taught by the Rightly Self-
awakened One -- sorrowless, dustless, secure, where stress
& suffering cease.

Theragatha

The Quadruple Verses

IV.8 -- Rahula {vv. 295-298}

In both ways consummate,[1] I'm known as Rahula the Fortunate:

because I'm the son of the Buddha,
because I've the eye that sees Dhammas,
because my fermentations are ended,
because I've no further becoming.

I'm deserving of offerings, a worthy one a three-knowledge man,[2] with sight of the Deathless.

Those
blinded by sensuality
covered by the net,
veiled by the veil of craving,
bound by the Kinsman of the heedless,[3]
are like fish in the mouth of a trap.

Throwing that sensuality aside,
cutting through Mara's bond,
pulling out craving, root & all,
cooled am I,
Unbound.

Notes:

1. This phrase can be taken in two ways: (a) consummate in that he has a pure lineage on both his mother's and his father's side; and (b) consummate in that he belongs both to a well-born lineage in the worldly sense and, by means of his meditative attainments, to the lineage of the noble ones.

2. One with knowledge of past lives, knowledge of the passing away and rearing of living beings, and knowledge of the ending of mental fermentations.

3. Mara.

Third Khandhaka

Residence During the Rainy Season, Vassa

Section One

1. At that time the Blessed One dwelt at Ràjagaha, in the Veluvana, in the Kalandakanivàpa [1]. At that time the retreat during the rainy season had not yet been instituted by the Blessed One for the Bhikkhus. Thus the Bhikkhus went on their travels alike during winter, summer, and the rainy season.

2. People were annoyed, murmured, and became angry, saying, 'How can the Sakyaputtiya samaõas go on their travels alike during winter, summer, and the rainy season? They crush the green herbs, they hurt vegetable life [2], they destroy the life of many small living things. Shall the ascetics who belong to titthiya schools, whose Doctrine is ill preached, retire during the rainy season and arrange places for themselves to live in [3]? Shall the birds make their nests on the summits of the trees, and retire during the rainy season, and arrange themselves places to live in; and yet the Sakyaputtiya samaõas go on their travels alike during winter, summer, and the rainy season, crushing the green herbs, hunting vegetable life, and destroying the life of many small things?'

3. Now 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 enter upon vassa [4].'

Section Two

1. Now the Bhikkhus thought: 'When are we to enter upon vassa?'

They told this thing to the Blessed One.

`I prescribe, O Bhikkhus, that you enter upon vassa in the rainy season.'

2. Then the Bhikkhus thought: `how many periods are there for entering upon vassa

They told this thing to the Blessed One.

`There are two periods, O Bhikkhus, for entering upon vassa, the earlier and the later. The earlier time for entering [upon vassa] is the day after the full moon of Asàlha [June-July]; the later, a month after the full moon of Asàlha [5]. These, O Bhikkhus, are the two periods for entering upon vassa.'

Section Three

1. At that time the chabbaggiyà Bhikkhus, having entered upon vassa, went on their travels during the period of vassa. People were annoyed, murmured, and became angry [saying], `How can the Sakyaputtiya samaõas go on their travels alike during winter, summer, and the rainy season [and etc., as in chap.1.2, down to:] and destroy the life of many small living things?'

2. Now some Bhikkhus heard those people that were annoyed, murmured, and had become angry. The moderate Bhikkhus were annoyed, murmured, and became angry [saying], `How can the chabbaggiyà Bhikkhus, having entered upon vassa, go on their travels during the period of vassa?'

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.

`Let no one, O Bhikkhus, who has entered upon vassa, go on his travels before he has kept vassa during the earlier or during the later three months. He who does so, commits a dukkaña offence.'

Section Four

1. At that time the chabbaggiyà Bhikkhus were not willing to enter upon vassa.

They told this thing to the Blessed One.

‘Let no one, O Bhikkhus forbear to enter upon vassa. He who does not enter upon vassa, commits a dukkaña offence.’

2. At that time the chabbaggiyà Bhikkhus, who were not willing to enter upon vassa on the prescribed day, purposely left the district [where they were living].

They told this thing to the Blessed One.

‘Let no one, O Bhikkhus, purposely leave the district [where he is living], because he is not willing to enter upon vassa on the prescribed day. He who does, commits a dukkaña offence.’

3. At that time the Magadha King Seniya Bimbisàra, who wished that the vassa period might be postponed, sent a messenger to the Bhikkhus: ‘What if their reverences were to enter upon vassa on the next full moon day?’

They told this thing to the Blessed One.

‘I prescribe, O Bhikkhus, that you obey kings.’

Section Five

1. And the Blessed One, after having resided at Ràjagaha as long as He thought fit, went forth to Sàvatthi. Wandering from place to place He came to Sàvatthi. There, at Sàvatthi, the Blessed One dwelt in the Jetavana, the garden of Anàthapindika.

At that time an upàsaka [lay devotee] named Udena, in the Kosala country, had a vihàra built for the saïgha. He sent a messenger to the Bhikkhus [saying], ‘Might their reverences come hither; I desire to bestow gifts [on the saïgha] and to hear the Dhamma and to see the Bhikkhus.’

2. The Bhikkhus replied: ‘The Blessed One has prescribed, friend, that no one who has entered upon vassa, may go on a

journey before he has kept vassa during the earlier or during the later three months. Let the upàsaka Udena wait so long as the Bhikkhus keep their vassa residence; when they have finished vassa, they will go. But if there is any urgent necessity, let him dedicate the vihàra in presence of the Bhikkhus who reside there.'

3. The upàsaka Udena was annoyed, murmured, and became angry [saying], 'How can their reverences, when I send for them, refuse to come? I am a giver and a doer [of good works], and do service to the fraternity.' Some Bhikkhus heard the upàsaka Udena, who was annoyed, and etc. These Bhikkhus told the thing to the Blessed One.

4. In consequence of that the Blessed One, after having delivered a religious discourse, thus addressed the Bhikkhus:

'I allow you, O Bhikkhus, to go [even during the rainy season], if the affair for which you go can be accomplished in seven days, and if you are sent for, but not if you are not sent for, by a person of one of the following seven classes: Bhikkhus, Bhikkhunis, sikkhamànàs [6], sàmaneras, sàmaneris, lay devotees, female lay devotees. I allow you, O Bhikkhus, to go, if the thing [you go for] can be accomplished in seven days, and if you are sent for, but not if you are not sent for, by a person of one of these seven classes. Within seven days you ought to return.

5. 'In case, O Bhikkhus, an upàsaka has built a vihàra for the saïgha. If he sends a messenger to the Bhikkhus [saying], "Might their reverences come hither; I desire to bestow gifts [on them] and to hear the Dhamma and to see the Bhikkhus," you ought to go, O Bhikkhus, if the affair for which you go can be accomplished in seven days, and if he sends for you, but not if he does not send for you. Within seven days you ought to return.

6. 'In case, O Bhikkhus, an upàsaka has built for the saïgha an addhayoga [7], has built a storied house, has built an attic, has constructed a cave, a cell, a store-room, a refectory, a fire-room, a warehouse [8], a privy, a place to walk in, a house to walk in, a well, a well house, a gantàghara [9], a gantàghara room [10], a lotus-pond, a pavilion,, a park; or [q 304/] has prepared the site

for a park. If he sends a messenger to the Bhikkhus [and etc., as in down to the end of the section].

7. `In case, O Bhikkhus, an upàsaka has built for a number of Bhikkhus an addhayoga . . . [as in sect.6 to the end of the section] . . . or one Bhikkhu a vihàra, an addhayoga, a storied house [and etc., as in sect.6 to the end].

8. `In case, O Bhikkhus, an upàsaka has built for the sisterhood of Bhikkhunis, and etc., for a number of Bhikkhunis, for one Bhikkhuní, for a number of sikkhamànàs, for one sikkhamànà, for a number of sàmaneras, for one sàmanera, for a number of sàmaneris, for one sàmaneri, a vihàra and etc. [11] If he sends a messenger to the Bhikkhus and etc.

9. `In case, O Bhikkhus, an upàsaka has built for his own use a residence, a sleeping room, a stable [12], a tower, a one-peaked building [13], a shop, a boutique, a storied house, an attic, a cave, a cell, a store-room, a refectory, a fire-room, a kitchen, a privy, a place to walk in, a house to walk in, a well, a well house, a gantàghara, a gantàghara room, a lotus-pond, a pavilion, a park, or has prepared the site for a park; or that his son is to choose a consort; or that his daughter is to choose a consort; or that he is sick; or that he knows how to recite a celebrated stunt. If he sends a messenger to the Bhikkhus [saying], "Might their reverences come and learn this suttanta; otherwise this suttanta will fall into oblivion;" or if he has any other business or any work to be done; and if he sends a messenger to the Bhikkhus [saying], "Might their reverences come hither" [and etc.] then you ought to go [and etc., as in sect.5, down to:] you ought to return.

10-12. `In case, O Bhikkhus, an upàsikà has built a vihàra for the saïgha [and etc., as in sects. 5-9 [14]].

13. `In case, O Bhikkhus, a Bhikkhu has built, and etc., a Bhikkhuní, a sikkhamànà, a sàmanera, a sàmaneri has built for the saïgha, for a number of Bhikkhus, for one Bhikkhu, for the sisterhood of Bhikkhunis . For one sàmaneri, for his own use, a vihàra [and etc., as in sect.8].'

Section Six

At that time a certain Bhikkhu was sick. He sent a messenger to the Bhikkhus [saying], 'I am sick; might the Bhikkhus come to me; I long for the Bhikkhus coming.'

They told this thing to the Blessed One.

'I allow you, O Bhikkhus, to go [even during the rainy season], if the affair for which you go can be accomplished in seven days, even if you are not sent for, and much more if you are sent for, by a person of one of the following five classes: Bhikkhus, 'Bhikkhunis, sikkhamàna's, sàmaneras, and sàmaneris. I allow you, O Bhikkhus, to go, if the affair for which you go can be accomplished in seven days, even if you are not sent for, and much more if you are sent for, by a person of one of these five classes. Within seven days you ought to return.

2. 'In case, O Bhikkhus, a Bhikkhu is sick. If he sends a messenger to the Bhikkhus [saying], "I am sick; might the Bhikkhus come to me; I long for the Bhikkhus' coming," you ought to go, O Bhikkhus, if the thing can be accomplished in seven days, even if he had not sent for you, much more when he has sent [saying to yourselves]: "I will try to get food for the sick, or food for the tender of the sick, or medicine for the sick, or I will ask him [questions referring to the Dhamma], or nurse him." Within seven days you ought to return.

3. 'In case, O Bhikkhus, inward struggles have befallen a Bhikkhu. If he sends a messenger to the Bhikkhus: "Inward struggles have befallen me; might the Bhikkhus come to me; I long for the Bhikkhus' coming," you ought to go [and etc., as in sect.2, down to]: [saying to yourselves]: "I will try to appease those struggles, or cause them to be appeased [by another], or compose him by religious conversation." Within seven days you ought to return.

4. 'In case, O Bhikkhus, a Bhikkhu in whose mind doubts of conscience have arisen sends [and etc., as in sect.3, down to]: [saying to yourselves]: "I will try to dispel those doubts, or cause them to be dispelled, or compose him by religious conversation." Within seven days you ought to return.

5. `In case, O Bhikkhus, a Bhikkhu takes to a false Doctrine. If he sends [and etc., down to]: [saying to yourselves]: "I will discuss that false Doctrine, or cause another to discuss it, or compose [that Bhikkhu] by religious conversation." Within seven days you ought to return.

6. `In case, O Bhikkhus, a Bhikkhu is guilty of a grave offence and ought to be sentenced to parivàsa discipline. If he sends [and etc., down to]: [saying to yourselves]: "I will take care that he may be sentenced to parivàsa discipline, or I will propose the resolution [to the assembly], or I will help to complete the quorum [required for passing the sentence of parivàsa]." Within seven days you ought to return.

7. `In case, O Bhikkhus, a Bhikkhu ought to be sentenced to recommence penal discipline. If he sends [and etc., as in sect.6, down to the end of the section].

8. `In case, O Bhikkhus, a Bhikkhu ought to have the m`anatta discipline imposed upon him. If he sends [and etc., as in sect.6, down to the end of the section].

9. `In case, O Bhikkhus, a Bhikkhu [having duly undergone penal discipline] ought to be rehabilitated. If he sends [and etc., as in sect.6].

10. `In case, O Bhikkhus, the saïgha is going to proceed against a Bhikkhu by the tajjanīyakamma, or the nissaya, or the pabb`ajaniya kamma, or the patis`araniyakamma, or the ukkhepaniyakamma. If that Bhikkhu sends a messenger to the Bhikkhus [saying], "The saïgha [q 308/] is going to proceed against me; might the Bhikkhus come to me; I long for the Bhikkhus' coming," you ought to go [and etc., as in sect.2, down to]: [saying to yourselves]: "What can be done in order that the saïgha may not proceed [against that Bhikkhu] or may mitigate the proceeding?" Within seven days you ought to return.

11. `Or the saïgha has instituted a proceeding against him, the tajjanīyakamma [and etc., down to]: or the ukkhepaniyakamma; if he sends a messenger to the Bhikkhus: "The saïgha has instituted a proceeding against me; might the Bhikkhus come to me; I long for the Bhikkhus' coming," you ought to go [and etc.,

as in sect.3, down to]: [saying to yourselves]: "What can be done in order that this Bhikkhu may behave himself properly, live modestly, and aspire to get clear of his penance, and that the saïgha may revoke its sentence?" Within seven days you ought to return.

12-15. `In case, O Bhikkhus, a Bhikkhuní is sick, and etc. [15]

16. `In case, O Bhikkhus, a Bhikkhuní is guilty of a grave offence and ought to be sentenced to mánatta discipline [16]. If she sends . . . [as in sect.3, down to]: [saying to yourselves]: "I will take care that she may be sentenced to mánatta discipline [17]." Within seven days you ought to return.

17. `In case, O Bhikkhus, a Bhikkhuní ought to be sentenced to recommence penal discipline [and etc., as in sect.7].

18. `In case, O Bhikkhus, a Bhikkhuní who is to be rehabilitated [and etc., as in sect.9].

19. `In case, O Bhikkhus, the saïgha is going to proceed against a Bhikkhuní by the tajjanīyakamma [and etc., as in sect.10].

20. `Or the saïgha has instituted a proceeding against her [and etc., as in sect.11].

21, 22. `In case, O Bhikkhus, a sikkhamànà is sick [and etc., see sects. 2-5].

`In case, O Bhikkhus, a sikkhamànà has violated [18] the precepts [in which she is trained]. If she sends [and etc., as in sect.3, down to]: [saying to yourselves]: "I will take care that she may take upon herself the precepts, [again]." Within seven days you ought to return.

23. `In case, O Bhikkhus, a sikkhamànà desires to receive the upasampadà ordination. If she sends, and etc. you ought to go [saying to yourselves]: "I will take care that she may receive the upasampadà ordination, or I will proclaim the formula [of ordination before the assembly], or I will help to complete the quorum." Within seven days you ought to return.

24, 25. `In case, O Bhikkhus, a sàmanera is sick [and etc., as in sects. 2-5] a sàmanera desires [\q 310/] to ask concerning vassa [19]. If he sends [saying to yourselves]: "I will ask him or I will tell it to him." Within seven days you ought to return.

26. `In case, O Bhikkhus, a sàmanera who desires to receive the upasampadà ordination [and etc., see sect.23].

27, 28. `In case, O Bhikkhus, a sàmaneri is sick [and etc., see sects. 24-25].

29. `In case, O Bhikkhus, a sàmaneri desires to take upon herself the precepts. If she sends and etc., you should go [saying to yourselves]: "I will take care that she may take upon herself the precepts." Within seven days you ought to return.'

Section Seven

1. At that time the mother of a Bhikkhu was sick. She sent a messenger to her son [saying], `I am sick; might my son come to me; I long for my son's coming.' Now that Bhikkhu thought: `The Blessed One has allowed [a Bhikkhu] to go, if the affair for, which he goes can be accomplished within seven days, and if he is sent for, but not if he is not sent for, by a person of any one of the seven classes; [and he has also allowed to go], if the thing he goes for can be accomplished within seven days, even if he is not sent for, and much more if he is sent for, by a person of any one of the five classes. Now my mother is sick; she is not a lay-devotee [upàsikà]. What am I, therefore, to do.?' [\q 311/]

They told this thing to the Blessed One.

2. `I allow you, O Bhikkhus, to go [even during the rainy season], if the thing you go for can be accomplished within seven days, even if you are not sent for, and much more if you are sent for, by a person of any one of the following seven classes: Bhikkhus, Bhikkhunis, sikkhamànàs, sàmaneras, sàmaneris, the mother, and the father. I allow you, O Bhikkhus, to go, if the thing you go for can be accomplished within seven days, even if you are not sent for and much more if you are sent for by a person of any one of these seven classes. Within seven days you ought to return.

3. `In case, O Bhikkhus, a Bhikkhu's mother is sick. If she sends a messenger to her son [saying], "I am sick; might my son come to me; I long for my son's coming [and etc., See chap.6.2]."

4. `In case, O Bhikkhus, a Bhikkhu's father is sick [and etc., as in sect.3].

5. `In case, O Bhikkhus, a Bhikkhu's brother is sick. If he sends a messenger to his brother [saying], "I am sick; might my brother come to me; I long for my brother's coming," he ought to go, O Bhikkhus, if the affair can be accomplished within seven days, and if he sends for him, but not if he does not send for him. Within seven days he ought to return.

6. `In case, O Bhikkhus, a Bhikkhu's sister is sick [and etc., see sect.5].

7. `In case, O Bhikkhus, a relation of a Bhikkhu is sick. If he sends a messenger to that Bhikkhu [saying], "I am sick; might his reverence come to me" [and etc., as in sect.5].

8. `In case, O Bhikkhus, a person that used to live with the Bhikkhus [20] is sick. If he sends a messenger to the Bhikkhus [saying], "I am sick; might the Bhikkhus come to me" [and etc., as in sect.5].'

Section Eight

At that time a vihàra belonging to the saïgha went to ruin. A certain upàsaka had a quantity of wood cut in the forest. He sent a messenger to the Bhikkhus [saying], `If their reverences will fetch that wood, I will give it to them.'

They told this thing to the Blessed One.

`I allow you, O Bhikkhus, to go out on the saïgha's business. Within seven days you ought to return.'

End of the First Bhànavàra About the Vassa

Residence.

Section Nine

1. At that time the Bhikkhus of a certain district in the Kosala country who had entered upon vassa, were troubled [21] by beasts of prey; the beasts carried them off and killed them.

They told this thing to the Blessed One.

‘In case, O Bhikkhus, the Bhikkhus who have entered upon vassa are troubled by beasts of prey, and the beasts carry them off and kill them: this is to be considered as a case of danger, and they ought to leave that residence. They are not guilty of interruption of vassa.

‘In case, O Bhikkhus, the Bhikkhus who have entered upon vassa, are infested by snakes; they bite them and kill them. This is to be considered as a case of danger [and etc., as in sect. 1, down to] vassa.

2. ‘In case, O Bhikkhus, the Bhikkhus who have entered upon vassa, are troubled by robbers; the robbers plunder them and beat them. This is to be considered [and etc., as in sect. 1] vassa.

‘In case, O Bhikkhus, the Bhikkhus who have entered upon vassa, are troubled by demons the demons enter into them and take their power from them. This is to be considered [and etc., as in sect. 1] vassa.

3. ‘In case, O Bhikkhus, the village near which the Bhikkhus have entered upon vassa, is destroyed by fire; the Bhikkhus suffer from want of food. This is to be considered [and etc., as in sect. 1] vassa.

‘In case, O Bhikkhus, the places of rest of the Bhikkhus who have entered upon vassa, are destroyed by fire; the Bhikkhus suffer from having no place of rest. This is to be considered [and etc., as in sect. 1] vassa.

4. ‘In case, O Bhikkhus, the village near which the Bhikkhus have entered upon vassa, is destroyed by water; the Bhikkhus suffer from want of food [and etc., as in sect. 1] vassa.

`In case, O Bhikkhus, the places of rest of the Bhikkhus who have entered upon vassa, are destroyed by water; the Bhikkhus suffer from having no place of rest [and etc., as in sect.1] vassa.'

Section Ten

At that time the village near which the Bhikkhus of a certain district had entered upon vassa, was transferred to another place through [fear of] robbers.

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that you go where the village is.'

The village [people] divided themselves in two parts.

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that you go where the greater part is.'

The greater part were unbelieving, unconverted people.

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that you go where the believing, converted people are.'

Section Eleven

1. At that time the Bhikkhus of a certain district in the Kosala country who had entered upon vassa, could get [there] neither coarse nor fine food sufficiently as required.

They told this thing to the Blessed One.

`In case, O Bhikkhus, the Bhikkhus who have entered upon vassa, can get neither coarse nor fine food sufficiently as required. This is to be considered as a case of danger, and they ought to leave that residence. They are not guilty of interruption of vassa.

`In case, O Bhikkhus, the Bhikkhus who have entered upon vassa, get food coarse or fine sufficiently as required, but they

cannot get sustaining food. This is to be considered [and etc., as in sect.1] vassa.

2. `In case, O Bhikkhus, the Bhikkhus who have entered upon vassa, get food coarse or fine sufficiently as required, they get sustaining food, but they cannot get proper medicine. This is to be considered [and etc., as in sect.1] vassa.

`In case, O Bhikkhus, the Bhikkhus [and etc., as sect.1, down to] sustaining food, and they can get profitable medicine, but they cannot find suitable laymen to do service to them. This is to be considered [and etc., as in sect.1] vassa.

3. `In case, O Bhikkhus, to a Bhikkhu who has entered upon vassa, a woman makes an offer [in these words]: "Come, Venerable Sir, I give you gold, or I give you bullion [22], or I give you a field, or I give you a site [for a house or a garden], or I give you an ox, or I give you a cow, or I give you a slave, or I give you a female slave, or I give you my daughter as your wife, or I will be your wife, or I get another wife for you." In that case, if the Bhikkhu thinks: "The Blessed One has said that the mind of men is easily changeable; danger might arise to the purity of my life.," he ought to go away from that place. He is not guilty of interruption of vassa.

4. `In case, O Bhikkhus, to a Bhikkhu who has entered upon vassa, a harlot makes an offer, &d., An adult girl makes an offer, and etc., a eunuch makes an offer, and etc., relations make an offer, and etc., kings make an offer, and etc., robbers make an offer, and etc., rascals make an offer [in these words]: "Come, Venerable Sir, we give you gold [and etc., down to] or we give you our daughter as your wife, or we get another wife for you." In that case [and etc., as in sect.3, down to] vassa.

`In case, O Bhikkhus, a Bhikkhu who has entered upon vassa, finds an ownerless treasure. In that case [and etc., as in sect.3, down to] vassa.

5. `In case, O Bhikkhus, a Bhikkhu who has entered upon vassa, sees a number of Bhikkhus who strive to cause divisions in the saïgha. In that case, if that Bhikkhu thinks: "The Blessed One has said that it is a grievous sin to cause divisions in the saïgha;

may no division arise in the saïgha in my presence," let him go away. He is not guilty of interruption of vassa.

`In case, O Bhikkhus, a Bhikkhu who has entered upon vassa, hears: "A number of Bhikkhus are striving to cause divisions in the saïgha." In that case [and etc., as in sect.5, down to] vassa.

6. `In case, O Bhikkhus, a Bhikkhu who has entered upon vassa, hears: "In such and such a district a number of Bhikkhus are striving to cause divisions in the saïgha." If that Bhikkhu thinks: "Those Bhikkhus are friends of mine; I will say to them: `The Blessed One, my friends, has said that it is a grievous sin to cause divisions in the saïgha; let not divisions in the saïgha please you, Sirs;' then they will do what I say, they will obey me and give ear," in that case let him go [to that place]. He is not guilty of interruption of vassa.

7. `In case, O Bhikkhus, a Bhikkhu who has entered upon vassa,' hears: "In such and such a district a number of Bhikkhus are striving to cause divisions in the, saïgha." If that Bhikkhu thinks: "Those Bhikkhus are not friends of mine, but their friends are friends of mine; to these I will say, and they will say to their friends: `The Blessed One [and etc., as in sect.6, down to] vassa.

8. `In case, O Bhikkhus, a Bhikkhu who has entered upon vassa, hears: "In such and such a district divisions in the saïgha have been caused by a number of Bhikkhus." If that Bhikkhu [and etc., as in sect.6, down to] vassa.

9. `In case, O Bhikkhus, a Bhikkhu who has entered upon vassa, hears: "In such and such a district divisions in the saïgha have been caused by a number of Bhikkhus." If that Bhikkhu [and etc., as in sect.7] vassa.

10-13. `In case, O Bhikkhus, a Bhikkhu who has entered upon vassa, hears "In such and such a district a number of Bhikkhunis strive to cause divisions in the saïgha [and etc. [23]]"

Section Twelve

1. At that time a Bhikkhu desired to enter upon vassa in a cattle-pen.

They told this thing to the Blessed One.

‘I allow you, O Bhikkhus, to enter upon vassa in a cattle-pen.’

The cattle-pen was moved from its place.

They told this thing to the Blessed One.

‘I allow you, O Bhikkhus, to go with the cattle-pen.’

2. At that time a Bhikkhu, when the time for entering upon vassa approached, desired to go on a journey with a caravan.

They told this thing to the Blessed One.

‘I allow you, O Bhikkhus, to enter upon vassa in a caravan.’

At that time a Bhikkhu, when the time for entering upon vassa approached, desired to go on a journey in a ship.

They told this thing to the Blessed One.

‘I allow you, O Bhikkhus, to enter upon vassa in a ship.’

3. At that time some Bhikkhus entered upon vassa in a hollow tree. People were annoyed, murmured, and became angry: ‘ [These Bhikkhus behave] like goblins [24].’

They told this thing to the Blessed One.

‘Let no one, O Bhikkhus; enter upon vassa in a hollow tree. He who does, commits a dukkaṇa offence.’

4. At that time some Bhikkhus entered upon vassa on a branch of a tree. People were annoyed, and etc.: ‘ [These Bhikkhus behave] like huntsmen.’

They told this thing to the Blessed One.

`Let no one, O Bhikkhus; enter upon vassa on a branch of a tree. He who does, commits a dukkañña offence.'

5. At that time some Bhikkhus entered upon vassa in the open air. When it began to rain, they ran up to the foot of a tree, or to the hollow of a nimba tree.

They told this thing to the Blessed One.

`Let no one, O Bhikkhus; enter upon vassa in the open air. He, who does, commits a dukkañña offence:

6. At that time some Bhikkhus entered upon vassa without having a place of rest. They suffered from coldness and heat.

They told this thing to the Blessed One.

`Let no one, O Bhikkhus; enter upon vassa without having a place of rest. He who does, commits a dukkañña offence.'

7. At that time some Bhikkhus entered upon vassa in a house for keeping dead bodies in. People were annoyed, and etc.: `[These Bhikkhus are] like those who burn corpses.'

They told this thing to the Blessed One.

`Let no one, O Bhikkhus; enter upon vassa in a house for keeping dead bodies. He who does, commits a dukkañña offence.'

8. At that time some Bhikkhus entered upon vassa under a sunshade. People were annoyed, and etc.: `Like cowherds.'

They told this thing to the Blessed One.

`Let no one, O Bhikkhus; enter upon vassa under a sun-shade. He who does, commits a dukkañña offence.'

9. At that time some Bhikkhus entered upon vassa under an earthenware vessel. People were annoyed, and etc.: `Like titthiyas.'

They told this thing to the Blessed One.

`Let no one, O Bhikkhus; enter upon vassa under an earthenware vessel. He who does, commits a dukkaṇa offence.'

Section Thirteen

1. At that time the saṅgha at Sàvatthi had made an agreement that nobody should receive the pabbajjà ordination during the rainy season. A grandson of Visàkhà Migàramàtà [25] went to the Bhikkhus and asked them for the pabbajjà ordination. The Bhikkhus said to him: `The saṅgha, friend, has made an agreement that nobody shall receive the pabbajjà ordination during the rainy season. Wait, friend, as long as the Bhikkhus keep vassa; when they have concluded the vassa residence, they will confer on you the pabbajjà ordination.'

When those Bhikkhus had concluded the vassa residence, they said to the grandson of Visàkhà Migàramàtà: `Come now, friend, you may receive the pabbajjà ordination.' He replied: `If I had received the pabbajjà ordination before, Reverend Sirs, I should remain [in the religious life], but now, Reverend Sirs, I will not receive the pabbajjà ordination.'

2. Visàkhà Migàramàtà was annoyed, murmured, and became angry [saying], `How can the noble ones make such an agreement that nobody shall receive the pabbajjà ordination during the rainy season? At what time ought the duties of the Dhamma not to be performed?'

Some Bhikkhus heard Visàkhà Migàramàtà, who was annoyed, murmured, and had become angry.

Those Bhikkhus told the thing to the Blessed One.

`Such an agreement, O Bhikkhus, ought not to be made -- that nobody shall receive the pabbajjà ordination during the rainy season. He who makes [an agreement like this], commits a dukkaṇa offence.'

Section Fourteen

1. At that time the Venerable Upananda Sakyaputta had promised to King Pasenadi of Kosala to take up his vassa residence [with him] at the earlier period [26]. When he was going to the district [where he had consented to go to], he saw on his way two districts in which there were plenty of robes, and he thought: 'What if I were to keep vassa in these two districts; thus shall I obtain many robes.' And he kept vassa in those two districts.

King Pasenadi of Kosala was annoyed, murmured, and became angry [saying], 'How can the noble Upananda Sakyaputta, after he has promised us to take up his vassa residence [with us], break his word? Has not falsehood been reproved, and abstinence from falsehood been praised by the Blessed One in many ways?'

2. Some Bhikkhus heard King Pasenadi of Kosala, who was annoyed, and etc. The moderate Bhikkhus were annoyed, murmured, and became angry [saying], 'How can the Venerable Upananda Sakyaputta, after he has promised to King Pasenadi of Kosala, and etc.? Has not falsehood [and etc., as in sect.1]?''

Those Bhikkhus told the thing to the Blessed One.

In consequence of that, the Blessed One, after having ordered the fraternity of Bhikkhus to assemble, asked the Venerable Upananda Sakyaputta: 'Is it true, Upananda, that you have broken your word, having promised to King Pasenadi of Kosala to take up your vassa residence [with him]?''

'It is true, Lord'

Then the Blessed Buddha rebuked him: 'how can you, O foolish one, break your word, having promised, and etc.? Has not falsehood, O foolish one, been reproved, and abstinence from falsehood been praised by me in many ways? This will not do, O foolish one, for converting the unconverted, and for augmenting the number of the converted, but it will result, O foolish one, in the unconverted being repulsed [from the faith] and many of the converted being estranged.'

Having reproved him and delivered a religious discourse He thus addressed the Bhikkhus:

4. `In case, O Bhikkhus, a Bhikkhu has promised [to a lay-devotee] to take up his vassa residence [with him] at the earlier period, and when he goes to that district, he sees on his way two districts in which there are plenty of robes, and he thinks: "What if I were to keep vassa in these two districts; thus shall I obtain many robes;" and he keeps vassa in those two districts. This Bhikkhu's [entering upon vassa], O Bhikkhus, [at the] earlier period is not valid, and as to his promise he has committed a dukkaṇa offence.

5. `In case, O Bhikkhus, a Bhikkhu has promised [to a lay-devotee] to take up his vassa residence with him] at the earlier period, and when going to that district, he holds Uposatha outside [on the last day of the half month], and on the first day [of the next half month] he goes to the vihàra, prepares himself a place of rest, gets [water to] drink and food, sweeps the cell, and goes away that same day without having any business. This Bhikkhu's [entering upon vassa] [and etc., as in sect.4, down to] offence.

`In case, O Bhikkhus, a Bhikkhu has promised [and etc., as in the preceding case, down to:] and goes away that same day having business. This Bhikkhu's [entering upon vassa] [and etc., as in sect.4, down to] offence.

6. `In case, O Bhikkhus, a Bhikkhu has promised, and etc., and having resided there two or three days, he goes away without having any business, and etc.; he goes away having business. This Bhikkhu's [entering upon vassa] [and etc., as in sect.4, down to] offence.

`In case, O Bhikkhus, a Bhikkhu has promised, and etc., And having resided there two or three days, he goes away having a business which can be accomplished within seven days [27]; he is absent above those seven days. This Bhikkhu's [entering upon vassa] [and etc., as in sect.4, down to] offence.

`In case, O Bhikkhus, and etc., he returns within those seven days. This Bhikkhu's [entering upon vassa], O Bhikkhus, [at the]

earlier period is valid, and as to his promise he has committed no offence.

7. `In case, O Bhikkhus, a Bhikkhu has promised, and etc., and goes away seven days before the pavàranà [28] having business. No matter, O Bhikkhus, whether that Bhikkhu comes back to that district or does not come back, this Bhikkhu's entering, and etc., is valid, and as to his promise he has committed no offence.

8-10. `In case, O Bhikkhus, a Bhikkhu has promised, and etc., and having gone to that district, he holds Uposatha there [on the last day of the half month], and on the first day [of the next half month] he goes to the vihàra, and etc. [29]

11. `In case, O Bhikkhus, a Bhikkhu has promised [to a lay-devotee] to take up his vassa residence [with him] at the later period, and when going to that district, he holds Uposatha outside, and etc. [30]

End of the Third Khandhaka, Which Treats of Entering Upon Vassa.

Footnotes:

1. See the note on I, 22, 17. About the name of Kalandakanivàpa [seeds of kalandaka? Feeding ground for squirrels?], See the story related in Beal, Romantic Legend, and etc., p. 315, where this place is said to be the gift of a merchant named kalandaka. A different account is given by Spence Hardy, Manual, p. 194.

2. Literally, living creatures which have but one organ of sense; that is, which have only the organ of feeling, viz. The outward form [kàya].

3. Saikàpayissanti = saikappayissanti? Buddhaghosa: appossukka-nibaddha-vàsaü vasissanti.

4. I.e. enter upon the retreat prescribed for the rainy season. Buddhaghosa: ` they are to look after their vihàra [if it is in a proper state], to provide food and water for themselves, to fulfil all due ceremonies, such as paying reverence to sacred shrines, and etc., And to say loudly once, or twice, or thrice: `I enter upon vassa in this vihàra for these three months." Thus they are to enter upon vassa.'

5. Very probably this double period stands in connection with the double period prescribed in the Bràhmaõas and Sãtras for most of the Vedic festivals. Thus the sacrifice of the varuõapràghàsàs, with which the Brahmans began the rainy season, was to be held either on the full moon day of âshàdha or on the full moon day of the following month, úràvaõa, quite in accordance with the Buddhistical rules about the vassupanàyikà. The Bràhmaõa texts begin the year with the full moon day of the [utter] Phàlgunã; the sutras mention, besides the Phàlgunã, another new year's day, the Caitrã purnamàsã, which falls one month later. It was in connection with this dislocation of the beginning of the year that the annual festivals could be postponed accordingly. See Weber, Die Vedischen Nachrichten von den Naxatra, II, p. 329 seq.

6. See the note on II, 36, 1.

7. See the note on I, 30, 4.

8. This translation of kappiyakuñã is merely conjectural comp. kappiyabhãmi VI, 33.

9. See the note on I, 25, 12.

10. See Cullavagga V, 16, 1.

11. The enumeration of edifices is identical with that given in sect.6, but in the cases beginning with that of the sisterhood of Bhikkhunis [according to Buddhaghosa; we believe that the two cases referring to sãmaneras ought to be excepted] three of the edifices are left viz. The privy the gantàghara and the gantàghara room, the use of which is forbidden to nuns; see Cullavagga x, 27 3, 4,

12. See Abhidhànap. v. 213, and compare assabhaõóa hatthibhaõóa [Mahàvagga I, 61, 1].
13. See Abhidhànap. v. 209.
14. Only it is said here of the Bhikkhus, ayyà, 'the noble ones,' instead of bhaddantà, 'their reverences.'
15. See sects. 2-5. Read here and in all cases where the messenger is sent by a woman: 'Might the noble ones [ayyà] come to me; I long for the noble ones' coming.'
16. There is no parivàsa discipline for the Bhikkhunis. When a Bhikkhuni has committed a saìghàdisesa offence, no matter whether she has concealed it or not she is sentenced to mánatta discipline for a fortnight. See Cullavagga X, 1, 4; 25, 3.
17. The phrases, 'or I will propose the resolution to the assembly, or I will help to complete the quorum' [see sect.6 seq.], Of course are omitted here, because, if the proceeding is directed against a Bhikkhuni, this is to be done. By a Bhikkhuni and not by a Bhikkhu. See Cullavagga X, 6, 3.
18. This translation of sikkhà kupità hoti is merely conjectural; Buddhaghosa has no note here. Comp. kuppa and akuppa.
19. The technical meaning of vassaü pucchituü [to ask after vassa?] is unknown to us.
20. Buddhaghosa: Bhikkhugatika is a person that dwells in the same vihàra with the Bhikkhus.
21. Compare Jàtaka I, 300,
22. See Rh. D.'s 'Ancient coins and measures of Ceylon,' p. 5 ['Numismata Orientalia,' vol. 1].
23. See sects. 6-9. Instead of 'a number of Bhikkhus' in these paragraphs, the subject is 'a number of Bhikkhunis.' instead of friends' or 'Sirs,' the address is 'Sisters.' in sects. 11, 13 read: 'those Bhikkhunis are not friends of mine, but their [female] or friends of mine, and etc.'

24. This must be about the sense of pisàcillika [comp. Cullavagga V, 10, 2; 27, 5], Although we are not sure how - illika ought to be explained.

25. Visàkhà was the most distinguished among the upàsikàs, and occupied a place among them similar to that which Anàthapindika, with whom she is frequently mentioned together, did among the upàsakas. See Dhammapada Aññhak. p. 78, and etc.

26. See chap, 2, sect. 2.

27. See chap. 5 seq.

28. I.e. before the concluding ceremony of vassa; see IV, 1, 13. Translated by I. B. Horner as 'invitation', *Book of the Discipline*, Vol. IV, p. vi

29. Here follows an exact repetition of all the cases given in sects. 5-7 ; the only difference is, that in the former cases it was said: 'When going to that district, he holds Uposatha outside,' instead of which it is said now having gone to that district, he holds Uposatha there.'

30. The cases given in sects. 5-10 are repeated here; instead of 'earlier period,' it is said here 'later period;' instead of before the pavàranà' [sect. 7], 'before the komudi càtumàsinã.' The komudi càtumàsinã is the full moon day in the month Kattika, which is frequently called Kaumuda in the epic literature; the epithet càtumàsinã refers to the Vedic Càturmàsya festival, which falls upon that day [Kàtyàyana, úrautasãtra V, 6, 1]. For those who entered upon vassa at the later period [in the úràvana month], the end of vassa fell on the komudi day.

Tittha Sutta

Sectarians

"Monks, there are these three sectarian guilds that -- when cross-examined, pressed for reasons, and rebuked by wise people -- even though they may explain otherwise, remain stuck in a doctrine of inaction. Which three?"

"There are priests and contemplatives who hold this teaching, hold this view: 'whatever a person experiences -- pleasant, painful, or neither pleasant nor painful -- that is all caused by what was done in the past.' There are priests and contemplatives who hold this teaching, hold this view: 'whatever a person experiences -- pleasant, painful, or neither pleasant nor painful -- that is all caused by a supreme being's act of creation.' There are priests and contemplatives who hold this teaching, hold this view: 'whatever a person experiences -- pleasant, painful, or neither pleasant nor painful -- that is all without cause and without condition.'

"Having approached the priests and contemplatives who hold that... whatever a person experiences... is all caused by what was done in the past,' I said to them: 'Is it true that you hold that... whatever a person experiences... is all caused by what was done in the past?' Thus asked by me, they admitted, 'Yes.' Then I said to them, 'Then in that case, a person is a killer of living beings because of what was done in the past. A person is a thief... unchaste... a liar... a divisive speaker... a harsh speaker... an idle chatterer... greedy... malicious... a holder of wrong views because of what was done in the past.' When one falls back on what was done in the past as being essential, monks, there is no desire, no effort [at the thought], 'This should be done. This shouldn't be done.' When one can't pin down as a truth or reality what should and shouldn't be done, one dwells bewildered and unprotected. One cannot righteously refer to oneself as a contemplative. This was my first righteous refutation of those priests and contemplative who hold to such teachings, such views.

"Having approached the priests and contemplatives who hold that... whatever a person experiences... is all caused by a supreme being's act of creation,' I said to them: 'Is it true that you hold that... whatever a person experiences... is all caused by a supreme being's act of creation?' Thus asked by me, they admitted, 'Yes.' Then I said to them, 'Then in that case, a person is a killer of living beings because of a supreme being's act of creation. A person is a thief... unchaste... a liar... a divisive speaker... a harsh speaker... an idle chatterer... greedy... malicious... a holder of wrong views because of a supreme being's act of creation.' When one falls back on creation by a supreme being as being essential, monks, there is no desire, no effort [at the thought], 'This should be done. This shouldn't be done.' When one can't pin down as a truth or reality what should and shouldn't be done, one dwells bewildered and unprotected. One cannot righteously refer to oneself as a contemplative. This was my second righteous refutation of those priests and contemplative who hold to such teachings, such views.

"Having approached the priests and contemplatives who hold that... whatever a person experiences... is all without cause, without condition,' I said to them: 'Is it true that you hold that... whatever a person experiences... is all without cause, without condition?' Thus asked by me, they admitted, 'Yes.' Then I said to them, 'Then in that case, a person is a killer of living beings without cause, without condition. A person is a thief... unchaste... a liar... a divisive speaker... a harsh speaker... an idle chatterer... greedy... malicious... a holder of wrong views without cause, without condition.' When one falls back on lack of cause and lack of condition as being essential, monks, there is no desire, no effort [at the thought], 'This should be done. This shouldn't be done.' When one can't pin down as a truth or reality what should and shouldn't be done, one dwells bewildered and unprotected. One cannot righteously refer to oneself as a contemplative. This was my third righteous refutation of those priests and contemplative who hold to such teachings, such views.

"These are the three sectarian guilds that -- when cross-examined, pressed for reasons, and rebuked by wise people -- even though they may explain otherwise, remain stuck in inaction.

"But this Dhamma taught by me is un-refuted, undefiled, blameless, not faulted by knowledgeable priests and contemplatives. And which Dhamma taught by me is un-refuted, undefiled, blameless, not faulted by knowledgeable priests and contemplatives? 'There are these six properties' is a Dhamma taught by me that is un-refuted, undefiled, blameless, not faulted by knowledgeable priests and contemplatives. 'There are these six media of sensory contact' is a Dhamma taught by me that is un-refuted, undefiled, blameless, not faulted by knowledgeable priests and contemplatives. 'There are these eighteen explorations for the intellect' is a Dhamma taught by me that is un-refuted, undefiled, blameless, not faulted by knowledgeable priests and contemplatives. 'There are these four noble truths' is a Dhamma taught by me that is un-refuted, undefiled, blameless, not faulted by knowledgeable priests and contemplatives.

""There are these six properties" is a Dhamma taught by me that is un-refuted, undefiled, blameless, not faulted by knowledgeable priests and contemplatives': Thus was it said. And in reference to what was it said? These are the six properties: earth-property, liquid-property, fire-property, wind-property, space-property, consciousness-property. ""There are these six properties" is a Dhamma taught by me that is un-refuted, undefiled, blameless, not faulted by knowledgeable priests and contemplatives': Thus was it said. And in reference to this was it said.

""There are these six media of sensory contact" is a Dhamma taught by me that is un-refuted, undefiled, blameless, not faulted by knowledgeable priests and contemplatives': Thus was it said. And in reference to what was it said? These are the six media of sensory contact: the eye as a medium of sensory contact, the ear as a medium of sensory contact, the nose as a medium of sensory contact, the tongue as a medium of sensory contact, the body as a medium of sensory contact, the intellect as a medium of sensory contact. ""There are these six media of sensory contact" is a Dhamma taught by me that is un-refuted, undefiled, blameless, not faulted by knowledgeable priests and contemplatives': Thus was it said. And in reference to this was it said.

""There are these eighteen explorations for the intellect" is a Dhamma taught by me that is un-refuted, undefiled, blameless, not faulted by knowledgeable priests and contemplatives': 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. "There are these eighteen explorations for the intellect" is a Dhamma taught by me that is un-refuted, undefiled, blameless, not faulted by knowledgeable priests and contemplatives': Thus was it said. And in reference to this was it said.

""There are these four noble truths" is a Dhamma taught by me that is un-refuted, undefiled, blameless, not faulted by knowledgeable priests and contemplatives': Thus was it said. And in reference to what was it said?

"Sustained by/clinging to the six properties, there is an alighting of an embryo. There being an alighting, there is name-and-form. From name-and-form as a requisite condition come the six sense media. From the six sense media as a requisite condition comes contact. From contact as a requisite condition comes feeling. To one experiencing feeling I declare, 'This is stress.' I declare, 'This is the origination of stress.' I declare, 'This is the cessation of stress.' I declare, 'This is the path of practice leading to the cessation of stress.'

"And what is the noble truth of stress? Birth is stress, aging is stress, death is stress; sorrow, lamentation, pain, distress, and despair are stress; association with what is not loved is stress, separation from what is loved is stress, not getting what is wanted is stress. In short, the five clinging-aggregates are stress. This is called the noble truth of stress.

"And what is the noble truth of the origination of stress?

"From ignorance as a requisite condition come fabrications.
From fabrications as a requisite condition comes consciousness.
From consciousness as a requisite condition comes name-and-form.

From name-and-form as a requisite condition come the six sense media.

From the six sense media as a requisite condition comes contact.

From contact as a requisite condition comes feeling.

From feeling as a requisite condition comes craving.

From craving as a requisite condition comes clinging/sustenance.

From clinging/sustenance as a requisite condition comes becoming.

From becoming as a requisite condition comes birth.

From birth as a requisite condition, then old age and death, sorrow, lamentation, pain, distress, and despair come into play.

Such is the origination of this entire mass of stress and suffering.

"This is called the noble truth of the origination of stress.

"And what is the noble truth of the cessation of stress?

"From the remainder-less fading and cessation of that very ignorance comes the cessation of fabrications.

From the cessation of fabrications comes the cessation of consciousness.

From the cessation of consciousness comes the cessation of name-and-form.

From the cessation of name-and-form comes the cessation of the six sense media.

From the cessation of the six sense media comes the cessation of contact.

From the cessation of contact comes the cessation of feeling.

From the cessation of feeling comes the cessation of craving.

From the cessation of craving comes the cessation of clinging/sustenance.

From the cessation of clinging/sustenance comes the cessation of becoming.

From the cessation of becoming comes the cessation of birth.

From the cessation of birth, then old age and death, sorrow, lamentation, pain, distress, and despair all cease. Such is the cessation of this entire mass of stress and suffering.

"This is called the noble truth of the cessation of stress.

"And what is the noble truth of the path of practice leading to the cessation of stress? Just this noble eightfold path: right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. This is called the noble truth of the path of practice leading to the cessation of stress.

""There are these four noble truths" is a Dhamma taught by me that is un-refuted, undefiled, blameless, not faulted by knowledgeable priests and contemplatives': Thus was it said. And in reference to this was it said."

Ubhatobhaga Sutta

Released Both Ways

[Udayin:] "'Released both ways, released both ways,' it is said. To what extent is one described by the Blessed One as released both ways?"

[Ánanda:] "There is the case, my friend, where a monk, 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 remains touching with his body in whatever way there is an opening there, and he knows it through discernment. It is to this extent that one is described in a sequential way by the Blessed One as released both ways.

"Furthermore, with the stilling of directed thought and evaluation, he enters and remains in the second jhana... the third jhana... the fourth jhana... the dimension of the infinitude of space... the dimension of the infinitude of consciousness... the dimension of nothingness... the dimension of neither perception nor non-perception. He remains touching with his body in whatever way there is an opening there, and he knows it through discernment. It is to this extent that one is described in a sequential way by the Blessed One as released both ways.

"Furthermore, with the complete transcending of the dimension of neither perception nor non-perception, he enters and remains in the cessation of perception and feeling. And as he sees with discernment, the mental fermentations go to their total end. He remains touching with his body in whatever way there is an opening there, and he knows it through discernment. It is to this extent that one is described in a non-sequential way by the Blessed One as released both ways."

Udayi Sutta

About Udayin

I have heard that on one occasion the Blessed One was staying at Kosambi, in Ghosita's Park. Now at that time Ven. Udayin was sitting surrounded by a large assembly of householders, teaching the Dhamma. Ven. Ánanda saw Ven. Udayin sitting surrounded by a large assembly of householders, teaching the Dhamma, and on seeing him 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 said to the Blessed One: "Ven. Udayin, lord, is sitting surrounded by a large assembly of householders, teaching the Dhamma."

"It's not easy to teach the Dhamma to others, Ánanda. The Dhamma should be taught to others only when five qualities are established within the person teaching. Which five?"

"[1] The Dhamma should be taught with the thought, 'I will speak step-by-step.'

"[2] The Dhamma should be taught with the thought, 'I will speak explaining the sequence of cause and effect.'

"[3] The Dhamma should be taught with the thought, 'I will speak out of compassion.'

"[4] The Dhamma should be taught with the thought, 'I will speak not for the purpose of material reward.'

"[5] The Dhamma should be taught with the thought, 'I will speak without disparaging myself or others.'

"It's not easy to teach the Dhamma to others, Ánanda. The Dhamma should be taught to others only when these five qualities are established within the person teaching."

Uddesa Vibhanga Sutta

An Analysis of the Statement

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 a statement and its analysis. Listen and pay close attention. I will speak."

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

The Blessed One said this: "A monk should investigate in such a way that, his consciousness neither externally scattered and diffused, nor internally positioned, he would from lack of clinging/sustenance be un-agitated. When -- his consciousness neither externally scattered and diffused, nor internally positioned -- from lack of clinging/sustenance he would be un-agitated, there is no seed for the conditions of future birth, aging, death, or stress."

That is what the Blessed One said. Having said it, the One Well-gone got up from his seat and went into his dwelling.

Then, not long after the Blessed One had left, this thought occurred to the monks: "This brief statement the Blessed One has made, after which he went into his dwelling without analyzing the detailed meaning -- i.e., 'A monk should investigate in such a way that, his consciousness neither externally scattered and diffused, nor internally positioned, he would from lack of clinging/sustenance be un-agitated. When -- his consciousness neither externally scattered and diffused, nor internally positioned -- from lack of clinging/sustenance he would be un-agitated, there is no seed for the conditions of future birth, aging, death, or stress': now who might analyze the unanalyzed detailed meaning of this brief statement?" Then the thought occurred to them, "Ven. Maha Kaccana is praised by the Teacher and esteemed by his knowledgeable companions in the

holy life. He is capable of analyzing the unanalyzed detailed meaning of this brief statement. Suppose we were to go to him and, on arrival, question him about this matter."

So the monks went to Ven. Maha Kaccana and, on arrival exchanged courteous greetings with him. After an exchange of friendly greetings and courtesies, they sat to one side. As they were standing there, they told him what had happened, and added, "Analyze the meaning, Ven. Maha Kaccana!"

He replied: "Friends, it's as if a man needing heartwood, looking for heartwood, wandering in search of heartwood -- passing over the root and trunk of a standing tree possessing heartwood -- were to imagine that heartwood should be looked for among its branches and leaves. So it is with you, who -- having bypassed the Blessed One when you were face to face with him, the Teacher -- imagine that I should be asked about this matter! For knowing, the Blessed One knows; seeing, he sees. He is the Eye, he is Knowledge, he is Dhamma, he is Brahma. He is the speaker, the proclaimer, the elucidator of meaning, the giver of the Deathless, the lord of the Dhamma, the Tathágata. That was the time when you should have questioned him about this matter. However he answered, that was how you should have remembered it."

"Yes, friend Kaccana: knowing, the Blessed One knows; seeing, he sees. He is the Eye, he is Knowledge, he is Dhamma, he is Brahma. He is the speaker, the proclaimer, the elucidator of meaning, the giver of the Deathless, the lord of the Dhamma, the Tathágata. That was the time when we should have questioned him about this matter. However he answered, that was how we should have remembered it. But you are praised by the Teacher and esteemed by your knowledgeable companions in the holy life. You are capable of analyzing the unanalyzed detailed meaning of this brief statement. Analyze the meaning, Ven. Maha Kaccana!"

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

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

Ven. Maha Kaccana said this: "Concerning the brief statement the Blessed One made, after which he entered his dwelling without analyzing the detailed meaning -- i.e., 'A monk should investigate in such a way that, his consciousness neither externally scattered and diffused, nor internally positioned, he would from lack of clinging/sustenance be un-agitated. When -- his consciousness neither externally scattered and diffused, nor internally positioned -- from lack of clinging/sustenance he would be un-agitated, there is no seed for the conditions of future birth, aging, death, or stress' -- I understand the detailed meaning to be this:

"How is consciousness said to be scattered and diffused? There is the case where a form is seen with the eye, and consciousness follows the drift of (lit.: 'flows after') the theme of the form, is tied to the attraction of the theme of the form, is chained to the attraction of the theme of the form, is fettered and joined to the attraction of the theme of the form: Consciousness is said to be externally scattered and diffused.

"There is the case where a sound is heard with the ear... an aroma is smelled with the nose... a flavor is tasted with the tongue... a tactile sensation is felt with the body... an idea is cognized with the intellect, and consciousness follows the drift of the theme of the idea, is tied to the attraction of the theme of the idea, is chained to the attraction of the theme of the idea, is fettered and joined to the attraction of the theme of the idea: Consciousness is said to be externally scattered and diffused.

"And how is consciousness said not to be externally scattered and diffused? There is the case where a form is seen with the eye, and consciousness does not follow the drift of the theme of the form, is not tied to... chained to... fettered, or joined to the attraction of the theme of the form: Consciousness is said not to be externally scattered and diffused.

"There is the case where a sound is heard with the ear... an aroma is smelled with the nose... a flavor is tasted with the tongue... a tactile sensation is felt with the body... an idea is cognized with the intellect, and consciousness does not follow the drift of the theme of the idea, is not tied to... chained to... fettered, or joined to the attraction of the theme of the idea:

Consciousness is said not to be externally scattered and diffused.

"And how is the mind said to be internally positioned? 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. His consciousness follows the drift of the rapture and pleasure born of withdrawal, is tied to... chained... fettered, and joined to the attraction of the rapture and pleasure born of withdrawal. Or further, with the stilling of directed thought and evaluation, he enters and remains in the second jhana: rapture and pleasure born of concentration, unification of awareness free from directed thought and evaluation -- internal assurance. His consciousness follows the drift of the rapture and pleasure born of composure, is tied to... chained... fettered, and joined to the attraction of the rapture and pleasure born of composure. Or further, 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.' His consciousness follows the drift of the equanimity and pleasure, is tied to... chained... fettered, and joined to the attraction of the equanimity and pleasure. Or further, 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. His consciousness follows the drift of the neither pleasure nor pain, is tied to... chained to... fettered, and joined to the attraction of the neither pleasure nor pain: The mind is said to be internally positioned.

"And how is the mind said not to be internally positioned? 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. His consciousness does not follow the drift of the rapture and pleasure born of withdrawal, is not tied to... chained to... fettered, or joined to the attraction of the rapture and pleasure born of

withdrawal. Or further, with the stilling of directed thought and evaluation, he enters and remains in the second jhana: rapture and pleasure born of concentration, unification of awareness free from directed thought and evaluation -- internal assurance. His consciousness does not follow the drift of the rapture and pleasure born of composure, is not tied to... chained... fettered, or joined to the attraction of the rapture and pleasure born of composure. Or further, 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.' His consciousness does not follow the drift of the equanimity and pleasure, is not tied to... chained... fettered, or joined to the attraction of the equanimity and pleasure. Or further, 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. His consciousness does not follow the drift of the neither pleasure nor pain, is not tied to... chained to... fettered, or joined to the attraction of the neither pleasure nor pain: The mind is said to be not internally positioned.

"And how is agitation caused by clinging/sustenance? 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 to be the self, or the self as possessing form, or form as in the self, or the self as in form. His form changes and is unstable. Because of the change and instability of form, his consciousness alters in accordance with the change in form. With the agitation born from the alteration in accordance with the change in form and coming from the co-arising of (unskillful mental) qualities, his mind stays consumed. And because of the consumption of awareness, he feels fearful, threatened, and solicitous.

"He assumes feeling to be the self ...

"He assumes perception to be the self...

"He assumes (mental) fabrications to be the self...

"He assumes consciousness to be the self, of the self as possessing consciousness, or consciousness as in the self, or the self as in consciousness. His consciousness changes and is unstable. Because of the change and instability of consciousness, his consciousness alters in accordance with the change in consciousness. With the agitation born from the alteration in accordance with the change in consciousness and coming from the co-arising of (unskillful mental) qualities, his mind stays consumed. And because of the consumption of awareness, he feels fearful, threatened, and solicitous.

"This, friends, is how agitation is caused by clinging/sustenance.

"And how is non-agitation caused by lack of clinging/ sustenance? There is the case where an instructed disciple of the noble ones -- who has regard for nobles ones, is well-versed and disciplined in their Dhamma; who has regard for men of integrity, is well-versed and disciplined in their Dhamma -- doesn't assume form to be the self, or the self as possessing form, or form as in the self, or the self as in form. His form changes and is unstable, but his consciousness doesn't -- because of the change and instability of form -- alter in accordance with the change in form. His mind is not consumed with any agitation born from an alteration in accordance with the change in form or coming from the co-arising of (unskillful mental) qualities. And because his awareness is not consumed, he feels neither fearful, threatened, nor solicitous.

"He doesn't assume feeling to be the self...

"He doesn't assume perception to be the self...

"He doesn't assume fabrications to be the self...

"He doesn't assume consciousness to be the self, or the self as possessing consciousness, or consciousness as in the self, or the self as in consciousness. His consciousness changes and is unstable, but his consciousness doesn't -- because of the change and instability of consciousness -- alter in accordance with the change in consciousness. His mind is not consumed with any agitation born from an alteration in accordance with the change in consciousness or coming from the co-arising of

(unskillful mental) qualities. And because his awareness is not consumed, he feels neither fearful, threatened, nor solicitous.

"This, friends, is how non-agitation is caused by lack of clinging/sustenance.

"So, concerning the brief statement the Blessed One made, after which he entered his dwelling without analyzing the detailed meaning -- i.e., 'A monk should investigate in such a way that, his consciousness neither externally scattered and diffused, nor internally positioned, he would from lack of clinging/sustenance be un-agitated. When -- his consciousness neither externally scattered and diffused, nor internally positioned -- from lack of clinging/ sustenance he would be un-agitated, there is no seed for the conditions of future birth, aging, death, or stress' -- this is how I understand the detailed meaning. Now, if you wish, having gone to the Blessed One, question him about this matter. However he answers is how you should remember it."

Then the monks, delighting in and approving of Ven. Maha Kaccayana's words, rose from their seats and went to the Blessed One. On arrival, having bowed down to him, they sat to one side. As they were sitting there, they [told him what had happened after he had gone into his dwelling, and ended by saying,] "Then Ven. Maha Kaccayana analyzed the meaning using these words, these statements, these phrases."

"Maha Kaccayana is wise, monks. He is a person of great discernment. If you had asked me about this matter, I too would have answered in the same way he did. That is the meaning of this statement. That is how you should remember it."

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

Udumbarika Sihanada Sutta

The Great Lion's Roar to the Udumbarkans

Thus Have I Heard:

Once, long ago, the Buddha was staying at Eagle Peak in Rajagaha. At the same time, the wandering philosopher Banyan was staying at a Park that had been set-aside for such men by the Queen, Udumbarkika, with one hundred and forty score others.

Early that morning the layman Sandhana arrived in Rajagaha with the express purpose of visiting the Buddha, to discover that his timing was bad because the Buddha was in retreat. Then he decided to go visit Banyan, and he made his way to the Park.

When Sandhana reached the park he discovered the one hundred and forty score wandering philosophers, all gossiping and talking of various bits of news, debating theories, and passing around rumors. Banyan saw Sandhana, and then shushed his fellows, "Here cometh Sandhana, the follower of the noble ascetic Gotama. Silence! I implore you! He and his brethren, those other white robed laymen of Gotama are very fond of silence, and we want to encourage his kind to call on us; they are good fodder for our debates." Within moments, the Park had grown silent, like a tomb at night, or like the jungle just after the lion roars. Sandhana found Banyan, and they greeted each other kindly and took seats.

"I find it interesting, Sandhana, how the wanderers in this loose confederation conduct themselves. You make all manner of conversation and pass along gossip and rumors; the noise is almost a shock, given the sheer number of men present here. Methinks I like the Buddha's conduct in this field better; reclusive in the forests, silent, away from maddening things like gossip and rumors."

Banyan decided to take this personally, and he countered, rather than replied, "Aye? Tell me now, you white robed layman, who does Gotama talk to and converse with? How can he possibly

sharpen his speaking-skills or his mental abilities away from other people? Nay, I say that Gotama grows weaker in wisdom for his solitude, not stronger. He is not accustomed to crowds, he is not in touch with the people, and he is, no doubt, a poor debater. Hah! In fact, if he were to come to this Park right now, this very instant, we would befuddle and confuse him with one question; he would topple over like an empty jar."

The Buddha, hearing this exchange with his purified ear, left his retreat and went down from Eagle Peak, towards the Park. Banyan caught sight of him approaching and again coaxed his men down to silence, as his last statement had brought them to cheering. He said to them, "Quiet, my men, quiet! We want that Gotama to come to us, and if we appease his desire for a quiet atmosphere, he will no doubt come. If he does come, we'll ask him what his doctrine is."

Then the Buddha approached Banyan, who greeted him, "Merry Meet and Welcome, friend! At long last Gotama has seen fit to pay this place a visit, so please, take a seat." The Buddha took a seat, and Banyan sat on the ground.

"Banyan, what were you just now speaking of? What conversation did I just disturb?"

"Why, Venerable Sir, we were just planning on what question we would ask you should you come to our Park. Having planned it, I shall now ask it; "What is this Dhamma you teach to both your ascetic followers, and your white robed lay followers?"

"Banyan, I say to you that this Dhamma is going to be nary impossible for you to grasp. Why's this? Because, Banyan, you hold onto different beliefs, you have different inclinations, and you are exposed to different experiences. Why don't we instead talk of something more pleasant for you and your fellows? Let's talk about your doctrines instead."

This greatly impressed the crowd of wandering philosophers, and a murmur rose among them of how impressive the Buddha was in declining to talk of his own doctrines, and inviting them to talk of theirs.

Banyan, after imploring his fellows to cease their murmuring, stated to the Buddha, "Sire, we preach soberness and strictness, seriousness and rigor. We regard austerities of the highest quality to be vital. As such, however, what do you think, Venerable Gotama, fulfills them?"

"A decent question in its own right, Banyan. Take a man who practices self-torture, going naked and without food and water, abusing himself, behaves like a dog, licking his hand and eating what food he does take raw and uncooked, ignoring the wishes of others. Or, when he needs to wear clothing, he uses rough clothes, the kind dead bodies are wrapped in. He makes his bed with thorn branches and dry hay, and he is dirty and unwashed. Or he washes three times before the sun sets, but he takes no water. Banyan, does such a man, in any of those instances, meet your marks for austerities?"

"Indeed, such man doing any of those practices would."

"I maintain that they are in fault, Banyan."

"Eh? How's that?"

"Banyan, consider this: there is an ascetic who practices his austerities with unmatched zeal, but is satisfied with just so much, or that much more: then it brings him naught but a big head. He becomes full of himself, and careless. That's a blemish. Suppose that people take alms-food to him, gifts of love and gratitude, gifts given to him out of trust and respect: with his big head, once they have left, he divides the food up, throws out what he finds distasteful, and eats only what he thinks is worthy food. That's also a fault. Suppose one takes up these austerities with the thought, "Ahh, now I am worthy of respect: the royalty and the noblemen will all bow down to me, and pay respect." That too, is a fault."

"Also, it can make them overly critical, and he will look at others he disfavors, and use his own austerities to belittle them saying, "See how that one indulges? See how he gnaws down those rich foods with that thundering maw his head wields? How can anyone respect him?" That's another fault. Suppose he sees one of his rivals being praised, being offered alms, and being

worshipped and thinks, "What? How dare they honor him and ignore me! I am obviously the superior, they just do not see it." He turns green with jealousy, which is another fault."

"Or suppose an ascetic, practicing austerities, takes up a high position with power and other benefits—that too is a fault. Or he goes around through villages wearing a veil of mock humility, doing everything but shouting "Hey! I'm better than you!" rubbing his false holiness into their faces. This too is a fault. Or he will fall to sneaky and clever ways, telling lies when they suit his needs. That is undeniably a fault."

"Suppose a Buddha or an Arahant gives Dhamma that the ascetic would and should agree with, but just for the sake of stirring disharmony, he does not. That is a fault. Or he can be short tempered, and angry a lot. That's a taint. Or he is hateful and vengeful, cunning and tricky, green with envy, hypnotized by evil wants, or given to extremist attitudes, or corrupted by physical desires, and stubborn. Banyan, don't you think that these are faults in the austerities you spoke of?"

"Indeed, they are great faults. It'd be easy enough for one man to have all of those faults you spoke of, leastways only one or two of them."

"Banyan, now consider a man who does the austerities you hold to be high, but who does not satisfy so easily. He does not get a big head, and he deftly avoids all of the faults I mentioned, thus, in that regard, he is pure. When a Buddha or an Arahant gives Dhamma that the ascetic would and should agree with, he agrees with it. This is the opposite of a fault, a taint, a blemish – it is an action that is pure. Likewise with his temper, he is not short-tempered, he is not hateful or vengeful, green with envy, cunning and tricky, swelled with pride, hypnotized by evil, and he is not stubborn, and does not hold extremist views. In all these respects, he has been purified. Well, Banyan, what do you say? Are the austerities made pure by these things?"

"Oh yes, indeed. It is in these regards that a man can penetrate to the core."

"Nay, Banyan. Its reaches not the core, but only the outside of the skin."

"Eh? Well then, how does one make his austerities achieve the core? Explain it to me, for I would like my austerities to reach the final stage."

And the Buddha told Banyan about the four-faceted restraint: restraining from doing harm, causing others to do harm, as well as not approving of harm done; refraining from stealing, not having others steal and disapproving of theft; the squelching of craving, not making others crave and the disapproving of craving, refraining from lying, not causing others to lie and disapproving of lying. The Buddha also spoke of going into private retreat into quiet places, forests or graveyards, and meditating, abandoning both uncaring laziness and helter-skelter worry, with a calm mind, being absolutely sure of oneself concerning all things wholesome. The Buddha spoke of filling one's heart with loving kindness and equanimity, and of disbanding hatred and contempt.

"Well, Banyan, what do you say? Is this the core of the austerities, the highest attainable?"

"I should certainly think so, yes."

"Nay, Banyan, it is not the core. It is only right below the crust."

"Well, tell me what the core is!"

And the Buddha told Banyan about remembering past lives, and being able to use those memories to instruct other people.

"Well, Banyan, what do you say? Is this the core of the austerities, the highest attainable?"

"It must be, yes."

"Nay, Banyan, it is not the core – it is only the meat surrounding it."

"Please sir, Tell me what the core is!"

And the Buddha told Banyan of the purified eye, which can see into the other world, from the Heaven of the Thirty Three Gods to

the Lonely, Regretting Hell [The Avichi Hell], the details of every living being and where their kamma will lead them.

"Well, Banyan, what do you say? Is this the core of the austerities, the highest attainable?"

"Yes, it must be."

"Indeed, it is, Banyan. That austerity is the purest of pure, it is the core. So now, when you ask me what Dhamma I teach to my followers, I say to you that it is something even more noble and far reaching than this that I train them in."

At this, the wandering philosophers made a great commotion, lamenting and complaining at what the Buddha had said, crying, "We're ruined! This is the highest teaching we know of!"

Then Sandhana realized, "The wandering philosophers are actually paying attention and believing what the Buddha says." And he said to Banyan, "Banyan, did you not say to me, "How can he possibly sharpen his speaking-skills or his mental abilities away from other people? Nay, I say that Gotama grows weaker in wisdom for his solitude, not stronger. He is not accustomed to crowds, he is not in touch with the people, and he is, no doubt, a poor debater. Hah! In fact, if he were to come to this Park right now, this very instant, we would befuddle and confuse him with one question; he would topple over like an empty jar." So now the Buddha is here, why do you not befuddle and confuse him with one question, or topple him over like an empty jar?"

Banyan's face paled, and he grew silent and baffled, slouching as if trying to hide inside of himself.

The Buddha, seeing Banyan's condition, said, "Well, now, Banyan, did you truly say that?"

"Yes, Sire, I did, but they were mistaken, hasty words!"

"Banyan, what think you? Have you ever heard an instance of a man obtaining tangible, true wisdom through loud, violent debates with clamorous noises and meaningless gossip? Or do people talk of wise men living in the deep forests, or on high

mountaintops, in solitude, contemplating and reflecting, just as I do now?"

"I have always heard it said that wise men live as you do, sire."

"Banyan, you are a mature man and intelligent. Didn't it ever occur to you that, "This man is a fully enlightened Buddha who teaches a good and pure doctrine; he is calm as is his Dhamma; he is restrained, as is his Dhamma; he had gained Nibbana and teaches a Dhamma that leads to Nibbana?"

"I was a fool, sire, and I transgressed. I was blinded by evil, I didn't see what it was I did. Sire, please accept my confession, my apology, and may I restrain myself in the future!"

"Yes, Banyan, you had been overcome by transgression, and you were blinded by evil to speak thus of me. But since you have identified your misbehavior yourself, and have made amends, your confession and apology is accepted graciously. Banyan, it is the mark of a wise man for one to recognize his own mistakes and to make confessions and amends for them."

"But Banyan! Let me say this to you: If any man of intelligence who is sincere, honest, and straightforward, comes to me – I shall instruct him in Dhamma. If he sticks to it, within seven years he will attain that unequaled goal of all holy men who set out from their householders life, by his own realizations and his own understandings. But not just seven years, in six, five, four, three, two, one, a half of a year, a month, half of a month, even in so little a time as seven days he can attain to that goal."

"But Banyan! Now you may think, "This Gotama speaks these words that he may steal away my disciples" – but this is not true. Let him who is your teacher remain so. Now you think, "This Gotama wants us to give up our rules and methods" – but this not true either. Your rules should remain just as they are, as long as you see them fit. Now you think, "This Gotama wants us to abandon our way of life" – this is also not true. Let your way of life remain unchanged. Now you think, "This Gotama wants us to break our own rules and change the things that we consider to be bad" – This is not the case. Anything that you consider wrong now should stay that way so long as you see fit. Or likewise you

think, "This Gotama wants to pull us away from what we consider to be good" – and likewise, this is not the case. Let what you consider "good" to stay that way so long as you see fit. Banyan, know that I do not speak for any of those reasons."

"Banyan, there are tainted things that have yet to be abandoned, corrupted things that conduce to samsaric rebirth, and fearful futures filled with pain, decay, and doom. I teach Dhamma, and I say what I say for one sole purpose: that people abandon that which leads them to sorrow. If you practice according to this Dhamma, corrupted things dissipate and pure ones take their place, and attain to high realizations even in this very life, by wisdom that is none other than your own."

Although the wandering philosophers listened, and although his words affected them, none of them said a word, or took an action. Each and every one of them sat there silently, slouching, and moping. Then the Buddha stood up, looked at the crowd of men, and said, "Mara has them all so firmly clutched in its grasp that they choose to remain fools than to ever say, "Let us try this Dhamma of Gotama's and learn it, for seven days is an insignificantly small period."

Then, having roared the roar of a Lion, there in the park, given to the wandering philosophers by the queen, the Buddha left that place and returned to Eagle Peak, being closely followed by Sandhana.

Ugga Sutta

To Ugga

Then Ugga, the king's chief minister, approached the Blessed One and, on arrival, having bowed down, sat down to one side. As he was sitting there, he said to the Blessed One: "It's amazing, lord, and awesome, how prosperous Migara Rohaneyya is, how great his treasures, how great his resources!"

[The Buddha:] "But what is his property, Ugga? What are his great treasures and great resources?"

"One hundred thousand pieces of gold, lord, to say nothing of his silver."

"That is treasure, Ugga. I don't say that it's not. And that treasure is open to fire, floods, kings, thieves, and hateful heirs. But these seven treasures are not open to fire, flood, kings, thieves, or hateful heirs. Which seven? The treasure of conviction, the treasure of virtue, the treasure of conscience, the treasure of concern, the treasure of listening, the treasure of generosity, the treasure of discernment. These, Ugga, are the seven treasures that are not open to fire, flood, kings, thieves, or hateful heirs.

The treasure of conviction,
the treasure of virtue,
the treasure of conscience and concern.
The treasure of listening, generosity,
and discernment as the seventh treasure.
Whoever, man or woman, has these treasures,
has great treasure in the world
that no human or divine being can excel.
So conviction and virtue, faith and Dhamma-vision
should be cultivated by the wise,
remembering the Buddhas' instruction.

Buddha Speaks The Ullambana Sutra

Thus I have heard, at one time, the Buddha dwelt at Shravarsti in the Garden of the Benefactor of Orphans and the Solitary.

Mahamaudgalyayana had just obtained the six penetrations and wished to cross over his father and mother to repay their kindness for raising him.

Thus, using his way eye, he regarded the world and saw that his deceased mother had been born among the hungry ghosts, having neither food nor drink, she was but skin and bones. Mahaudgalayana felt deep pity and sadness, filled a bowl with food and went to provide for his mother. She got the bowl, screened it with her left hand, and with her right hand made a fist of food. But, before it entered her mouth, it turned into burning coals which could not be eaten.

Mahamaudgalyayana called out and wept sorrowfully, and hastened to return to the Buddha to set forth all of this.

The Buddha said, "your mother's offenses are deep and firmly rooted. You alone do not have enough power. Although your filial sounds move heaven and earth, the heaven spirits, the earth spirits, twisted demons, and those outside the way, Brahmans, and the four heavenly king gods, are also without sufficient strength. The awesome spiritual power of the assembled Sangha of the ten directions is necessary for the liberation to be attained.

I shall now speak a dharma of rescue, which causes all those in difficulty to leave worry and suffering, and to eradicate obstacles from offenses.

The Buddha told Maudgalyayana: "The fifteenth day of the seventh month is the Pravarana day for the assembled Sangha of the ten directions. For the sake of fathers and mothers of seven generations past, as well as for fathers and mothers of the present who are in distress, you should prepare an offering of clean basins full of hundreds of flavors and the five fruits, and

other offerings of incense, oil, lamps, candles, beds, and bedding, all the best of the world, to the greatly virtuous assembled Sangha of the ten directions. On that day, all the holy assembly, whether in the mountains practicing dhyana samadhi, or obtaining the four fruits of the way, or walking beneath trees, or using the independence of the six penetrations, to teach and transform sound hearers and those enlightened to conditions. Or provisionally manifesting as bhikshus when in fact they are great Bodhisattvas on the tenth ground--all complete in pure precepts and oceanlike virtue of the holy way--should gather in a great assembly and all of like mind receive the pravaraana food.

If one thus makes offerings to these Provarana Sangha, one's present father and mother, parents of seven generations, as well as the six kinds of close relatives, will escape from the three paths of sufferings. And at that time attain release. Their clothing and food will spontaneously appear. If the parents are still alive, they will have wealth and blessings for a hundred years. Parents of seven generations will be born in the heavens. Transformationally born, they will independently enter the celestial flower light, and experience limitless bliss.

At that time the Buddha commanded the assembled Sangha of the ten directions to recite mantras and vows for the sake of the donor's family, for parents of seven generations.

After practicing dhyana concentration, they then may accept the food. When first receiving the basin, place it before the Buddha in the stupa. When the assembled sangha has finished the mantras and vows, then they may accept it.

At that time the bhikshu Maudgalyayana and the assembly of great Bodhisattvas were all extremely delighted and the sorrowful sound of Maudgalyayana's crying ceased.

At that time Maudgalyayana's mother obtained liberation from one kalpa of suffering as a hungry ghost.

Maudgalyayana addressed the Buddha and said, "this disciple's parents have received the power of the merit and virtue of the triple jewel, because of the awesome spiritual power of the

assembled Sangha.

If in the future the Buddha's disciples practice filiality by offering up the Ullambana basins, will they be able to cross over their present fathers and mothers as well as those of seven generations past?"

The Buddha replied "good indeed, I am happy you asked that question. I just wanted to speak about that and now you have also asked about it.

Good man, if bhikshus, bhikshunis, kings, crown princes, great ministers, great officials, cabinet members, the hundreds of officers, and the tens of thousands of citizens wish to practice compassionate filial conduct, for the sake of the parents who bore them, as well as for the sake of fathers and mothers of seven lives past, on the fifteenth day of the seventh month, the day of the buddhas' delight, the day of the Sangha's Pravaraana, they all should place hundreds of flavors of foods in the Ullambana basins, and offer them to the Pravaraana Sangha of the ten directions.

They should vow to cause the length of life of the present father and mother to reach a hundred years without illness, without sufferings, afflictions, or worries, and also vow to cause seven generations of fathers and mothers to leave the sufferings of the hungry ghosts, to be born among men and gods, and to have blessings and bliss without limit.

The Buddha told all the good men and good women, "those disciples of the Buddha who cultivate filial conduct should in thought after thought, constantly recall their present fathers and mothers when making offerings, as well as the fathers and mothers of seven lives past. Every year, on the fifteenth day of the seventh month, they should always, out of filial compassion, recall their parents who bore them and those of seven lives past, and for their sakes perform the offering of the Ullambana basin to the Buddha and the Sangha and thus repay the loving kindness of the parents who raised and nourished them. All Buddhas' disciples should respectfully receive this dharma."

At that time the bhikshu Maudgalyayana and the four-fold assembly of disciples, hearing what the Buddha said, practiced it with delight.

End of the Buddha speaks of Ullambana Sutra

True words for repaying parents' kindness.

Na mwo mi li dwo dwo pe ye swo he.

Upacala Sutta

Sister Upacala

At Savatthi: Then, early in the morning, Upacala 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 from solitude, approached her and said, "Where do you want to reappear be reborn, nun?"

"I don't want to reappear anywhere, my friend."

[Mara:]

"The devas of the Thirty-three,
the Hours, the Contented,
those who delight in creation,
and those in control:
direct your mind there
and it will enjoy
delight."

[Sister Upacala:]

"The devas of the Thirty-three,
the Hours, the Contented,
those who delight in creation,
and those in control:
they are bound
with the bonds of sensuality;
they come again
under Mara's sway.
The whole world is burning.
The whole world is aflame.

The whole world is blazing.
The whole world is provoked.
The Unprovoked, Un-blazing
-- that people run-of-the-mill
don't partake,
where Mara's
never been --
that's where my heart
truly delights."

Then Mara the Evil One -- sad and dejected at realizing,
"Upacala the nun knows me" -- vanished right there.

Upadana Sutta

Clinging

At Savatthi. There the Blessed One said, "Monks, I will teach you cling-able phenomena and clinging. Listen and pay close attention. I will speak."

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

The Blessed One said, "And what, monks, are cling-able phenomena? What is clinging?"

"Form is a cling-able phenomenon. Any desire or passion related to it, is clinging related to it.

"Feeling is a cling-able phenomenon. Any desire or passion related to it, is clinging related to it.

"Perception is a cling-able phenomenon. Any desire or passion related to it, is clinging related to it.

"Fabrications are cling-able phenomena. Any desire or passion related to them, is clinging related to them.

"Consciousness is a cling-able phenomenon. Any desire or passion related to it, is clinging related to it.

"These are called cling-able phenomena. This is clinging."

Upaddha Sutta

Half of the Holy Life

I have heard that on one occasion the Blessed One was living among the Sakyans. Now there is a Sakyan town named Sakkara. There Ven. Ānanda went to the Blessed One and, on arrival, having bowed down to the Blessed One, sat to one side. As he was sitting there, Ven. Ānanda said to the Blessed One, "This is half of the holy life, lord: having admirable people as friends, companions, and colleagues."

"Don't say that, Ānanda. Don't say that. Having admirable people as friends, companions, and colleagues is actually the whole of the holy life. When a monk has admirable people as friends, companions, and colleagues, he can be expected to develop and pursue the noble eightfold path.

"And how does a monk who has admirable people as friends, companions, and colleagues, develop and pursue the noble eightfold path? There is the case where a monk develops right view dependent on seclusion, dependent on dispassion, dependent on cessation, resulting in relinquishment. He develops right resolve... right speech... right action... right livelihood... right effort... right mindfulness... right concentration dependent on seclusion, dependent on dispassion, dependent on cessation, resulting in relinquishment. This is how a monk who has admirable people as friends, companions, and colleagues, develops and pursues the noble eightfold path.

"And through this line of reasoning one may know how having admirable people as friends, companions, and colleagues is actually the whole of the holy life: It is in dependence on me as an admirable friend that beings subject to birth have gained release from birth, that beings subject to aging have gained release from aging, that beings subject to death have gained release from death, that beings subject to sorrow, lamentation, pain, distress, and despair have gained release from sorrow, lamentation, pain, distress, and despair. It is through this line of reasoning that one may know how having admirable people as

friends, companions, and colleagues is actually the whole of the holy life."

Upajjhatthana Sutta

Subjects for Contemplation

"There are these five facts that one should reflect on often, whether one is a woman or a man, lay or ordained. Which five?

"I am subject to aging, have not gone beyond aging.' This is the first fact that one should reflect on often, whether one is a woman or a man, lay or ordained.

"I am subject to illness, have not gone beyond illness.'...

"I am subject to death, have not gone beyond death.'...

"I will grow different, separate from all that is dear and appealing to me.'...

"I am the owner of my actions (kamma), heir to my actions, born of my actions, related through my actions, and have my actions as my arbitrator. Whatever I do, for good or for evil, to that will I fall heir.'...

"These are the five facts that one should reflect on often, whether one is a woman or a man, lay or ordained.

"Now, based on what line of reasoning should one often reflect... that 'I am subject to aging, have not gone beyond aging'? There are beings who are intoxicated with a [typical] youth's intoxication with youth. Because of that intoxication with youth, they conduct themselves in a bad way in body... in speech... and in mind. But when they often reflect on that fact that youth's intoxication with youth will either be entirely abandoned or grow weaker...

"Now, based on what line of reasoning should one often reflect... that 'I am subject to illness, have not gone beyond illness'? There are beings who are intoxicated with a [typical] healthy person's intoxication with health. Because of that intoxication with health, they conduct themselves in a bad way in body... in speech... and in mind. But when they often reflect on that fact,

that healthy person's intoxication with health will either be entirely abandoned or grow weaker...

"Now, based on what line of reasoning should one often reflect... that 'I am subject to death, have not gone beyond death'? There are beings who are intoxicated with a [typical] living person's intoxication with life. Because of that intoxication with life, they conduct themselves in a bad way in body... in speech... and in mind. But when they often reflect on that fact, that living person's intoxication with life will either be entirely abandoned or grow weaker...

"Now, based on what line of reasoning should one often reflect... that 'I will grow different, separate from all that is dear and appealing to me'? There are beings who feel desire and passion for the things they find dear and appealing. Because of that passion, they conduct themselves in a bad way in body... in speech... and in mind. But when they often reflect on that fact that desire and passion for the things they find dear and appealing will either be entirely abandoned or grow weaker...

"Now, based on what line of reasoning should one often reflect... that 'I am the owner of my actions (kamma), heir to my actions, born of my actions, related through my actions, and have my actions as my arbitrator. Whatever I do, for good or for evil, to that will I fall heir'? There are beings who conduct themselves in a bad way in body... in speech... and in mind. But when they often reflect on that fact, that bad conduct in body, speech, and mind will either be entirely abandoned or grow weaker...

"Now, a disciple of the noble ones considers this: 'I am not the only one subject to aging, who has not gone beyond aging. To the extent that there are beings -- past and future, passing away and re-arising -- all beings are subject to aging, have not gone beyond aging.' When he/she often reflects on this, the factors of the path take birth. He/she sticks with that path, develops it, cultivates it. As he/she sticks with that path, develops it and cultivates it, the fetters are abandoned, the obsessions destroyed.

"Further, a disciple of the noble ones considers this: 'I am not the only one subject to illness, who has not gone beyond illness.'... 'I

am not the only one subject to death, who has not gone beyond death.'... 'I am not the only one who will grow different, separate from all that is dear and appealing to me.'...

"A disciple of the noble ones considers this: 'I am not the only one who is owner of my actions, heir to my actions, born of my actions, related through my actions, and have my actions as my arbitrator; who -- whatever I do, for good or for evil, to that will I fall heir. To the extent that there are beings -- past and future, passing away and re-arising -- all beings are the owner of their actions, heir to their actions, born of their actions, related through their actions, and have their actions as their arbitrator. Whatever they do, for good or for evil, to that will they fall heir.' When he/she often reflects on this, the factors of the path take birth. He/she sticks with that path, develops it, cultivates it. As he/she sticks with that path, develops it and cultivates it, the fetters are abandoned, the obsessions destroyed."

Subject to birth, subject to aging,
subject to death,
run-of-the-mill people
are repelled by those who suffer
from that to which they are subject.
And if I were to be repelled
by beings subject to these things,
it would not be fitting for me,
living as they do.

As I maintained this attitude --
knowing the Dhamma
without paraphernalia --
I overcame all intoxication
with health, youth, and life
as one who sees
renunciation as rest.

For me, energy arose,
Unbinding was clearly seen.
There's now no way
I could partake of sensual pleasures.
Having followed the holy life,
I will not return.

Upakilesa Sutta

The Minor Defilements

I heard thus:

At one time the Blessed One lived in Gosita's monastery in Kosambi. At that time the Bhikkhus of Kosambi had aroused a quarrel, and were quarrelling and disputing using rough words to each other. Then a certain Bhikkhu approached the Blessed One, worshipped the Blessed One and standing said thus. 'Venerable sir, the Bhikkhus of Kosambi have aroused a quarrel, and are quarrelling and disputing using rough words to each other. Good if the Blessed One approaches those Bhikkhus out of compassion.' The Blessed One accepted in silence, approached those Bhikkhus and said. 'Bhikkhus give up quarrelling, using rough words and have no disputes.'

When said thus, a certain Bhikkhu said to the Blessed One. 'Venerable sir, the lord of the Teaching, be unconcerned, keep away! May the Blessed One abide in pleasantness here and now! It's we that will be known in this quarrel, dispute and using rough words.'

For the second time the Blessed One said 'Bhikkhus, give up quarrelling, using rough words and have no disputes.'

When this was said for the second time that Bhikkhu said to the Blessed One. 'Venerable sir, the lord of the Teaching, be unconcerned, keep away! May the Blessed One abide in pleasantness here and now! It's we that will be known in this quarrel, dispute and using rough words.'

For the third time the Blessed One said 'Bhikkhus, give up quarrelling, using rough words and have no disputes.'

When this was said for the third time that Bhikkhu said to the Blessed One. 'Venerable sir, the lord of the Teaching, be unconcerned, keep away! May the Blessed One abide in pleasantness here and now! It's we that will be known in this quarrel, dispute and using rough words.'

Then the Blessed One putting on robes in the morning, taking bowl and robes, went the alms round in Kosambi. Gone the alms round and when the meal was over, arranged the dwelling and taking bowl and robes, while standing said these verses

The foolish do not consider the general opinion,

The fact, there will be nothing, when the Community is split.

Forgetful of the main aim and carried beyond

They do not listen to the words of the wise.

I'm scolded, beaten, defeated and carried away,

The hatred of those that bear such grudges are never appeased.

I'm scolded, beaten, defeated and carried away,

The hatred of those that do not bear such grudges are appeased.

In this world hatred never ceases with hatred

With non-hatred it ceases, this is the ancient lore.

Some do not know that we have to go from this world.

They that know it, appease their misapprehensions

Those that cut limbs destroy life; carry away horses, cattle and wealth

And even ruin the country they too turn round

Why shouldn't it happen to you?

If you gain a clever friend, a wise co-associate,

Overcoming all troubles, live with him mindfully.

If you do not gain a clever, wise co-associate,

Like the king that leaves behind his ruler ship and country

Go alone like an elephant to the Maatanga remote.

Living alone is superb; there should be no association with fools

Living alone, unconcerned no evil's done.

Like the elephant living in the Maatanga remote.

The Blessed One while standing said these verses, and approached the village Baalalonakaara. At that time venerable Bhagu lived in that village. Seeing the Blessed One approaching in the distance, venerable Bhagu prepared a seat and placed water to wash the feet. The Blessed One sat on the prepared seat and washed his feet. Venerable Bhagu too worshipped the Blessed One and sat on a side. Then the Blessed One said, 'Bhikkhu, are you alright, do you have any fatigue owing to want of morsel food?' 'Venerable sir, I'm alright, I have no fatigue owing to lack of morsel food' Then the Blessed One advised, instructed and made the heart of venerable Bhagu light with a talk on the Teaching and getting up from the seat approached the eastern royal park.

At that time Venerable's Anuruddha, Nandiya and Kimbilawere abiding in the royal eastern park. The grove keeper saw the Blessed One coming in the distance and said. 'Recluse, do not enter this forest. There are three sons of clansmen abiding here seeking their own good, do not inconvenience them.' Venerable Anuruddha heard this conversation between the grove keeper and the Blessed One and told the grove keeper. 'Do not obstruct the Blessed One, it is our Teacher, the Blessed One'. Venerable Anuruddha addressed Venerable's Nandiya and Kimbila. 'Come! Venerable ones, our Teacher has arrived.' Then Venerable's Anuruddha, Nandiya, and Kimbila approached the Blessed One, accepted bowl and robes from the Blessed One. One prepared a seat and another administered water to wash the feet. The Blessed One sat on the prepared seat and washed his feet. Those venerable ones worshipped the Blessed One and sat on a side.

The Blessed One addressed venerable Anuruddha: 'Anuruddha, are you alright, do you have any fatigue owing to want of morsel food?' 'Venerable sir, we are alright, we have no fatigue owing to

lack of morsel food.’ ‘Anuruddha, are you united and friendly without a dispute, like milk and water and do you abide seeing each other with friendly eyes?’ ‘Venerable sir, we are united like milk and water, friendly, without a dispute and abide seeing each other with friendly eyes.’ ‘Anuruddha, how do you abide united like milk and water, friendly, without a dispute seeing each other with friendly eyes?’ ‘Venerable sir, this thought occurs to me: It is gain for me that I live with such co-associates in the holy life. So I abide with bodily actions of loving kindness towards these venerable ones openly and secretly, with verbal actions of loving kindness towards these venerable ones openly and secretly. With mental actions of loving kindness towards these venerable ones openly and secretly, sometimes it occurs to me what if I discard my thoughts and concede to the thoughts of these venerable ones. So I discard my thoughts and concede to the thoughts of these venerable ones. Venerable sir, we are various in bodies, and one in mind.’

Venerable Nandiya and venerable Kimbila too said to the Blessed One. ‘Venerable sir, this thought occurs to me. It is gain for me that I live with such co-associates in the holy life. So I abide, with bodily actions of loving kindness towards these venerable ones openly and secretly. With verbal actions of loving-kindness openly and secretly. With mental actions of loving-kindness openly and secretly: sometimes it occurs to me, what if I discard my thoughts and concede to the thoughts of these venerable ones. So I discard my thoughts and concede to the thoughts of these venerable ones. Venerable sir, we are various in bodies and single in mind...

Venerable sir, in this manner we abide united like milk and water, friendly, without a dispute, seeing each other with friendly eyes. Good, Anuruddha, do you live diligently for dispelling? Venerable sir, indeed we abide diligently for dispelling. Anuruddha, how do you abide diligently for dispelling? Venerable sir, whoever comes from the village first, after collecting morsel food, prepares the seats administers water for drinking and washing and places the spittoons. Whoever comes last from the village, partakes of what is left over if he desires, if he does not, throws it to a place where nothing grows, or puts it into some water where there is no life. He puts away the seats, and the vessels of water, washes the

spittoons and sweeps the refectory, Whoever sees the water vessels for drinking, washing or toilets empty, fills them up. If he finds it not in his capacity to carry it, would call another with the wave of the hand. Would not utter a word on account of it. On every fifth day we would sit throughout the night discussing a topic on the Teaching. Venerable sir, thus we abide diligently for dispelling. Good, Anuruddha, you abide diligently for dispelling. Have you attained some distinctive knowledge, a pleasant abiding above human?

‘Venerable sir, when abiding diligent to dispel we perceived effulgence and beautiful forms. The effulgence and beautiful forms disappeared in no time and we did not understand that sign’

‘Anuruddha, that sign should be understood. Earlier when I was a seeker of enlightenment, I too perceived effulgence and beautiful forms, and they disappeared in no time. Then it occurred to me. Why did my effulgence and beautiful forms disappear? I knew, that doubts arose to me. On account of doubts my concentration faded. When the concentration faded, the effulgence and beautiful forms disappeared. I attended to it in such a manner, so that doubts do not arise again. When abiding diligent to dispel I perceived effulgence and beautiful forms. The effulgence and beautiful forms disappeared in no time. Then it occurred to me. Why did my effulgence and beautiful forms disappear? I knew, that non-attention arose to me. On account of not attending my concentration faded. When the concentration faded, the effulgence and beautiful forms disappeared. I attended to it in such a manner, so that doubts and non-attention do not arise again. When abiding diligent to dispel I perceived effulgence and beautiful forms. The effulgence and beautiful forms disappeared in no time. Then it occurred to me, why did my effulgence and beautiful forms disappear? I knew, that sloth and torpor arose to me. On account of sloth and torpor my concentration faded. When the concentration faded, the effulgence and beautiful forms disappeared. I attended to it in such a manner, so that doubts, non-attention and sloth and torpor do not arise again. When abiding diligent to dispel I perceived effulgence and beautiful forms. The effulgence and beautiful forms disappeared in no time. Then it occurred to me,

why did my effulgence and beautiful forms disappear? I knew, that fear arose to me. On account of fear my concentration faded. When the concentration faded, the effulgence and beautiful forms disappeared. Like a man come on the highway followed by murderers on both sides, has arisen fear on both sides. In the same manner fear arose to me. On account of fear my concentration faded. When the concentration faded, the effulgence and beautiful forms disappeared. I attended to it in such a manner, so that doubts, non-attention, sloth and torpor and fear do not arise again. When abiding diligent to dispel I perceived effulgence and beautiful forms. The effulgence and beautiful forms disappeared in no time. Then it occurred to me, why did my effulgence and beautiful forms disappear? I knew, that jubilation arose to me. On account of jubilation my concentration faded. When the concentration faded, the effulgence and beautiful forms disappeared. Like a man in search of one treasure was to come to five treasures at one and the same time. In the same manner jubilation arose to me. On account of jubilation my concentration faded. When the concentration faded, the effulgence and beautiful forms disappeared. I attended to it in such a manner, so that doubts, non-attention, sloth and torpor, fear and jubilation do not arise again. When abiding diligent to dispel I perceived effulgence and beautiful forms. The effulgence and beautiful forms disappeared in no time. Then it occurred to me, why did my effulgence and beautiful forms disappear? I knew, that wickedness has arisen to me. On account of wickedness my concentration faded. When the concentration faded, the effulgence and beautiful forms disappeared. I attended to it in such a manner, so that doubts, non-attention, sloth and torpor, fear, jubilation and wickedness do not arise again. When abiding diligent to dispel I perceived effulgence and beautiful forms. The effulgence and beautiful forms disappeared in no time. Then it occurred to me, why did my effulgence and beautiful forms disappear? I knew, that too much aroused effort had arisen to me. On account of too much effort my concentration faded. When the concentration faded, the effulgence and beautiful forms disappeared. Like a man who holds a handcart firmly with both hands, would die with it. In the same manner Anuruddha, too much aroused effort had arisen to me. On account of too much effort my concentration faded. When the concentration faded, the effulgence and beautiful

forms disappeared. I attended to it in such a manner, so that doubts, non-attention, sloth and torpor, fear, jubilation, wickedness and too much effort do not arise again. When abiding diligent to dispel I perceived effulgence and beautiful forms. The effulgence and beautiful forms disappeared in no time. Then it occurred to me, why did my effulgence and beautiful forms disappear? I knew, that I had aroused little effort. On account of too little effort my concentration faded. When the concentration faded, the effulgence and beautiful forms disappeared. Like a man who holds a hand cart loosely and gives up the hold. In the same manner Anuruddha, too little effort had arisen to me. On account of too little effort my concentration faded. When the concentration faded, the effulgence and beautiful forms disappeared. I attended to it in such a manner, so that doubts, non attention, sloth and torpor, fear, jubilation, wickedness too much effort nor too little effort do not arise again. When abiding diligent to dispel I perceived effulgence and beautiful forms. The effulgence and beautiful forms disappeared in no time.

Then it occurred to me, why did my effulgence and beautiful forms disappear? I knew, that I had too much striving. On account of too much striving my concentration faded. When the concentration faded, the effulgence and beautiful forms disappeared. I attended to it in such a manner, so that doubts, non attention, sloth and torpor, fear, jubilation, wickedness too much effort, too little effort and too much striving do not arise again. When abiding diligent to dispel I perceived effulgence and beautiful forms. The effulgence and beautiful forms disappeared in no time. Then it occurred to me, why did my effulgence and beautiful forms disappear? I knew, that various perceptions had arisen to me. On account of various perceptions my concentration faded. When the concentration faded, the effulgence and beautiful forms disappeared. I attended to it in such a manner, so that doubts, non attention, sloth and torpor, fear, jubilation, wickedness too much effort, too little effort, too much striving and various perceptions do not arise again.

When abiding diligent to dispel I perceived effulgence and beautiful forms. The effulgence and beautiful forms disappeared in no time. Then it occurred to me, why did my effulgence and

beautiful forms disappear? I knew, that thinking too much about forms it had happened. On account of thinking too much about forms my concentration faded. When the concentration faded, the effulgence and beautiful forms disappeared. I attended to it in such a manner, so that doubts, non attention, sloth and torpor, fear, jubilation, wickedness too much effort, too little effort, too much striving, various perceptions and thinking too much about forms do not arise again.

Anuruddha, I knew that doubts is a minor defilement of the mind and dispelled it. Knew that non-attention is a minor defilement of the mind and dispelled it. Knew that sloth and torpor is a minor defilement of the mind and dispelled it. Knew that fear is a minor defilement of the mind and dispelled it. Knew that jubilation is a minor defilement of the mind and dispelled it. Knew that wickedness is a minor defilement of the mind and dispelled it. Knew that too much aroused effort is a minor defilement of the mind and dispelled it. Knew that too little effort is a minor defilement of the mind and dispelled it. Knew that various perceptions are minor defilements of the mind and dispelled them Knew that thinking too much about forms is a minor defilement of the mind and dispelled it

When I was abiding diligent to dispel, throughout the night, throughout the day and throughout the night and day, I perceived limited effulgence and saw limited forms. I perceived limitless effulgence and saw limitless forms. It occurred to me, what is the reason, that throughout the night, throughout the day and throughout the night and day, I perceive limited effulgence and see limited forms. I perceive limitless effulgence and see limitless forms? Anuruddha it occurred to me, when my concentration is limited, my knowledge is limited. With limited knowledge I perceive limited effulgence and see limited forms. When my concentration is limitless, my knowledge is limitless. With limitless knowledge I perceive limitless effulgence's and see limitless forms, throughout the night, throughout the day and throughout the night and day.

Anuruddha, when these minor defilements, such as doubts, non attention, sloth and torpor, fear, jubilation, wickedness, too much aroused effort, too little effort, various perceptions, thinking too much about forms were dispelled, it occurred to me, now these

minor defilements are dispelled and I should develop concentration in a threefold manner. Then I developed concentration with thoughts and discursive thoughts. Developed concentration without thoughts, thinking discursively; Developed concentration without thoughts and without discursive thoughts; Developed concentration with joy and without joy; Developed concentration, which is equanimity. Then knowledge and vision arose and I knew that my release is unshakeable. This is my last birth. There is no more rebirth!

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

Upanisa Sutta

Prerequisites

Dwelling at Savatthi... "Monks, the ending of the effluents 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 is there the ending of effluents? 'Such is form, such its origination, such its disappearance. Such is feeling, such its origination, such its disappearance. Such is perception, such its origination, such its disappearance. Such are fabrications, such their origination, such their disappearance. Such is consciousness, such its origination, such its disappearance.' The ending of the effluents is for one who knows in this way and sees in this way.

"The knowledge of ending in the presence of ending has its prerequisite, I tell you. It is not without a prerequisite. And what is the prerequisite for the knowledge of ending? Release, it should be said. Release has its prerequisite, I tell you. It is not without a prerequisite. And what is its prerequisite? Dispassion... Disenchantment... Knowledge and vision of things as they actually are present... Concentration... Pleasure... Serenity... Rapture... Joy... Conviction... Stress... Birth... Becoming... Clinging... Craving... Feeling... Contact... The six sense media... Name-and-form... Consciousness... Fabrications... Fabrications have their prerequisite, I tell you. They are not without a prerequisite. And what is their prerequisite? Ignorance, it should be said.

"Thus fabrications have ignorance as their prerequisite, consciousness has fabrications as its prerequisite, name-and-form has consciousness as its prerequisite, the six sense media have name-and-form as their prerequisite, contact has the six sense media as its prerequisite, feeling has contact as its prerequisite, craving has feeling as its prerequisite, clinging has craving as its prerequisite, becoming has clinging as its prerequisite, birth has becoming as its prerequisite,

stress and suffering have birth as their prerequisite,
conviction has stress and suffering as its prerequisite,
joy has conviction as its prerequisite,
rapture has joy as its prerequisite,
serenity has rapture as its prerequisite,
pleasure has serenity as its prerequisite,
concentration has pleasure as its prerequisite,
knowledge and vision of things as they actually are present has
concentration as its prerequisite,
disenchantment has knowledge and vision of things as they
actually are present as its prerequisite,
dispassion has disenchantment as its prerequisite,
release has dispassion as its prerequisite,
knowledge of ending has release as its prerequisite.

"Just as when the gods pour rain in heavy drops and crash
thunder on the upper mountains: The water, flowing down along
the slopes, fills the mountain clefts and rifts and gullies. When
the mountain clefts and rifts and gullies are full, they fill the little
ponds. When the little ponds are full, they fill the big lakes. When
the big lakes are full, they fill the little rivers. When the little rivers
are full, they fill the big rivers. When the big rivers are full, they
fill the great ocean. In the same way:

"Fabrications have ignorance as their prerequisite,
consciousness has fabrications as its prerequisite,
name-and-form has consciousness as their prerequisite,
the six sense media have name-and-form as their prerequisite,
contact has the six sense media as its prerequisite,
feeling has contact as its prerequisite,
craving has feeling as its prerequisite,
clinging has craving as its prerequisite,
becoming has clinging as its prerequisite,
birth has becoming as its prerequisite,
stress and suffering have birth as their prerequisite,
conviction has stress and suffering as its prerequisite,
joy has conviction as its prerequisite,
rapture has joy as its prerequisite,
serenity has rapture as its prerequisite,
pleasure has serenity as its prerequisite,
concentration has pleasure as its prerequisite,

knowledge and vision of things as they actually are present has concentration as its prerequisite,
disenchantment has knowledge and vision of things as they actually are present as its prerequisite,
dispassion has disenchantment as its prerequisite,
release has dispassion as its prerequisite,
knowledge of ending has release as its prerequisite."

Upasena Sutta

Upasena

Once Ven. Shariputra and Ven. Upasena were staying near Rajagaha in the Cool Forest, at Snakes-hood Grotto. Then it so happened that a snake fell on Ven. Upasena's body and bit him. Then Ven. Upasena said to the monks, "Quick, friends, lift this body of mine onto a couch and carry it outside before it is scattered like a fistful of chaff!"

When this was said, Ven. Shariputra said to Ven. Upasena, "But we don't see any alteration in your body or change in your faculties."

Then Ven. Upasena said, "Quick, friends, lift this body of mine onto a couch and carry it outside before it is scattered like a fistful of chaff! Friend Shariputra, in anyone who had the thought, 'I am the eye' or 'The eye is mine,' 'I am the ear' or 'The ear is mine,' 'I am the nose' or 'The nose is mine,' 'I am the tongue' or 'The tongue is mine,' 'I am the body' or 'The body is mine,' 'I am the intellect' or 'The intellect is mine': in him there would be an alteration in his body or a change in his faculties. But as for me, the thought does not occur to me that 'I am the eye' or 'the eye is mine'... 'I am the tongue' or 'The tongue is mine'... 'I am the intellect' or 'the intellect is mine.' So what alteration should there be in my body, what change should there be in my faculties?"

Now, Ven. Upasena's I-making, my-making, and obsession with conceit had already been well rooted out for a long time, which is why the thought did not occur to him that "I am the eye" or "The eye is mine," "I am the tongue" or "The tongue is mine," "I am the intellect" or "The intellect is mine."

Then the monks lifted Ven. Upasena's body on a couch and carried it outside. And Ven. Upasena's body was scattered right there like a fistful of chaff.

Upaya Sutta

Attached

At Savatthi. There the Blessed One said, "One attached is unreleased; one unattached is released. Should consciousness, when taking a stance, stand attached to (a physical) form, supported by form (as its object), established on form, watered with delight, it would exhibit growth, increase, and proliferation.

"Should consciousness, when taking a stance, stand attached to feeling, supported by feeling (as its object), established on feeling, watered with delight, it would exhibit growth, increase, and proliferation.

"Should consciousness, when taking a stance, stand attached to perception, supported by perception (as its object), established on perception, watered with delight, it would exhibit growth, increase, and proliferation.

"Should consciousness, when taking a stance, stand attached to fabrications, supported by fabrications (as its object), established on fabrications, watered with delight, it would exhibit growth, increase, and proliferation.

"Were someone to say, 'I will describe a coming, a going, a passing away, an arising, a growth, an increase, or a proliferation of consciousness apart from form, from feeling, from perception, from fabrications,' that would be impossible.

"If a monk abandons passion for the property of form...

"If a monk abandons passion for the property of feeling...

"If a monk abandons passion for the property of perception...

"If a monk abandons passion for the property of fabrications...

"If a monk abandons passion for the property of consciousness, then owing to the abandonment of passion, the support is cut off, and there is no base for consciousness. Consciousness, thus un-established, not proliferating, not performing any function, is

released. Owing to its release, it is steady. Owing to its steadiness, it is contented. Owing to its contentment, it is not agitated. Not agitated, he (the monk) is totally unbound right within. He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'

Uposatha Sīla: The Eight-Precept Observance

Preface

I compiled the Uposatha Sila when I still held the rank of Maha. At that time the manuscript had some errors, but now these have been corrected. This text will be used in the curriculum of "Nak Dhamm Tri" [1] for the men and women who will be taking the examinations, though for the laity the subject of lay discipline replaces that of monastic discipline in the exams. The tests will be held every year starting in BE 2472 (1929).

(Acting on the orders of H.H. Somdet Phra Sangharajchao.)

Somdet Phra Buddhaghosacaraya (Nanavara Thera)
Wat Thepsirintaravas
September 2, 2472 (1929)

Translator's Foreword

I hope that this translation of the Uposatha Sutta along with its commentary will be of benefit to English-speaking Buddhists who are intent on practice.

The original Thai text was compiled by His Eminence Somdet Phra Buddhaghosacaraya of Wat Thepsirintaravas in BE 2472 (1929), and due to the depth and comprehensiveness of H.E.'s understanding this text has proved useful down to the present.

This text contains many technical Pali terms, some of which have been difficult to translate accurately. For example, some Pali terms dealing with Vinaya are still used today but the true meanings have long been lost or misused.

It is auspicious that this translation will be finished in time to commemorate Her Majesty Queen Sirikit's fifth cycle or sixtieth birthday anniversary, which will be celebrated on August 12, 2535 (1992).

May Her Majesty Queen Sirikit reap the merits and benefits of this printing of the Uposatha Sila. By the power of the Triple Gem may she develop in the four dhammas of long life, beauty, happiness, and strength, for ages to come.

Bhikkhu Kantasilo
Wat Bovoranives Vihara
July 17, 2535 (1992)

Foreword to the Second Edition

In the past ten years computers have played an increasingly important part in the spread of Buddhism to the West. New computer programs have made 'Dhamma publishing' increasingly convenient, facilitating the printing of previously difficult-to-reproduce diacriticals, which are necessary to accurately render technical Pali terms.

The English language has been affected as well, gradually incorporating a number of words of Pali origin. This sometimes causes problems for authors and translators who are confronted with the decision of how to present these terms to their readers in English.

This translation was first printed to commemorate Her Majesty Queen Sirikit's fifth cycle or sixtieth birthday anniversary, which was celebrated on August 12, 2535 (1992).

Now a second revised edition has been prepared, and it is auspicious that it will be printed in time to commemorate His Holiness Somdet Phra Nyanasamvara the Supreme Patriarch's eightieth birthday anniversary on October 3, 2536 (1993). I would like to thank Bhikkhu Nirodho for his helpful suggestions and corrections, making the reprinting of this text possible.

Bhikkhu Kantasilo
Wat Bovoranives Vihara
September 2536 (1993)

Uposatha Sutta

Evamme sutam ekam samayam bhagava savatthiyam viharati
jetavane anathapindikassa arame tatra kho bhagava bhikkhu

amantesi bhikkhavoti bhadanteti te bhikkhu bhagavato
paccassosum bhagava etadavoca atthamggasamannagato
bhikkhave uposatho upavuttho mahapphalo hoti mahanisamsa
mahajutiko mahavippharoti...

Thus have I heard:

At one time the Blessed One was residing in Jetavana, the
monastery of Anathapindika, near Savatthi.

At that time the Blessed One, having called all the Bhikkhus
together, addressed them thus: "Bhikkhus!"

The Bhikkhus answered in assent: "Lord!" (The Bhikkhus then
prepared themselves for the following teaching.) The Blessed
One then gave the following teaching on Uposatha.

"Bhikkhus. Uposatha is comprised of eight factors which the
Ariyan disciple observes, the observation of which brings
glorious and radiant fruit and benefit.

"Bhikkhus. What is the Uposatha which, observed by the Ariyan
disciples, brings glorious and radiant fruit and benefit?"

1. "Bhikkhus. Ariyan disciples in this Religion reflect thus:

"All Arahants, for as long as life lasts, have given up the
intentional taking of life (panatipata). The club and sword have
been laid down. They have shame (of doing evil) and are
compassionate towards all beings.'

"All of you have given up the intentional taking of life, have put
down all weapons, are possessed of shame (of doing evil) and
are compassionate towards all beings. For all of this day and
night, in this manner, you will be known as having followed the
Arahants, and the Uposatha will have been observed by you.
This is the first factor of the Uposatha."

2. "Bhikkhus. Ariyan disciples in this Religion reflect thus:

"All Arahants, for as long as life lasts, have given up taking what has not been given (adinnadana). They take only what is given, are intent on taking only what is given. They are not thieves. Their behavior is spotless.'

"All of you have given up the taking of what has not been given, are ones who do not take what is not given, are intent on taking only what is given, are not thieves. Your behavior is spotless. For all of this day and night, in this manner, you will be known as having followed the Arahants, and the Uposatha will have been observed by you. This is the second factor of the Uposatha."

3. "Bhikkhus. Ariyan disciples in this Religion reflect thus:

"All Arahants, for as long as life lasts, have given up that which is an obstacle to the Brahma-faring (abrahma-cariya). Their practice is like that of a Brahma. They are far from sexual intercourse, which is a practice of lay people.'

"All of you have given up that which is an obstacle to the Brahma-faring and behave like a Brahma. Your behavior is far from sexual intercourse. For all of this day and night, in this manner, you will be known as having followed the Arahants, and the Uposatha will have been observed by you. This is the third factor of the Uposatha."

4. "Bhikkhus. Ariyan disciples in this Religion reflect thus:

"All Arahants, for as long as life lasts, have given up the telling of lies (musavada). They utter only the truth and are intent on the truth. Their speech is firm and is composed of reason. Their speech does not waver from that which is a mainstay for the world.'

"All of you have given up the telling of lies. You speak only the truth and are intent only on that which is true. Your speech is firm and with reason. Your speech does not waver from that which is a mainstay for the world. For all of this day and night, in this manner, you will be known as having followed the Arahants,

and the Uposatha will have been observed by you. This is the fourth factor of the Uposatha."

5. "Bhikkhus. Ariyan disciples in this Religion reflect thus:

"All Arahants, for as long as life lasts, have given up the taking of liquors and intoxicants (sura-meraya-majja-pamadatthana), of that which intoxicates, causing carelessness. They are far from intoxicants.'

"All of you have given up the taking of liquors and intoxicants. You abstain from drink which causes carelessness. For all of this day and night, in this manner, you will be known as having followed the Arahants, and the Uposatha will have been observed by you. This is the fifth factor of the Uposatha."

6. "Bhikkhus. Ariyan disciples in this Religion reflect thus:

"All Arahants, for as long as life lasts, eat at one time only and do not partake of food in the evening. They abstain from food at the 'wrong time' (vikala bhojana).'

"All of you eat at one time only and do not partake of food in the evening. You abstain from food at the 'wrong time.' For all of this day and night, in this manner, you will be known as having followed the Arahants, and the Uposatha will have been observed by you. This is the sixth factor of the Uposatha."

7. "Bhikkhus. Ariyan disciples in this Religion reflect thus:

"All Arahants, for as long as life lasts, have given up singing and dancing, the playing of musical instruments and the watching of entertainments, which are stumbling blocks to that which is wholesome. Nor do they bedeck themselves with ornaments, flowers or perfume.'

"All of you have given up singing and dancing, the playing of musical instruments and the watching of entertainments, which are stumbling blocks to that which is wholesome. You do not bedeck yourselves with ornaments, flowers, or perfume. For all of this day and night, in this manner, you will be known as having followed the Arahants, and the Uposatha will have been

observed by you. This is the seventh factor of the Uposatha."

8. "Bhikkhus. Ariyan disciples in this Religion reflect thus:

"All Arahants, for as long as life lasts, have given up lying on large or high beds. They are content with low beds or bedding made of grass.'

"All of you have given up lying on large or high beds. You are content with low beds or beds made of grass. For all of this day and night, in this manner, you will be known as having followed the Arahants, and the Uposatha will have been observed by you. This is the eighth factor of the Uposatha."

"Bhikkhus. The Uposatha is comprised of these eight factors which the Ariyan disciple observes, and it is of great and glorious fruit and benefit."

Thus the Blessed One spoke on the Uposatha. The Bhikkhus were delighted and rejoiced at his words.

Explanation of the Uposatha Sutta

Questions and Answers

Q. What does the word Uposatha mean?

A. It means the day of observance (by fasting).

Q. What are the eight precepts of Uposatha in brief?

A.

1. Not to kill.

2. Not to steal.

3. Not to engage in sexual intercourse.

4. Not to speak lies.

5. Not to take intoxicants.

6. Not to eat food between noon and the following dawn.

7. Not to sing, dance or watch entertainments, and not to use ornaments, cosmetics or perfumes.

8. Not to sit or lie on a large or high seat or bed.

Q. Is this Sutta similar in meaning to the paccavekkhana which the laity chant every dhammassavana day in the afternoon?

A. Yes.

Q. When one knows the meaning of what is being chanted, and at the time of chanting concentrates on the meaning, it will make one's mind calm and wholesome and be of great benefit.

Perhaps this practice will lead the practitioner to a momentary release from the hindrances (tadangapahana). Can this be considered as practicing silanussati, reflection on morality?

A. Yes.

Q. Briefly, how many ways are there of breaking the eight Uposatha precepts?

A. There are two ways: by body and by speech.

In all of the eight, if one breaks a precept, then it is done bodily. If one orders another to do so, then the precept is broken through speech. This (speech) must be accompanied by intention before the precept is broken, but this is true for the first and second precepts only; for the third to the eighth precept, even if one asks another to do so, one does not break the precept.

Breaking a precept through one's own effort is known as sahatthikapayoga. The ordering of another to behave in a way that breaks a precept is called anattikapayoga.

Thus one who is careful and does not stray from the precepts is known as a virtuous person. The wise say that sila, or keeping precepts, is an instrument by which body and speech can be purified. It is a way to vanquish the coarse defilements which appear through body and speech.

Q. Considering all of the Uposatha precepts, (in going against them) how many faults are there? What are they?

A. The first is called lokavajja, [2] or worldly fault, which the laity should avoid. The second is called paññativajja.

Whether people observe the precepts or not, when they do something that goes against any of the first five precepts it is

known as lokavajja. It will be a personal loss and will be something the world condemns (lokavajja). As for the last three precepts, if they are broken it is called paññativajja. This occurs when one intends to break the rule. If there is no intention to break the rule then no fault results.

Q. How many types of peril (in breaking the precepts) are there, and what are they?

A. There are two types:

1. causing peril (vera).
2. not causing peril.

The breaking of any of the first five precepts brings about peril for the breaker. That is to say, the fruit of such actions will follow one, resulting in, for example, a short life. In the breaking of any of the last three precepts, there is no peril.

Q. In the first precept it is stated that one has laid down clubs and weapons. What does this mean?

A. It simply means that one has given up the taking of life and that one is not a killer. For example, if killing is done with instruments (weapons), if a person lays down or throws away those instruments, then the killing does not take place.

According to this Sutta, weapons are of two types: dull and sharp. If the instrument is blunt, then it would come under the category of 'club.' If the instrument is sharp, it comes under the 'sword' category. There is such a wide range of instruments used for killing, but in brief there are two types: sharp and not sharp.

Q. The fifth precept deals with intoxicants (sura and meraya). How many types of intoxicants are there? What are they?

A. There are ten types of intoxicants, five of sura and five of meraya.

Alcohol (sura)...

1. made from flour,
2. made from sweets,
3. made from rice,

4. made from yeast,
5. made from a combination of ingredients.

Fermented (meraya)...

1. made from flowers,
2. made from fruit,
3. made from honey,
4. made from sugar-cane,
5. made from a combination of ingredients.

Q. In the fifth precept, no mention is made of drugs such as opium and marijuana. If one is observing the Uposatha or nica sīla (the Five Precepts as a permanent practice) and indulges in these substances, does one break the precept?

A. The precept is broken with the use of opium and marijuana. Brandy, champagne and other spirits (even though not specifically mentioned) are included in sura and meraya; if used for medicinal purposes in small amounts, not causing one to become inebriated, then the precept is not broken.

Q. In the sixth precept, it speaks of eating at one time only. Is it wrong to eat more than once?

A. Before this question can be answered, one must know the 'time' first. The time for meals are two in number:

1. purebhatta-kala -- the time before the meal.
2. pacchabhatta-kala -- the time after the meal.

The time from dawn to midday (noon) is called purebhatta-kala. From midday to dusk is called pacchabhatta-kala. One may eat as many times as necessary in the first period. From dusk to the next dawn is called ratti (night), and meals may not be taken at this time. This is the reason for the passage with the words to the effect that one refrains from eating at night.

Q. In the Pali of the sixth precept, it states that one will refrain from food in the vikala. What time is kala and what time is vikala?

A. From dawn to midday (noon) is called kala (proper time) or the time that Buddhas and Ariyas take their meal. From midday

to the dawn of the following day is vikala or the improper time for meals.

Q. The seventh precept speaks of refraining from dancing, singing and the playing of musical instruments. Is it not proper for one to ask another to perform so that one may watch?

A. It is not proper.

Q. If that is the case, then the precepts -- three to eight -- are only broken through one's own volition and not if one orders another to do so. Does this go uncontested?

A. If A enlists B to dance and/or to sing, then you should not watch or listen. In this instance the síla will not be broken. But the síla would be broken for those who watch or listen, though not on the grounds of one's ordering another to dance or sing. Even if one orders another to watch the said activities, the one who gave the orders would not have breached the precept.

Q. In this Sutta only watching is mentioned. In that case, is listening to music not suitable for those who observe the Uposatha síla ?

A. Listening to music is not suitable, since the Atthakatha Acariyas (the writers of the commentaries) included listening in watching .

Q. How do the Acariyas include listening in watching?

A. According to the Acariyas, the breaking of the precept lies in the effort exerted in going to watch shows. If we are standing, sitting or lying down in our own place, that is, if we do not put forth the effort to go and watch, and if such shows or entertainments come to us or pass by, it is not a breach of the precept for us, though the síla would be tarnished. But in any case, not to listen or watch is the best. The listening to or singing of songs is a breach of the precept, except with such ballads as contain Dhamma that causes faith to arise as well as arousing weariness with the suffering of our life. For example, one Thera (senior Bhikkhu) heard a slave woman singing about life's troubles. When the Thera heard this, he saw the tediousness of suffering and achieved attainments on the Path. This type of

song can be listened to and is not detrimental.

Q. Is the (seventh) precept broken if one uses cosmetic powder not for the sake of self-beautification but to ward off illness?

A. The precept would not be broken. The point of the precept is to avoid cosmetics that beautify the body, not to avoid that which is medicinal.

Q. The eighth precept does not permit the use of high or large beds. It is still not clear what is meant here. Perhaps even the one who is observing the precepts doesn't understand completely. What is meant by a large bed, and what are the measurements that make a large bed unallowable?

A. Beds and stools, made of boards, rattan or cloth, may have many curved or straight legs. The bed should not exceed 8 Sugata inches (approximately 20 modern inches) in height, measured from the base board down. Exceeding this height would make the bed unallowable. In the case of a square stool, even if the legs exceed 8 Sugata inches it is still allowable. If a bed has a back and side boards, even if it is a little over the prescribed dimensions it is allowable. A bed or stool that has legs longer than the allowed measurements but which is fixed in place is allowable. A bed which does not have a head board may, by putting wood under the legs, be elevated up to but not exceeding 8 Sugata inches. High beds and seats tend to lead to boastfulness and excitement. Thus the purpose behind not sitting or lying on high seats or beds is to avoid the possibility of such things leading to lust.

Q. What are the characteristics of beds and stools?

A. The bed is long and is for reclining upon. The stool is for sitting on and is either round or four-sided.

Q. How many arms-widths or forearms-lengths in size before a bed is too big for use?

A. The bed is not measured in this fashion. The term 'big' here refers to coverings and decorations that should not be used. The Atthakatha Acariyas have arranged a list of nineteen.

A seat adorned with images of fierce animals such as tigers, crocodiles, etc.

Pelts with long fur. (The hairs exceed four inches in length.)

Spreads made of wool, which are intricately embroidered.

Spreads made of wool, with intricate designs.

Spreads made of wool, with pictures of flowers.

Spreads made of wool, with intricate pictures of various animals.

Spreads made of wool, with hair on both sides.

Spreads made of wool, with hair on one side.

Spreads made out of tiger skins.

Red canopy furnishings.

Elephant rugs.

Horse rugs.

Chariot rugs.

Spreads woven of gold and silk and trimmed in gold.

Spreads woven of silk and trimmed in gold.

A woolen spread big enough for 16 dancers to dance on.

Spreads made from civet pelts.

Beds with red cushions at both ends.

A mattress stuffed with nothing but kapok.

Another explanation of the term 'big' or 'large' bed here is that it refers to a bed big enough for two or more persons. Those who keep the Uposatha precepts stay away from beds such as these, which are meant for couples.

Q. What mattresses (stuffings) are allowable?

A.

Mattresses stuffed with wool or feathers or with fur from bipeds or quadrupeds but not with human hair.

Mattresses stuffed with cloth.

Mattresses stuffed with bark.

Mattresses stuffed with grass.

Mattresses stuffed with leaves, except for the leaves of the Borneo camphor. The leaves of the Borneo camphor, if mixed with the leaves of other trees, are allowable.

Mattresses in the above list have been allowed by the Buddha.

Q. According to the Sutta, it is not allowable to lie on a large or high bed. Would it be considered a breach of the precept to sit on a large or high bed?

A. Even though the Sutta mentions only lying down, the Atthakatha Acariyas here include sitting as well. This is similar to the seventh precept, where the Atthakatha Acariyas include listening in the prohibition against the watching of dancing, singing, etc. Standing or walking on a seat or bed is not prohibited.

Q. If one does not understand the intricacies (of keeping sila) as explained here, is it still possible for one to refrain (from un-allowed behavior) and to be well-restrained in regards to sila ?

A. This is like the case of the money-changer who does not know the difference between genuine and counterfeit bills. It is possible for such a one to throw away the good bills while keeping the counterfeit ones, or to keep the good bills while throwing away the bad ones by accident. In any case, others would not dare to trust in the genuineness of this person's money. Or like the goldsmith's tools. If he does not know how many hammers, files and other tools he has of this and that size, then when they go missing, are stolen or are replaced with inferior instruments, how will he know? By the time he finds out, most of his instruments will be gone. If the goldsmith's tools are inferior, his work will be inferior. The same holds true for the Uposatha.

Q. If one is able to go to the temple, then one should request the precepts from a Bhikkhu. If one is not able to go, then who should be asked to give the precepts?

A. One could invite a Bhikkhu. But according to the commentaries, we are told that if it is the morning of the Uposatha day one should ask for the precepts from a Bhikkhu or Bhikkhuní. If this is not possible, then one should ask for the precepts from a layman or a laywoman who knows the ten precepts well. If there is absolutely nobody available then one should undertake the precepts by oneself. In this case one should utter the precepts at the same time as establishing the mental intention to refrain in accordance with that particular precept. This is done by following one of two possible methods.

Q. What are the two methods of undertaking the precepts?

A. They are: pacceka-samadana and ekajjha-samadana.

The undertaking of precepts one after another is called pacceka-samadana. For example, the undertaking of each individual precept, starting with panatipata veramani sikkhapadam samadiyami and ending with uccasayana mahasayana veramani sikkhapadam samadiyami, is called pacceka-samadana.

The undertaking of all eight precepts with one utterance (without saying each individually) is called ekajjha-samadana. This is done by (mentally) determining all the precepts at the one time and uttering the following: Buddhapaññattam Uposatham adhitthami -- I determine the Uposatha laid down by the Buddha. This method is called ekajjha-samadana.

Those who use either of the two methods mentioned above should begin by venerating the Triple Gem, reciting namo tassa bhagavato arahato samma-sambuddhassa (three times). Then they take the Three Refuges (buddham saranam gacchami, dhammam saranam gacchami, sangham saranam gacchami, etc.) before undertaking the precepts. Those who do not know Pali may undertake the precepts in their own language.

Q. The pious can keep the precepts correctly in accordance with the above two methods. But when occasion presents itself, one may intend to break a precept. How is it then decided if the precept is actually broken?

A. The Atthakatha Acariyas have outlined the key factors of each precept so that it is possible to know if the precept is broken or not.

Q. If the practitioner knew these factors, he/she would then be able to decide for him /herself if the precept had indeed been broken. What are the key factors, and how many are there?

A. The five factors of the first precept are:

pano -- presence of a living being.

panasannita -- one knows that it is a living being.

vadhacittam -- the intention to kill.

upakkamo -- the effort to kill.

tena maranam -- the resulting death of that being.

The five factors of the second precept are:

para-parigga-hitam -- article(s) with a concerned owner.

para-parigga-hita-sannita -- one knows there is a concerned owner.

theyya-cittam -- the intention to steal.

upakkamo -- the effort to steal.

tena haranam -- the article(s) is (are) stolen through that effort.

The commentaries to the Brahmajala-sutta and the Kangkha-vitarani cite two factors for the third precept :

sevanacittam -- the intention to have sexual intercourse.

maggena maggap-pati-padanam -- sexual contact through any one of the 'paths' (i.e. genitals, anus or mouth).

The commentary to the Khuddakapatha gives four factors for the third precept :

ajjha-caraniya-vatthu -- the bases or paths for wrong conduct.

tattha sevanacittam -- the intention to have sexual intercourse through any of the above ajjha-caraniya-vatthu.

sevanap-payogo -- the effort at sexual intercourse.

sadiyanam -- being pleased .

The fourth precept has four factors:

atatham-vatthu -- a falsehood.

visam-vadana-cittam -- the intention to speak a falsehood.

tajjo vayamo -- the effort is made.

parassa ta-dattha-vijananam -- others understand what was said.

The fifth precept has four factors:

mada-niyam -- intoxicants.

patu-kamyata-cittam -- the desire to drink.

tajjo vayamo -- the effort is made.

pitappa-vesanam -- the intoxicants being drunk passing the throat.

The four factors of the sixth precept are:

- vikalo -- the time from noon until dawn of the next day.
- yava-kalikam -- foodstuffs or that which is considered to be food.
- ajjho-haranap-payogo -- the effort to eat.
- tena ajjho-haranam -- the swallowing of that food through that effort.

The seventh precept must be examined in two parts.

□ Part one: to refrain from dancing, singing, playing musical instruments and watching entertainments, which are impediments to wholesome mental states. There are three factors:

- o nacca-dini -- entertainments such as singing, dancing, etc.
- o dassanat-thaya gamanam -- going to see or listen.
- o dassanam -- watching or listening.

□ Part two: to refrain from ornaments. There are three factors:

o maladinam añña-tarata -- ornaments to bedeck the body, consisting of flowers, perfumes, etc.

o anunna-takarana bhavo -- except in a time of illness the Buddha does not allow the use of such substances.

o alankata bhavo -- using ornaments with the intention of beautifying the body.

The three factors of the eighth precept are:

- ucca-sayana maha-sayanam -- a high or large bed.
- ucca-sayana maha-sayana-sannita -- one is aware that it is a high or large bed.
- abhi-nisidanam va abhi-nipajjanam va -- to sit or lie down on that bed.

Q. The factors of the third precept are broken down into two and four. So which factors should we go by -- the first two or the last four?

A. One may go by either set, because if you look closely you will find that the spirit is the same; only the letter is different.

Q. What about the seventh precept? Why aren't all the factors brought together into six instead of separating them into two parts?

A. The factors cannot be combined since the practice differs in content. This precept does not concern just one matter as do other precepts. The first part concerns dancing, singing, watching and listening. The second part involves beautifying the body. Therefore the two parts cannot be turned into a single-faceted precept. These two parts are separated into two precepts when they occur in the context of the Ten Precepts. If these two parts were united as six factors then if the practitioner were to dance, sing, and watch entertainments but were to forgo cosmetics, such a one would not be in conformity with the six factors and the Uposatha would be broken.

Q. One who has infringed on the precepts should decide, by the factors mentioned above, if the precept is broken. If any one of the factors remains intact, then the Uposatha is not broken. All of the factors must be violated before the precept is broken.

Correct?

A. Correct.

Q. If, while observing the precepts, one or more are broken, what should one do?

A. If one is willing to continue practice, then one should request the precepts anew. This is better than abandoning the precepts in a broken state.

Q. This Sutta does indeed deal with the Uposatha síla (the Eight Precepts), but what about the third precept in the panca síla (the Five Precepts)? How many and what are the factors of this precept?

A. There are four factors of the third precept (kamesu micchacara):

□ agamaniya vatthu -- that which should not be visited (the 20 groups of women).

□ tasmim sevana-cittam -- the intention to have intercourse with anyone included in the above-mentioned groups.

□ sevanap-payogo -- the effort at sexual intercourse.

□ maggena maggappatipatti -- sexual contact through that adhivasanam effort.

Q. What are the twenty types of women?

A. By group name they are:

□ matu-rakkhita -- A woman who is kept by her mother is called matu-rakkhita.

□ pitu-rakkhita -- A woman who is kept by her father is called pitu-rakkhita.

□ mata-pitu-rakkhita -- A woman who is kept by both her mother and father is called mata-pitu-rakkhita.

□ bhatu-rakkhita -- A woman who is kept by her older or younger brother is called bhatu-rakkhita.

□ bhagini-rakkhita -- A woman who is kept by her older or younger sister is called bhagini-rakkhita.

□ nati-rakkhita -- A woman who is kept by her relatives is called nati-rakkhita.

□ gotta-rakkhita -- A woman who is kept by her clansmen is called gotta-rakkhita.

□ dhamma-rakkhita -- A woman who is kept by people who practice Dhamma under the same teacher is called dhamma-rakkhita.

□ sarakkha -- A woman who is kept by her husband is called sarakkha.

□ sapari-danda -- A woman of such and such name and address, for misbehaving with whom a king levies a fine against a man, is called sapari-danda.

□ dhanak-kita -- A woman whose indentureship was bought by a man intending to make her his wife is called dhanak-kita.

□ chanda-vasini -- A woman who lives with a man of her own free will is called chanda-vasini.

□ bhoga-vasini -- A woman who becomes the wife of a man because of his wealth is called bhoga-vasini.

□ pata-vasini -- A destitute woman who becomes the wife of a man out of hope for things such as clothes is called pata-vasini.

□ oda-patta-kini -- A woman whom a man has asked for in marriage, during the solemnization of which the elders of the family take hold of the bride and groom's hands, plunge the hands into a tray of water and give the blessing, "May both of you love each other and live happily together; do not break apart, just as the water in this tray does not break apart," is called oda-patta-kini.

□ obhata-cumbata -- A woman who, being released from a heavy burden by a man, then becomes his wife is called obhata-cumbata.

□ dasi ca bhariya ca -- A slave woman whom a man marries is called dasi-bhariya.

□ kamma-karini ca bhariya ca -- A workwoman whom a man marries is called kamma-karini-bhariya.

□ dhaja-hata -- A woman whom a man wins in battle and then makes his wife is called dhaja-hata.

□ muhut-tika -- A woman living with a man for a certain period of time understanding that she is his wife is called muhut-tika.

Any man who encroaches on any one of these twenty groups of women, along with the factors mentioned above, breaks the third

precept, kamesu micchacara. [3]

Q. What about the woman's role here, and how is it considered in the third precept?

A. If a man and a woman have feelings for each other but the man is not suited to her, then he becomes her agamaniya vatthu.

Q. How many types of Uposatha are there, arranged by the manner in which they are practiced? What are they?

A. There are three types of Uposatha, arranged in order of low, medium and high practice. The three are:

□ niggantha-uposatha -- Uposatha observed by heretics is called niggantha-uposatha.

□ copala-uposatha -- Uposatha practiced by lay men and women who appear as though they were hired cowhands is known as copala-uposatha.

□ ariya-uposatha -- Uposatha as kept by upasakas and upasikas, being special due to the terms of practice, is called ariya-uposatha.

Q. This explanation was very short and difficult to understand. What is a more comprehensive explanation?

A. The niggantha-uposatha is the partial or incomplete observance of the Uposatha. In connection to the first precept, those who observe this Uposatha might refrain from taking life in the direction of the west but not in the other directions. They may refrain from killing their own mothers, fathers, relatives, friends or certain animals which are dear to them, but they do not refrain when it comes to other beings. The other precepts are practiced along these lines. In short, this group keeps the precepts as they like. This observance is called niggantha-uposatha.

The method of requesting and observing the copala-uposatha is correct according to the Dhamma-Vinaya, as we see in the example of today's upasakas and upasikas. But after they request the Uposatha, they indulge in low speech. There is talk of villages, towns, mountains, trees, fields, gardens, buying and selling, grandchildren, here and there, this and that person, etc.

Such talk is not conducive to wholesomeness (kusala) and does not lead one to reap the benefits of happiness and faith in the Uposatha that one has observed. The Atthakatha Acariyas have thus compared such people to hired cowhands (not the owners of the cow). In the morning the hired hands herd the cattle in search of food. In the evening they herd the cattle back to the owner. After they are paid a fair amount of money, they think: "Tomorrow we will feed the cattle here, and the next day we will feed them over there. Grass and water are abundant here but not so over there." Again and again this is what takes place. The hired hands never partake of the products of the cow, such as fresh milk and butter. Such observance is called copala-uposatha.

From the time that the ariya-uposatha is undertaken, if it is the right time and place, then samatha and vipassana should be practiced in accordance with one's preference and skill. If one's practice of kammatthana (meditation) leads to a stilling of the unwholesome states through such practices as tadan-gapahana (the abandoning by substitution of opposites), then one should continue with this effort. If the mind becomes unsettled, or it is not the time or place for meditation practice, and if there is faith-inspiring Dhamma talk taking place, then one should join in such conversation. This is useful in that it leads to knowledge and can correct any misunderstandings we may have. One should not participate in such talk with a sense of competition, winning, losing, etc. If such Dhamma talk does not lead to the benefits mentioned above, and if there is a Dhammadesana, then one should go and listen so as to fortify one's saddha (faith), hiri (fear of doing evil deeds), ottappa (the fear of the results of evil deeds), suta (that which is learned through hearing), viriya (energy), sati (mindfulness), and paññá (wisdom), causing them to develop. We also listen to the Dhamma in order to cause samvega (a sense of urgency or faith) to arise. If, for whatever reason, problems arise, so that listening to Dhamma does not lead to benefits as mentioned above, then one should practice a kammatthana that is suitable. The Atthakatha Acariyas have pointed out six objects for kammatthana practice which are suitable for the ariya-uposatha. They are:

□ Buddhanussati -- reflection on the qualities of the Buddha.

- Dhammanussati -- reflection on the qualities of the Dhamma.
- Sanghanussati -- reflection on the qualities of the Sangha.
- silanussati -- reflection on one's own morality.
- caganussati -- reflection on one's own generosity and giving.
- devatanussati -- reflecting on such qualities as giving, morality and meditation, which cause human beings to become celestial beings.

Any one of these six subjects can be practiced depending on one's preference. But it is generally agreed that not only these six should be practiced, because if that were the case then those people skilled in vipassana could not do insight meditation, since these six meditation subjects are classified as samatha meditation only.

Therefore, in the ariya-uposatha, samatha and vipassana should also be practiced, thus not making it difficult for those who are samatha-yanika (practitioners of calmness meditation) and vipassana-yanika (practitioners of insight meditation). In brief, this means that one is benefiting oneself at the time of observing (Uposatha) by practicing kammattana. This is called ariya-uposatha.

Q. Niggantha-uposatha is reckoned as the lowest, copala-uposatha as being intermediate, and ariya-uposatha as the highest. Is this correct?

A. Yes, that is correct. But niggantha-uposatha is not deemed as Uposatha in the Teaching of the Awakened One. Most practitioners are not willing or able to observe the ariya-uposatha, which is the highest. Most keep only the copala-uposatha. If practitioners can make their observance an ariya-uposatha, even if for just one day, then most likely they will see it as a special source of merit for themselves, not to mention the rapture and happiness they experience from such actions. They will truly not have wasted such an opportunity as having taken rebirth in the human realm and come into contact with the Buddha's Teaching.

Q. Why is it that the Uposatha can only be observed on the 8th, 14th and 15th of the waxing moon? Is observing Uposatha on other days not considered Uposatha? Are there other days when the Uposatha can be kept?

A. Uposatha can be observed on other days as well, not just the three dates mentioned above. I will answer in brief according to the manner of practice. The Uposatha can be arranged into a group of three, differing only as to the days of observance. The method of requesting the Uposatha is the same as before.

Q. What are the different categories of observance?

A.

□ pakati-uposatha

□ pati-jagara-uposatha

□ pati-harika-pakkha-uposatha

The times for keeping the pakati-uposatha are the 5th, 8th, 14th and 15th of the waxing moon and the 5th, 8th, 14th and 15th of the waning moon.

The times for keeping the pati-jagara-uposatha are the five days of the waxing moon, i.e., the 4th, 6th, 7th, 9th, and the 13th, and the six days of the waning moon: the 1st, 4th, 6th, 7th, 9th, and 12th or 13th. That makes eleven days in a month for the observance of this type of Uposatha.

The four months of the rainy season, or vasso, starting on the first night of the waning moon of the seventh month and ending in the middle of the eleventh month, is the period for observing the pati-harika-pakkha-uposatha.

The commentary to the Raja Sutta explains that the pati-harika-pakkha-uposatha is the Uposatha that is observed continuously throughout the three months of the rains. If one cannot keep the observance for the full three months of the rains, then it should be kept for one month, from the first day of the waning moon of

the tenth month to the eleventh month. If one is not able to keep the observance for one full month, then it should be kept for a half month, from the first day of the waning moon of the tenth month to the end of that month. Any period of this observance is called pati-harika-pakkha-uposatha.

Some texts define (the time for keeping the pati-harika-pakkha-uposatha) as the five months from the seventh month up to the eleventh month.

Some Acariyas say the three months are the seventh, eleventh and third months.

Yet other sources explain that the four days, i.e., the 7th, 9th, 13th and 14th, both waxing and waning, are the only days for the observance of the pati-harika-pakkha-uposatha.

For those who desire merit, the Uposatha should be kept on the days shown here. Days other than these mentioned are for the observance of the Five Precepts and not the Uposatha.

Q. Usually, what is the Uposatha that is observed on the 8th, 14th and 15th days called?

A. It is called the pakkha-uposatha.

Q. What is the passage that is widely used today for requesting the Uposatha sila?

A. This passage is as follows, chanted in unison three times:

mayam bhante tisanena saha attagasamannagatam
uposatham yacama.

Q. What is recited when requesting and undertaking the Uposatha sila?

A.

☐ One starts the process by venerating the Buddha with these words:

namo tassa bhagavato arahato samma-sambuddhassa.

Homage to the Exalted One, the Arahant, the Buddha perfected by himself. (three times)

□ Secondly, the Three Refuges are taken, as follows:

buddham saranam gacchami -- To the Buddha I go for refuge.
dhammam saranam gacchami -- To the Dhamma I go for refuge.
sangham saranam gacchami -- To the Sangha I go for refuge.
dutiyaampi buddham saranam gacchami -- For the second time...
dutiyaampi dhammam saranam gacchami -- For the second time...
dutiyaampi sangham saranam gacchami -- For the second time...
tatiyaampi buddham saranam gacchami -- For the third time...
tatiyaampi dhammam saranam gacchami -- For the third time...
tatiyaampi sangham saranam gacchami -- For the third time...

(The Bhikkhu will then say: "tisarana-gamanam nitthitam" or "tisarana-gamanam" or "sarana-gamanam," meaning: "Completed are the Three Refuges.")

□ Now, along with the intent to refrain, one takes the precepts one by one:

1. panatipata veramani sikkhapadam samadiyami.

I request the training rule to refrain from the taking of life as well as from ordering others to kill.

2. adinnadana veramani sikkhapadam samadiyami.

I request the training rule to refrain from stealing as well as from ordering others to steal.

3. abrahmacariya veramani sikkhapadam samadiyami.

I request the training rule to refrain from unchaste behavior, which is an obstacle to the Brahma-faring.

4. musavada veramani sikkhapadam samadiyami.

I request the training rule to refrain from false speech.

5. sura-meraya-majja-pamadatthana veramani sikkhapadam samadiyami.

I request the training rule to refrain from taking distilled and fermented intoxicants, which cause carelessness.

6. vikala-bhojana veramani sikkhapadam samadiyami.

I request the training rule to refrain from eating in the wrong time, the wrong time being between noon and the following dawn.

7. nacca-gita-vadita-visuka-dassana mala-gandha-vilepana-dharana-mandana-vibhusanatthana veramani sikkha-padam samadiyami.

I request the training rule to refrain from dancing, singing, music and going to see entertainments, which are stumbling blocks to

wholesomeness; and to refrain from wearing garlands, using perfumes and beautifying the body with cosmetics.

8. uccasayana-mahasayana veramani sikkhapadam samadiyami.

I request the training rule to refrain from sitting or lying down on seats or beds with legs over the limit and on large seats or beds, and from using intricate or detailed bed coverings.

imam atthamgasamannagatam buddhapaññattam uposatham
imanca rattim imanca divasam sammadeva abhirakkhitum
samadiyami.

The Uposatha which was laid down by the Buddha and consists of the eight sila has been determined by me -- I will keep it well for one full day and night.

(The bhikkhu then says: "imani attha sikkhapadaniajjekam rattindivam uposathasilavasena tumhehi upasakupasikabhutehi sadhukam akhandam katva appamadena rakkhitabbani.")

The assembled lay people answer: "ama bhante."

(The bhikkhu continues: "silena sugatim yanti silena bhogasampada silena nibbutim yanti tasma silam visodhaye.")

This is the end of requesting the precepts. The laity should pay respect to the Bhikkhu by bowing.

Q. What is the benefit of keeping the Uposatha?

A. In brief, the benefits are the exact opposite of the evils we forgo. That is to say, however many unskillful or iniquitous actions we are able to relinquish, each will be an additional benefit for us. Also, keeping the Uposatha will serve as a base for deeper grades of concentration and wisdom.

Q. To summarize all the information from the very beginning, there have been seven topics.

A detailing of the factors that should and should not be practiced.

The method of requesting the Uposatha.

- An explanation of the factors enabling one to decide if the Uposatha has been broken or not.
- The practice in terms of strictness and looseness.
- The method of observing or keeping the Uposatha.
- The words for requesting and undertaking the Uposatha.
- The benefits of observing the Uposatha.

This makes seven divisions in all. Is that correct?

A. Yes.

Glossary

Arahat; Arahant -- One who has attained Nibbána.

Ariya -- Any of the four types of persons who have attained insight into Nibbána.

Atthakatha Acariya -- The writers of the commentaries.

Bhikkhu -- A fully-ordained Buddhist monk.

Brahma-faring -- The chaste life, also known as Brahmachariya.

Dhammadesana -- A talk on the Dhamma given by the Buddha or by a Buddhist monk.

Dhammassavana -- Hearing the Dhamma; hearing the preaching of the Dhamma; hearing a sermon; listening to the good teaching.

Kammatthana -- Subjects of meditation; meditation exercises.

Kusala -- Wholesome; meritorious; moral; skillful; karmically wholesome.

Samatha -- Meditation leading to calm; tranquility; quietude of heart.

Síla -- Morality; moral practice; moral conduct; code of morality; Buddhist ethics; a precept; rule of morality.

attha síla -- The Eight Precepts.

nica síla -- Permanent undertaking; regular precepts; uninterrupted observance of virtue; the good conduct to be observed uninterruptedly, i.e., the Five Precepts.

panca síla -- The Five Precepts.

Sugata inches -- A measurement used in the Buddha's time.

Upasaka -- Lit. one who comes or sits near; a lay devotee; a devout or faithful layman; lay Buddhist.

Upasika -- A female devotee; a lay woman disciple.

Uposatha --

□ Observance; the observance of the Eight Precepts.

□ Bi-weekly recitation of the Vinaya rules by a chapter of Buddhist monks; the days for special meetings of the Order and for recitation of the Patimokkha.

□ The Uposatha hall; consecrated assembly hall.

Uposatha síla -- The Eight Precepts observed by lay devotees on Uposatha days.

Vera -- Enmity; hostile action; hatred; revenge; unwholesome consequences.

Vipassana -- Meditation leading to insight; intuitive vision; introspection; contemplation; intuition; insight development.

Notes

1. Every year in Thailand there are religious exams, given through monasteries, known as "Nak Dhamm" for the clergy and "Dhamma Sueksa" for the laity. From the lowest to the highest, the exams are Tri, To and Ek.

2. "Again there is apatti known as lokavajja (worldly faults), that is to say, the common people who are not Bhikkhus can also commit such wrongs and the penalties will be borne by them

also as when there is a case of stealing, killing human beings and even the lighter wrong-doings of striking, scolding, abusing and so forth." -- **The Entrance to the Vinaya**, Vol. I, p.15. .

3. The third precept is usually translated into English as "to refrain from committing adultery," but, while the translation is correct, this precept involves much more than that. The third precept considers social stability, diseases, other people's (relatives', etc.) rights, etc. -- translator.

Uposatha Sutta

The Uposatha Observance

Thus have I heard:

At one time the Blessed One was residing in Jetavana, the monastery of Anathapindika, near Savatthi. At that time the Blessed One, having called all the Bhikkhus together, addressed them thus: "Bhikkhus!" The Bhikkhus answered in assent: "Lord!" (The Bhikkhus then prepared themselves for the following teaching.) The Blessed One then gave the following teaching on Uposatha.

"Bhikkhus. Uposatha is comprised of eight factors, which the Aryan disciple observes, the observation of which brings glorious and radiant fruit and benefit.

"Bhikkhus. What is the Uposatha which, observed by the Aryan disciples, brings glorious and radiant fruit and benefit?"

1. "Bhikkhus. Aryan disciples in this Religion reflect thus:

"All Arahants, for as long as life lasts, have given up the intentional taking of life (panatipata). The club and sword have been laid down. They have shame (of doing evil) and are compassionate towards all beings.'

"All of you have given up the intentional taking of life, have put down all weapons, are possessed of shame (of doing evil) and are compassionate towards all beings. For all of this day and night, in this manner, you will be known as having followed the Arahants, and the Uposatha will have been observed by you. This is the first factor of the Uposatha.

2. "Bhikkhus. Aryan disciples in this Religion reflect thus:

"All Arahants, for as long as life lasts, have given up taking what has not been given (adinnadana). They take only what is given, are intent on taking only what is given. They are not thieves. Their behavior is spotless.'

"All of you have given up the taking of what has not been given, are ones who do not take what is not given, are intent on taking only what is given, are not thieves. Your behavior is spotless. For all of this day and night, in this manner, you will be known as having followed the Arahants, and the Uposatha will have been observed by you. This is the second factor of the Uposatha.

3. "Bhikkhus. Aryan disciples in this Religion reflect thus:

"All Arahants, for as long as life lasts, have given up that which is an obstacle to the Brahma-faring (abrahma-cariya). Their practice is like that of a Brahma. They are far from sexual intercourse, which is a practice of lay people.'

"All of you have given up that which is an obstacle to the Brahma-faring and behave like a Brahma. Your behavior is far from sexual intercourse. For all of this day and night, in this manner, you will be known as having followed the Arahants, and the Uposatha will have been observed by you. This is the third factor of the Uposatha.

4. "Bhikkhus. Aryan disciples in this Religion reflect thus:

"All Arahants, for as long as life lasts, have given up the telling of lies (musavada). They utter only the truth and are intent on the truth. Their speech is firm and is composed of reason. Their speech does not waver from that which is a mainstay for the world.'

"All of you have given up the telling of lies. You speak only the truth and are intent only on that which is true. Your speech is firm and with reason. Your speech does not waver from that which is a mainstay for the world. For all of this day and night, in this manner, you will be known as having followed the Arahants, and the Uposatha will have been observed by you. This is the fourth factor of the Uposatha.

5. "Bhikkhus. Aryan disciples in this Religion reflect thus:

"All Arahants, for as long as life lasts, have given up the taking of liquors and intoxicants (sura-meraya-majja-pamadatthana), of that which intoxicates, causing carelessness. They are far from intoxicants.'

"All of you have given up the taking of liquors and intoxicants. You abstain from drink, which causes carelessness. For all of this day and night, in this manner, you will be known as having followed the Arahants, and the Uposatha will have been observed by you. This is the fifth factor of the Uposatha.

6. "Bhikkhus. Aryan disciples in this Religion reflect thus:

"All Arahants, for as long as life lasts, eat at one time only and do not partake of food in the evening. They abstain from food at the 'wrong time' (vikala bhojana).'

"All of you eat at one time only and do not partake of food in the evening. You abstain from food at the 'wrong time.' For all of this day and night, in this manner, you will be known as having followed the Arahants, and the Uposatha will have been observed by you. This is the sixth factor of the Uposatha.

7. "Bhikkhus. Aryan disciples in this Religion reflect thus:

"All Arahants, for as long as life lasts, have given up singing and dancing, the playing of musical instruments and the watching of entertainments, which are stumbling blocks to that which is wholesome. Nor do they bedeck themselves with ornaments, flowers or perfume.'

"All of you have given up singing and dancing, the playing of musical instruments and the watching of entertainments, which are stumbling blocks to that which is wholesome. You do not bedeck yourselves with ornaments, flowers or perfume. For all of this day and night, in this manner, you will be known as having followed the Arahants, and the Uposatha will have been observed by you. This is the seventh factor of the Uposatha.

8. "Bhikkhus. Aryan disciples in this Religion reflect thus:

"All Arahants, for as long as life lasts, have given up lying on large or high beds. They are content with low beds or bedding made of grass.'

"All of you have given up lying on large or high beds. You are content with low beds or beds made of grass. For all of this day and night, in this manner, you will be known as having followed

the Arahants, and the Uposatha will have been observed by you. This is the eighth factor of the Uposatha.

"Bhikkhus. The Uposatha is comprised of these eight factors which the Aryan disciple observes, and it is of great and glorious fruit and benefit."

Thus the Blessed One spoke on the Uposatha. The Bhikkhus were delighted and rejoiced at his words.

Uraga Sutta

The Snake

The monk who subdues his arisen anger
as, with herbs, snake-venom once it has spread,
sloughs off the near shore and far --
as a snake, its decrepit old skin.

The monk who has cut off passion
without leaving a trace,
as he would plunging into a lake, a lotus,
sloughs off the near shore and far --
as a snake, its decrepit old skin.

The monk who has cut off craving
without leaving a trace,
as if he had dried up a swift-flowing stream,
sloughs off the near shore and far --
as a snake, its decrepit old skin.

The monk who has demolished conceit
without leaving a trace,
as a great flood, a very weak bridge made of reeds,
sloughs off the near shore and far --
as a snake, its decrepit old skin.

The monk seeing
in states of becoming
no essence,
as he would,
when surveying a fig tree,
no flowers,
sloughs off the near shore and far --
as a snake, its decrepit old skin.

The monk with no inner anger,
who has thus gone beyond
becoming and not-,
sloughs off the near shore and far --
as a snake, its decrepit old skin.

The monk whose discursive thoughts are dispersed,
well-dealt with inside
without leaving a trace,
sloughs off the near shore and far --
as a snake, its decrepit old skin.

The monk who hasn't slipped past or turned back,
transcending all
this differentiation,
sloughs off the near shore and far --
as a snake, its decrepit old skin.

The monk who hasn't slipped past or turned back,
knowing with regard to the world
that "All this is unreal,"
sloughs off the near shore and far --
as a snake, its decrepit old skin.

The monk who hasn't slipped past or turned back,
without greed, as "All this is unreal,"
sloughs off the near shore and far --
as a snake, its decrepit old skin.

The monk who hasn't slipped past or turned back,
without aversion, as "All this is unreal,"
sloughs off the near shore and far --
as a snake, its decrepit old skin.

The monk who hasn't slipped past or turned back,
without delusion, as "All this is unreal,"
sloughs off the near shore and far --
as a snake, its decrepit old skin.

The monk in whom there are no latent tendencies
-- the roots of un-skillfulness totally destroyed --
sloughs off the near shore and far --
as a snake, its decrepit old skin.

The monk in whom there's nothing born of distress
that would lead him back to this shore,
sloughs off the near shore and far --
as a snake, its decrepit old skin.

The monk in whom there's nothing born of desire
that would keep him bound to becoming,
sloughs off the near shore and far --
as a snake, its decrepit old skin.

The monk who's abandoned five hindrances,
who, untroubled, unwounded,
has crossed over doubt,
sloughs off the near shore and far --
as a snake, its decrepit old skin.

"USNISA VIJAYA DHARANI SUTRA"

Thus I have heard, at one time, the Bhagavan (World Honored One) was dwelling in the city of Shravasti at the Jeta Grove, in the Garden of the Benefactor of Orphans and the Solitary (Anathapindika), together with his regular disciples of twelve hundred and fifty great Bhikshus and twelve thousand Maha Bodhisattvas Sangha in all.

At that time the devas in Trayastrimsha Heaven were also having a gathering in the Good Dharma Hall. Among them was a devaputra by the name of Susthita who, together with the other great devaputras, was frolicking in the garden and courtyard, enjoying in the supremely wonderful bliss of heavenly life. Surrounded by devis they were extremely happy - singing, dancing and entertaining themselves.

Soon after nightfall, Devaputra Susthita suddenly heard a voice in space saying, "Devaputra Susthita, you have only seven days left to live. After death, you will be reborn in Jambudvipa (Earth) as an animal for seven successive lives. Then you will fall into the hells to undergo more sufferings. Only after fulfilling your karmic retribution will you be reborn in the human realm, but to a humble and destitute family, while in the mother's womb you will be without eyes and born blind."

On hearing this, Devaputra Susthita was so terrified that his hair stood on end. Tormented and distressed, he rushed over to the palace of Lord Sakra. Bursting into tears and not knowing what else to do, he prostrated himself at the feet of Lord Sakra, telling Lord Sakra of what had happened.

"As I was enjoying the frolic of dance and songs with the heavenly devis, I suddenly heard a voice in space telling me that I had only seven days left, and that I would fall into Jambudvipa after death, remaining there in the animal realm for seven successive lives. Following that, I would fall into the various hells to endure greater sufferings. Only after my karmic retribution had been fulfilled would I reborn as a human, and even then I would be born without eyes in a poor and disreputable family. Lord of Heaven, how can I escape from such sufferings?"

Lord Sakra immediately calmed his mind to enter Samádhi and made careful observations. Instantly, he saw that Susthita would undergo seven successive evil paths in the forms of a pig, dog, jackal, monkey, python, crow and vulture, all feeding on filth and putrescence.

Having seen the seven future rebirth forms of Devaputra Susthita, Lord Sakra was shattered and was filled with great sorrow, but could not think of any way to help Susthita. He felt that only the Tathágata, Arhate, Samyak-sambuddha could save Susthita from falling into the great sufferings of evil destinies.

Thus, soon after nightfall that very day, Lord Sakra prepared various types of flower wreaths, perfume and incense. Adorning himself with fine Deva garments and bearing these offerings, Lord Sakra made his way to the garden of Anathapindika, abode of the World Honored One. Upon arrival, Lord Sakra first prostrated himself at the Buddha's feet in reverence, then circumambulated the Buddha seven times clockwise in worship, before laying out his great Puja (offerings).

Kneeling in front of the Buddha, Lord Sakra described the future destiny of Devaputra Susthita who would soon fall into the evil paths with seven successive rebirths in the animal realm with details of his subsequent retribution.

Instantly, the usnisa (crown of the head) of the Tathágata radiated multiple rays of light, illuminating the world in all ten directions, the light then returned, circling the Buddha three times before entering His mouth. Then the Buddha smiled and said to Lord Sakra, "Lord of Heaven, there is a Dharani known as the 'Usnisa Vijaya Dharani'. It can purify all evil paths, completely eliminating all sufferings of birth and death. It can also liberate all miseries and sufferings of beings in the realms of hell, King Yama and animal, destroy all the hells, and transfer sentient beings onto the virtuous path."

"Lord of Heaven, if one hears this Usnisa Vijaya Dharani once, all the bad karma incurred from his previous lives that should cause him to fall into hells will be destroyed altogether. He will instead acquire a fine and pure body. Wherever he is reborn, he will clearly remember the Dharani - from one Buddhahood to

another, from one heavenly realm to another heavenly realm. Indeed, throughout the Trayastrimsha Heaven, wherever he is reborn, he will not forget."

"Lord of Heaven, if someone at death's door recalls this divine Dharani, even for just a moment, his lifespan will be extended and he will acquire purification of body, speech and mind. Without suffering any physical pain and in accordance with his meritorious deeds, he will enjoy tranquility everywhere. Receiving blessings from all the Tathágatas, and constantly guarded by devas and protected by Bodhisattvas, he will be honored and respected by people, and all the evil hindrances will be eradicated."

"Lord of Heaven, if anyone can sincerely read or recite this Dharani even for a short period of time, all his karmic retribution which would lead him to suffer in the hells, the animal realm, the realm of King Yama and the hungry ghost realm, will be completely destroyed and eradicated without leaving any trace. He will be free to go to any of the Buddhas' Pure lands and heavenly palace; all gateways leading to the Bodhisattvas' abode are open to him unobstructed."

After hearing the above discourse, Lord Sakra immediately appealed to the Buddha, "For the sake of all sentient beings, may the World Honored One kindly give a discourse on how one's lifespan can be lengthened."

The Buddha was aware of Lord Sakra's intention and his eagerness to hear His discourse on this Dharani and so immediately proclaimed the Mantra thus:

**"NAMO BHAGAVATE TRAILOKYA PRATIVISISTAYA
BUDDHAYA BHAGAVATE.**

**TADYATHA, OM, VISUDDHAYA-VISUDDHAYA, ASAMA-
SAMA SAMANTAVABHASA-**

**SPHARANA GATI GAHANA SVABHAVA VISUDDHE,
ABHINSINCATU MAM. SUGATA**

**VARA VACANA AMRTA ABHISEKAI MAHA MANTRA-PADAI.
AHARA-AHARA AYUH**

**SAM-DHARANI. SODHAYA-SODHAYA, GAGANA VISUDDHE.
USNISA VIJAYA**

**VISUDDHE. SAHASRA-RASMI, SAMCODITE, SARVA
TATHAGATA AVALOKANI,**

**SAT-PARAMITA, PARIPURANI, SARVA TATHAGATA MATI
DASA-BHUMI,**

**PRATI-STHITE, SARVA TATHAGATA HRDAYA
ADHISTHANADHISTHITA MAHA-MUDRE.**

**VAJRA KAYA, SAM-HATANA VISUDDHE. SARVAVARANA
APAYA DURGATI,**

**PARI-VISUDDHE, PRATI-NIVARTAYA AYUH SUDDHE.
SAMAYA ADHISTHITE.**

**MANI-MANI MAHA MANI. TATHATA BHUTAKOTI
PARISUDDHE. VISPHUTA BUDDHI**

**SUDDHE. JAYA-JAYA, VIJAYA-VIJAYA, SMARA-SMARA.
SARVA BUDDHA ADHISTHITA**

**SUDDHE. VAJRI VAJRAGARBHE, VAJRAM BHAVATU
MAMA SARIRAM. SARVA**

**SATTVANAM CA KAYA PARI VISUDDHE. SARVA GATI
PARISUDDHE. SARVA**

**TATHAGATA SINCA ME SAMASVASAYANTU. SARVA
TATHAGATA SAMASVASA**

**ADHISTHITE, BUDDHYA-BUDDHYA, VIBUDDHYA-
VIBUDDHYA, BODHAYA-BODHAYA,**

**VIBODHAYA-VIBODHAYA. SAMANTA PARISUDDHE.
SARVA TATHAGATA HRDAYA**

ADHISTHANADHISTHITA MAHA-MUDRE SVAHA."

(This Usnisa Vijaya Dharani is the improved version with some additions to the original Sanskrit transliteration)

Then the Buddha told Lord Sakra, "The above Mantra is known as the 'Purifying All Evil Paths' Usnisa Vijaya Dharani'. It can eliminate all evil karmic hindrances and eradicate the suffering of all evil paths."

"Lord of Heaven, this great Dharani is proclaimed together by Buddhas as numerous as eighty-eight kotis (hundred million) of the grains of sand of the Ganges River. All Buddhas rejoice and uphold this Dharani that is verified by the wisdom seal of the Maha Vairocana Tathágata. This is because in the evil paths, to liberate them from painful retribution in hell, animal and King Yama's realms; to deliver beings facing immediate danger of falling into the sea of birth and death (samsára); to assist helpless beings with short life spans and poor fortune and to deliver beings who like to commit all kinds of evil deeds. Moreover, because of its dwelling and being upheld in the Jambudvipa world, the power manifested by this Dharani would cause all beings in hells and other evil realms; those with poor fortune and revolving in the cycles of birth and death; those not believing in the existence of good and evil deeds and are deviated from the proper path, to attain deliverance."

Again Buddha reminded Lord Sakra, "I now entrust this divine Dharani to you. you should in turn transmit it to Devaputra Suthita. In addition, you yourself should receive and uphold it, recite, contemplate and treasure it, memories and revere it. This Dharani Mudra should be widely proclaimed to all beings in the Jambu-dvipa world. I also entrust this to you, for the benefit of all heavenly beings, that this Dharani Mudra should be proclaimed.

Lord of Heaven, you should diligently uphold and protect it, never letting it to be forgotten or lost."

"Lord of Heaven, if someone hears this Dharani even for just a moment, he will not undergo karmic retribution from the evil karma and severe hindrances accumulated from thousands of kalpas ago, that would otherwise cause him to revolve in the cycles of birth and death - in all kinds of life forms in the evil paths - hell, hungry ghost, animal, realm of King Yama, Asuras, Yaksa, Raksasa, ghosts and spirits, Putana, Kataputana, Apasmara, mosquitoes, gnats, tortoises, dogs, pythons, birds, ferocious animals, crawling creatures and even ants and other

life forms. Owing to the merits accrued from hearing for a moment this Dharani, once this very life is over, he will be reborn in the Buddha lands, together with all the Buddhas and Ekajati-pratibaddha Bodhisattvas, or in a distinguished Brahmin or Ksatriya family, or in some other wealthy and reputable family. Lord of Heaven, this man can be reborn in one of the above-mentioned prosperous and reputable families simply because he has heard this Dharani, and hence be reborn in a pure place."

"Lord of Heaven, even acquiring the most victorious Bodhimanda is a result of praising the meritorious virtues of this Dharani. Hence, this Dharani is also known as the Auspicious Dharani, which can purify all evil paths. This Usnisa Vijaya Dharani is like a Treasury of Sun Mani Pearl -pure and flawless, clear as space, its brilliance illuminating and all-pervading. If any beings uphold this Dharani, likewise will they be bright and pure. This Dharani is similar to the Jambunada gold - bright, pure, and soft, can not be tainted by filth and well-liked by all who see it. Lord of Heaven, beings who uphold this Dharani are just as pure. By virtue of this pure practice, they will be reborn in the good paths."

"Lord of Heaven, where this Dharani dwells, if it is written for distribution, propagated, received and upheld, read and recited, heard and revered, this will cause all evil paths to be purified; miseries and sufferings in all hells will be completely eradicated."

Buddha again told Lord Sakra cautiously, "If someone could write this Dharani and place it on the top of a tall banner, high mountain or in a tall building or even keep it in a stupa; Lord of Heaven! If there are Bhikshus or Bhiksunis, Upasakas or Upasikas, laymen or laywomen who have seen this Dharani atop the above structures; or if the shadows of these structures should fall on beings who come near to the structures, or particles of dust from the written Dharani are blown onto their bodies;

Lord of Heaven: Should the accumulated evil karma of these beings cause them to fall into the evil paths such as realms of hell, animal, King Yama, hungry ghost, Asura and other, they will all be spared from the evil paths, and they will not be tainted with filth and defilement. Lord of Heaven!

Instead, all Buddhas will bestow predictions (Vyakarana) onto these beings who will never regress from the path to Anuttara-samyak-sambodhi (complete enlightenment)."

"Lord of Heaven, let alone if one makes various offerings of flower wreaths, perfumes, incense, banners and flags, canopies decorated with gems, clothing, necklaces of precious stones, etc, to adorn and honor this Dharani; and at major routes, if one builds special stupas to house this Dharani, then most respectfully with palms together circumambulates the pagoda, bowing and taking refuge, Lord of Heaven, those who make such offerings are called the great Mahasattvas, Buddha's true disciples, and the pillars of Dharma. Such stupas will be regarded as the Tathágata's complete body sharira-stupa."

At that time, in the early part of the night, the ruler of the Hell Realm - King Yama. came to the abode of the Buddha. First, using various Deva garments, beautiful flowers, perfumes and other adornments, he made offerings to the Buddha, then circumambulated the Buddha seven times before prostrating himself at the feet of the Buddha in reverence, saying, "I heard that the Tathágata was giving a discourse in praise of upholding the powerful Dharani; I have come with the intention to learn and cultivate it. I shall constantly guard and protect those who uphold, read and recite this powerful Dharani, not allowing them to fall into hell because they have followed the teachings of the Tathágata."

At this time, the four Guardians of the world - the Caturmaharajas (Four Heavenly Kings) circumambulated the Buddha three times, and most respectfully said, " World Honored One, may the Tathágata kindly explain in detail the way to uphold this Dharani."

The Buddha then told the Four Heavenly Kings, "Please listen attentively, for your benefit as well as for the benefit of all beings with short life spans, I will now explain the method to uphold this Dharani.

On a full-moon day - the 15th day of the lunar month, one should first bathe oneself and put on new clothes, uphold the profound precepts and recite this Dharani a 1000 times. This will cause

one to lengthen one's lifespan, and be permanently free from the sufferings of illness; all one's karmic hindrances will be completely eradicated. One will also be liberated from suffering in hell. If birds, animals and other sentient beings hear this Dharani once, they will never again be reborn in these impure and gross body forms once their lives have ended."

The Buddha continued, "If someone from a serious disease hears this Dharani, he will be free from the disease. All other illnesses will also be eradicated, so too will the evil karma that will cause him to fall into the evil paths. He will be reborn in the Land of Ultimate Bliss after the end of his life. From then onwards he will no longer be born from the womb. Instead, wherever he is reborn, he will be born transformed from the lotus flower and would always remember and uphold this Dharani and gain knowledge of his past lives."

The Buddha added, "If someone has committed all the severe evil deeds before his death, according to his sinful deeds, he ought to fall into one of these realms of hell, animals, King Yama or hungry ghosts, or even into the big Avichi Hells, or be reborn as an aquatic creature, or in one of the many forms of birds and animals. If someone could obtain part of the skeleton of the deceased, and holding a fistful of soil, chant this Dharani 21 times before scattering the soil over the bones, then the deceased will be reborn in heaven."

The Buddha further added, "If one can chant this Dharani 21 times daily, one is worthy of accepting all the immense worldly offerings and will be reborn in the Land of Ultimate Bliss after one's death. If one chants this Dharani constantly, one will attain Maha Parinirvana and be able to lengthen one's lifespan besides enjoying the most extraordinary bliss. After one's life is over, one will reborn in any of the wonderful Buddha lands, in constant company of the Buddhas. All Tathágatas will always give discourses on the profound and wonderful truth of Dharma and all World

Honored Ones will bestow predictions of enlightenment upon one. The light illuminating from one's body will pervade all Buddha lands."

The Buddha further explained, "To recite this Dharani, one should first, in front of the Buddha's image, use some clean soil to construct a square Mandala, the size according to one's wish. On top of the Mandala one should spread different kinds of grass, flowers and burn different kinds of quality incense. Then kneeling down with the right knee on the floor, mindfully reciting the Buddha's name and with the hands in the Mudrani symbol, (i.e. each hand bending the forefinger before and pressing it down with the thumb and placing both palms together before the chest) in reverence, one should recite this Dharani 108 times. The showers of flowers would rain down from the clouds and would thus be universally made as offerings to Buddhas as numerous as the grains of sand of eighty-eight million Ganges Rivers. These Buddhas will simultaneously praise,

"Excellent! Rare indeed! A Buddha's true disciple! " One will instantly attain Unobstructed Wisdom Samádhi and the Great Bodhi Mind Adorned Samádhi. Thus is the way to uphold this Dharani."

The Buddha again exhorted Lord Sakra, saying, "Lord of Heaven, the Tathágata uses this expedient means to deliver beings who would otherwise have fallen into hells; to purify all evil paths and to lengthen the life-spans of those who uphold this Dharani. Lord of Heaven, please go back and transmit this Dharani to Devaputra Susthita. After seven days, come to see me with Devaputra Susthita."

Thus, at the abode of the World Honored One, the Lord of Heaven respectfully received this Dharani practice and returned to his heavenly palace to convey it to Devaputra Susthita."

Having received this Dharani, Devaputra Susthita kept to the practice as instructed for six days and six nights, after which all his wishes were completely fulfilled. The karma which should have led him to suffer in all the evil paths were all eradicated. He would remain on the

Bodhi Path and increase his lifespan for an immeasurable period of time.

Thus, he was extremely delighted, exclaiming aloud in praise, "Extraordinary Tathágata! What a rare and wonderful Dharma! Its efficacy explicitly verified! Rare indeed! Truly I have thus obtained deliverance!"

When the seven days were over, Lord Sakra brought Devaputra Suthita, together with other heavenly beings, respectfully bearing excellent and wonderful adornment of flower-wreaths, perfumes, incense, jeweled banners, canopies decorated with gemstones, Deva-garments and garlands of precious stones, approached Buddha's abode and presented their grand offerings. Using heavenly garments and various garlands of precious stones to make offerings to the World Honored One, they then respectfully circumambulated the Buddha a hundred thousand times, paid homage to the

Buddha, then happily took their seats and listened to the Buddha preach the Dharma.

The World Honored One then extended his golden arm and touched the crown of Devaputra Suthita, to whom He not only preached the Dharma but bestowed a prediction of Devaputra Suthita's attainment to Bodhi.

Finally, the Buddha said, "This Sutra shall be known as the 'Purifying All Evil Paths' Usnisa Vijaya Dharani'. You should diligently uphold it." On hearing this Dharma, the entire assembly was extremely happy. They faithfully accepted and respectfully practiced it.

Uttara Sutta

Uttara the Deva's Son

At Rajagaha. As he was standing to one side, Uttara the deva's son recited this verse in the Blessed One's presence:

Life is swept along,
next-to-nothing its span.
For one swept on by aging
no shelters exist.
Perceiving this danger in death,
one should do deeds of merit
that bring about bliss.

The Buddha:

Life is swept along,
next-to-nothing its span.
For one swept to old age
no shelters exist.
Perceiving this danger in death,
one should drop the world's bait
and look for peace.

Utthana Sutta

On Vigilance

"Rouse yourself! Sit up! What good is there in sleeping? For those afflicted by disease (suffering), struck by the arrow (craving), what sleep is there?"

"Rouse yourself! Sit up! Resolutely train yourself to attain peace. [1] Do not let the king of death, [2] seeing you are careless, lead you astray and dominate you.

"Go beyond this clinging, [3] to which devas and men are attached, and (the pleasures) they seek. Do not waste your opportunity. When the opportunity has passed they sorrow when consigned to Niraya-hell.

"Negligence is a taint, and so is the (greater) negligence growing from it. By earnestness and understanding withdraw the arrow (of sensual passions)."

Footnotes:

1. "Peace" is a synonym for Nibbána, the final goal.
2. The king of death (maccuraja), or Mara (death), is the personification of everything that binds us to this world and prevents the gaining of deliverance.
3. This clinging to pleasures of the senses.