

Selections from  
The Middle Length Discourses of the Buddha

*Translated from the Pali by*

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## Contents

Introduction.....	3
Summaries of all 152 Suttas .....	34
1. Mūlapariyāya Sutta: The Root of All Things.....	47
2. Sabbāsava Sutta: All the Taints .....	53
4. Bhayabherava Sutta: Fear and Dread.....	57
6. Ākankheyya Sutta: If a Bhikkhu Should Wish .....	61
7. Vatthūpama Sutta: The Simile of the Cloth .....	63
8. Sallekha Sutta: Effacement .....	66
9. Sammādiṭṭhi Sutta: Right View .....	72
10. Satipaṭṭhāna Sutta: The Foundations of Mindfulness .....	82
11. Cūḷasīhanāda Sutta: The Shorter Discourse on the Lion’s Roar.....	89

12. Mahāsīhanāda Sutta: The Greater Discourse on the Lion’s Roar .....	93
13. Mahādukkhakkhandha Sutta: The Greater Discourse on the Mass of Suffering .....	103
19. Dvedhāvitakka Sutta: Two Kinds of Thought .....	108
20. Vitakkasaṅṭhāna Sutta: The Removal of Distracting Thoughts .....	110
22. Alagaddūpama Sutta: The Simile of the Snake.....	113
26. Ariyapariyesanā Sutta: The Noble Search .....	122
27. Cūlahatthipadopama Sutta: The Shorter Discourse on the Simile of the Elephant’s Footprint .....	133
28. Mahāhatthipadopama Sutta: The Greater Discourse on the Simile of the Elephant’s Footprint .....	140
29. Mahāsāropama Sutta: The Greater Discourse on the Simile of the Heartwood.....	145
31. Cūlagosīṅga Sutta: The Shorter Discourse in Gosīṅga .....	148
32. Mahāgosīṅga Sutta: The Greater Discourse in Gosīṅga .....	152
36. Mahāsaccaka Sutta: The Greater Discourse to Saccaka .....	156
38. Mahātaṇhāsankhaya Sutta: The Greater Discourse on the Destruction of Craving.....	165
41. Sāleyyaka Sutta: The Brahmins of Sālā.....	174
46. Mahādhammasamādāna Sutta: The Greater Discourse on Ways of Undertaking Things .....	178
47. Vīmamsaka Sutta: The Inquirer .....	182
52. Aṭṭhakanāgara Sutta: The Man from Aṭṭhakanāgara .....	185
54. Potaliya Sutta: To Potaliya.....	188
57. Kukkuravatika Sutta: The Dog-Duty Ascetic .....	194
60. Apaṇṇaka Sutta: The Incontrovertible Teaching .....	197
63. Cūlamālunkya Sutta: The Shorter Discourse to Mālunkyāputta.....	207
64. Mahāmālunkya Sutta: The Greater Discourse to Mālunkyāputta .....	210
65. Bhaddāli Sutta: To Bhaddāli.....	213
70. Kīṭāgiri Sutta: To Kīṭāgiri.....	219
75. Māgandīya Sutta: To Māgandīya.....	225
77. Mahāsakuludāyī Sutta: The Greater Discourse to Sakuludāyī.....	233
82. Raṭṭhapāla Sutta: On Raṭṭhapāla .....	246
95. Cankī Sutta: With Cankī.....	257
103. Kinti Sutta: What Do You Think About Me?.....	265
104. Sāmagāma Sutta: At Sāmagāma .....	269
108. Gopakamoggallāna Sutta: With Gopaka Moggallāna.....	274
117. Mahācattārīsaka Sutta: The Great Forty .....	279

118. Ānāpānasati Sutta: Mindfulness of Breathing.....	284
135. Cūḷakammavibhanga Sutta: The Shorter Exposition of Action.....	289
140. Dhātuvibhanga Sutta: The Exposition of the Elements .....	293
146. Nandakovāda Sutta: Advice from Nandaka.....	300
147. Cūḷarāhulovāda Sutta: The Shorter Discourse of Advice to Rāhula.....	304
148. Chachakka Sutta: The Six Sets of Six.....	305
149. Mahāsaḷāyatanika Sutta: The Great Sixfold Base.....	311

## Introduction

### The Majjhima Nikāya as a Collection

The Majjhima Nikāya is the second collection of the Buddha's discourses found in the Sutta Piṭaka of the Pali Canon. Its title means literally the Middle Collection, and it is so called because the suttas it contains are generally of middle length, compared with the longer suttas of the Dīgha Nikāya, which precedes it, and the shorter suttas making up the two major collections that follow it, the Saṃyutta Nikāya and the Anguttara Nikāya.

The Majjhima Nikāya consists of 152 suttas. These are divided into three parts called Sets of Fifty (*pañṇāsa*), though the last set actually contains fifty-two suttas. Within each part the suttas are further grouped into chapters or divisions (*vagga*) of ten suttas each, the next to the last division containing twelve suttas. The names assigned to these divisions are often derived solely from the titles of their opening sutta (or, in some cases, pair of suttas) and thus are scarcely indicative of the material found within the divisions themselves. A partial exception is the Middle Fifty, where the division titles usually refer to the principal type of interlocutor or key figure in each of the suttas they contain. Even then the connection between the title and the contents is sometimes tenuous. The entire system of classification appears to have been devised more for the purpose of convenience than because of any essential homogeneity of subject matter in the suttas comprised under a single division.

There is also no particular pedagogical sequence in the suttas, no unfolding development of thought. Thus while different suttas illuminate each other and one will fill in ideas merely suggested by another, virtually any sutta may be taken up for individual study and will be found comprehensible on its own. Of course, the study of the entire compilation will naturally yield the richest harvest of understanding.

If the Majjhima Nikāya were to be characterised by a single phrase to distinguish it from among the other books of the Pali Canon, this might be done by describing it as the collection that combines the richest variety of contextual settings with the deepest and most comprehensive assortment of teachings. Like the Dīgha Nikāya, the Majjhima is replete with drama and narrative, while lacking much of its predecessor's tendency towards imaginative embellishment and profusion of legend. Like the Samyutta, it contains some of the profoundest discourses in the Canon, disclosing the Buddha's radical insights into the nature of existence; and like the Anguttara, it covers a wide range of topics of practical applicability. In contrast to those two Nikāyas, however, the Majjhima sets forth this material not in the form of short, self-contained utterances, but in the context of a fascinating procession of scenarios that exhibit the Buddha's resplendence of wisdom, his skill in adapting his teachings to the needs and proclivities of his interlocutors, his wit and gentle humour, his majestic sublimity, and his compassionate humanity.

Naturally the greatest number of discourses in the Majjhima are addressed to the bhikkhus—the monks—since they lived in closest proximity to the Master and had followed him into homelessness to take upon themselves his complete course of training. But in the Majjhima we do not meet the Buddha only in his role as head of the Order. Repeatedly we see him engaged in living dialogue with people from the many different strata of ancient Indian society—with kings and princes, with brahmins and ascetics, with simple villagers and erudite philosophers, with earnest seekers and vain disputants. It is perhaps in this scripture above all others that the Buddha emerges in the role ascribed to him in the canonical verse of homage to the Blessed One as “the incomparable leader of persons to be tamed, the teacher of gods and humans.”

It is not the Buddha alone who appears in the Majjhima in the role of teacher. The work also introduces us to the accomplished disciples he produced who carried on the transmission of his teaching. Of the 152 suttas in the collection, nine are spoken by the venerable Sāriputta, the General of the Dhamma; three of these (MN 9, MN 28, MN 141) have become basic texts for the study of Buddhist doctrine in monastic schools throughout the Theravāda Buddhist world. The venerable Ānanda, the Buddha's personal attendant during the last twenty-five years of his life, delivers seven suttas and participates in many more. Four suttas are spoken by the venerable Mahā Kaccāna, who excelled in elaborating upon the brief but enigmatic sayings of the Master, and two by the second chief disciple, the venerable Mahā Moggallāna, one of which (MN 15) has been recommended for a monk's daily reflections. A dialogue between the venerable Sāriputta and the venerable Puṇṇa Mantāniputta (MN 24) explores a scheme of seven stages of purification that was to form the outline for Ācariya Buddhaghosa's great treatise on the Buddhist path, the *Visuddhimagga*. Another dialogue (MN 44) introduces the bhikkhunī Dhammānā, whose replies to

a series of probing questions were so adroit that the Buddha sealed them for posterity with the words “I would have explained it to you in the same way.”

The formats of the suttas are also highly variegated. The majority take the form of discourses proper, expositions of the teaching that pour forth uninterrupted from the mouth of the Enlightened One. A few among these are delivered in a series of unadorned instructional propositions or guidelines to practice, but most are interlaced with striking similes and parables, which flash through and light up the dense mass of doctrine in ways that impress it deeply upon the mind. Other suttas unfold in dialogue and discussion, and in some the dramatic or narrative element predominates. Perhaps the best known and most widely appreciated among these is the *Angulimāla Sutta* (MN 86), which relates how the Buddha subdued the notorious bandit Angulimāla and transformed him into an enlightened saint. Equally moving, though in a different way, is the story of Raṭṭhapāla (MN 82), the youth of wealthy family whose precocious insight into the universality of suffering was so compelling that he was prepared to die rather than accept his parents’ refusal to permit him to go forth into homelessness. Several suttas centre upon debate, and these highlight the Buddha’s wit and delicate sense of irony as well as his dialectical skills. Particular mention might be made of MN 35 and MN 56, with their subtle humour leavening the seriousness of their contents. In a class of its own is the *Brahmanimantanika Sutta* (MN 49), in which the Buddha visits the Brahma-world to detach a deluded deity from his illusions of grandeur and soon finds himself locked in a gripping contest with Māra the Evil One—an inconceivable alliance of Divinity and Devil defending the sanctity of being against the Buddha’s call for deliverance into Nibbāna, the cessation of being.

### The Buddha in the Majjhima Nikāya

Biographical information for its own sake was never an overriding concern of the redactors of the Pali Canon, and thus the data the Majjhima provides on the life of the Buddha is scanty and uncoordinated, included principally because of the light it sheds on the Buddha as the ideal exemplar of the spiritual quest and the fully qualified teacher. Nevertheless, though it subordinates biography to other concerns, the Majjhima does give us the fullest canonical account of the Master’s early life as a Bodhisatta, a seeker of enlightenment. With the Dīgha it shares the miraculous story of his conception and birth (MN 123), but its version of his great renunciation has been stripped to bare essentials and related in the stark terms of existential realism. In his youth, having seen through the sensual delights to which his princely status entitled him (MN 75.10), the Bodhisatta decided that it was futile to pursue things subject like himself to ageing and death and thus, with his parents weeping, he left the home life and went in search of the ageless and deathless, Nibbāna (MN 26.13). MN 26 tells of his discipleship under two accomplished meditation teachers of the day, his

mastery of their systems, and his consequent disillusionment. MN 12 and MN 36 describe his ascetic practices during his six hard years of striving, a path he pursued almost to the point of death. MN 26 and MN 36 both relate in lean and unembellished terms his attainment of enlightenment, which they view from different angles, while MN 26 takes us past the enlightenment to the decision to teach and the instruction of his first disciples. From that point on connected biography breaks off in the Majjhima and can only be reconstructed partially and hypothetically.

Again, despite the absence of any systematic account, the Majjhima offers a sufficient number of cameo portraits of the Buddha for us to obtain, with the aid of information provided by other sources, a fairly satisfactory picture of his daily activities and annual routine during the forty-five years of his ministry. A commentarial text shows the Buddha's daily schedule as having been divided between periods of instructing the bhikkhus, giving discourses to the laity, and secluded meditation, during which he usually dwelt either in the "abode of voidness" (MN 121.3, MN 122.6) or in the attainment of great compassion. The day's single meal was always taken in the forenoon, either received by invitation or collected on almsround, and his sleep was restricted to a few hours per night, except in the summer, when he rested briefly during the middle of the day (MN 36.46). The annual routine was determined by the Indian climate, which divided the year into three seasons—a cold season from November through February, a hot season from March through June, and a rainy season from July through October. As was customary among the ascetics of ancient India, the Buddha and his monastic community would remain at a fixed residence during the rainy season, when torrential rains and swollen rivers made travel almost impossible. During the rest of the year he would wander through the Ganges Valley expounding his teachings to all who were prepared to listen.

The Buddha's main seats of residence for the rains retreat (*vassa*) were located at Sāvattihī in the state of Kosala and Rājagaha in the state of Magadha. At Sāvattihī he would usually stay at Jeta's Grove, a park offered to him by the wealthy merchant Anāthapiṇḍika, and accordingly a great number of Majjhima discourses are recorded as having been given there. Occasionally at Sāvattihī he would reside instead at the Eastern Park, offered by the devout lay-woman Visākhā, also known as "Migāra's mother." In Rājagaha he often stayed at the Bamboo Grove, offered by the king of Magadha, Seniya Bimbisāra, or for greater seclusion, on Vulture Peak outside the city. His wanderings, during which he was usually accompanied by a large retinue of bhikkhus, ranged from the Angan country (close to modern West Bengal) to the Himalayan foothills and the Kuru country (modern Delhi). Occasionally, when he saw that a special case required his individual attention, he would leave the Sangha and travel alone (see MN 75, MN 86, MN 140).

Although the Canon is precise and reliable in affording such details, for the early Buddhist community interest focuses upon the Buddha not so much in his concrete historical particularity as in his archetypal significance. Whereas outsiders might view him as merely one among the many spiritual teachers of the day—as “the recluse Gotama”—to his disciples “he is vision, he is knowledge, he is the Dhamma, he is the holy one, ... the giver of the Deathless, the lord of the Dhamma, the Tathāgata” (MN 18.12). The last term in this series is the epithet the Buddha uses most often when referring to himself and it underscores his significance as the Great Arrival who brings to fulfilment a cosmic, repetitive pattern of events. The Pali commentators explain the word as meaning “thus come” (*tathā āgata*) and “thus gone” (*tathā gata*), that is, the one who *comes* into our midst bearing the message of deathlessness to which he has *gone* by his own practice of the path. As the Tathāgata he possesses the ten powers of knowledge and the four intrepidities, which enable him to roar his “lion’s roar” in the assemblies (MN 12.9–20). He is not merely a wise sage or a benevolent moralist but the latest in the line of Fully Enlightened Ones, each of whom arises singly in an age of spiritual darkness, discovers the deepest truths about the nature of existence, and establishes a Dispensation (*sāsana*) through which the path to deliverance again becomes accessible to the world. Even those of his disciples who have attained unsurpassable vision, practice, and deliverance still honour and venerate the Tathāgata as one who, enlightened himself, teaches others for the sake of their enlightenment (MN 35.26). Looking back at him following his demise, the first generation of monks could say: “The Blessed One was the arouser of the unarisen path, the producer of the unproduced path, the declarer of the undeclared path; he was the knower of the path, the finder of the path, the one skilled in the path,” which is followed by and attained to afterwards by his disciples (MN 108.5).

### The Four Noble Truths

The Buddha’s teaching is called the Dhamma, a word that can signify both the truth transmitted by the teaching and the conceptual-verbal medium by which that truth is expressed in order that it can be communicated and made comprehensible. The Dhamma is not a body of immutable dogmas or a system of speculative thought. It is essentially a means, a raft for crossing over from the “near shore” of ignorance, craving, and suffering to the “far shore” of transcendental peace and freedom (MN 22.13). Because his aim in setting forth his teaching is a pragmatic one—deliverance from suffering—the Buddha can dismiss the whole gamut of metaphysical speculation as a futile endeavour. Those committed to it he compares to a man struck by a poisoned arrow who refuses the surgeon’s help until he knows the details about his assailant and his weaponry (MN 63.5). Being struck by the arrow of craving, afflicted by ageing and death, humanity is in urgent need of help. The remedy the Buddha brings as the surgeon for the world (MN 105.27) is the Dhamma, which discloses both the truth of our existential plight and the means by which we can heal our wounds.

The Dhamma that the Buddha discovered and taught consists at its core in Four Noble Truths:

- the noble truth of suffering (*dukkha*)
- the noble truth of the origin of suffering (*dukkhasamudaya*)
- the noble truth of the cessation of suffering (*dukkhanirodha*)
- the noble truth of the way leading to the cessation of suffering (*dukkhanirodhagāminī paṭipadā*)

It is these four truths that the Buddha awakened to on the night of his enlightenment (MN 4.31, MN 36.42), made known to the world when he set rolling the matchless Wheel of the Dhamma at Benares (MN 141.2), and held aloft through the forty-five years of his ministry as “the teaching special to the Buddhas” (MN 56.18). In the Majjhima Nikāya the Four Noble Truths are expounded concisely at MN 9.14–18 and in detail in MN 141, while in MN 28 the venerable Sāriputta develops an original exposition of the truths unique to that sutta. Yet, though they may be brought forth explicitly only on occasion, the Four Noble Truths structure the entire teaching of the Buddha, containing its many other principles just as the elephant’s footprint contains the footprints of all other animals (MN 28.2).

The pivotal notion around which the truths revolve is that of *dukkha*, translated here as “suffering.” The Pali word originally meant simply pain and suffering, a meaning it retains in the texts when it is used as a quality of feeling: in these cases it has been rendered as “pain” or “painful.” As the first noble truth, however, *dukkha* has a far wider significance, reflective of a comprehensive philosophical vision. While it draws its affective colouring from its connection with pain and suffering, and certainly includes these, it points beyond such restrictive meanings to the inherent unsatisfactoriness of everything conditioned. This unsatisfactoriness of the conditioned is due to its impermanence, its vulnerability to pain, and its inability to provide complete and lasting satisfaction.

The notion of impermanence (*aniccatā*) forms the bedrock for the Buddha’s teaching, having been the initial insight that impelled the Bodhisatta to leave the palace in search of a path to enlightenment. Impermanence, in the Buddhist view, comprises the totality of conditioned existence, ranging in scale from the cosmic to the microscopic. At the far end of the spectrum the Buddha’s vision reveals a universe of immense dimensions evolving and disintegrating in repetitive cycles throughout beginningless time—“many aeons of world-contraction, many aeons of world-expansion, many aeons of world-contraction and expansion” (MN 4.27). In the middle range the mark of impermanence comes to manifestation in our inescapable mortality, our condition of being bound to ageing, sickness, and death (MN 26.5), of possessing a body that is subject “to being worn and rubbed away, to dissolution and disintegration” (MN 74.9). And at the close end of the spectrum, the Buddha’s teaching discloses the



radical impermanence uncovered only by sustained attention to experience in its living immediacy: the fact that all the constituents of our being, bodily and mental, are in constant process, arising and passing away in rapid succession from moment to moment without any persistent underlying substance. In the very act of observation they are undergoing “destruction, vanishing, fading away, and ceasing” (MN 74.11).

This characteristic of impermanence that marks everything conditioned leads directly to the recognition of the universality of dukkha or suffering. The Buddha underscores this all-pervasive aspect of dukkha when, in his explanation of the first noble truth, he says, “In short, the five aggregates affected by clinging are suffering.” The five aggregates affected by clinging (*pañc’upādānakkhandhā*) are a classificatory scheme that the Buddha had devised for demonstrating the composite nature of personality. The scheme comprises every possible type of conditioned state, which it distributes into five categories—material form, feeling, perception, mental formations, and consciousness. The aggregate of material form (*rūpa*) includes the physical body with its sense faculties as well as external material objects. The aggregate of feeling (*vedanā*) is the affective element in experience, either pleasant, painful, or neutral. Perception (*saññā*), the third aggregate, is the factor responsible for noting the qualities of things and also accounts for recognition and memory. The formations aggregate (*sankhārā*) is an umbrella term that includes all volitional, emotive, and intellectual aspects of mental life. And consciousness (*viññāṇa*), the fifth aggregate, is the basic awareness of an object indispensable to all cognition. As the venerable Sāriputta shows in his masterly analysis of the first noble truth, representatives of all five aggregates are present on every occasion of experience, arising in connection with each of the six sense faculties and their objects (MN 28.28).

The Buddha’s statement that the five aggregates are dukkha thus reveals that the very things we identify with and hold to as the basis for happiness, rightly seen, are the basis for the suffering that we dread. Even when we feel ourselves comfortable and secure, the instability of the aggregates is itself a source of oppression and keeps us perpetually exposed to suffering in its more blatant forms. The whole situation becomes multiplied further to dimensions beyond calculation when we take into account the Buddha’s disclosure of the fact of rebirth. All beings in whom ignorance and craving remain present wander on in the cycle of repeated existence, *saṃsāra*, in which each turn brings them the suffering of new birth, ageing, illness, and death. All states of existence within *saṃsāra*, being necessarily transitory and subject to change, are incapable of providing lasting security. Life in any world is unstable, it is swept away, it has no shelter and protector, nothing of its own (MN 82.36).

### *The Teaching of Non-Self*

Inextricably tied up with impermanence and suffering is a third principle intrinsic to all phenomena of existence. This is the characteristic of non-self (*anattā*), and the

three together are called the three marks or characteristics (*tilakkhaṇa*). The Buddha teaches, contrary to our most cherished beliefs, that our individual being—the five aggregates—cannot be identified as self, as an enduring and substantial ground of personal identity. The notion of self has only a conventional validity, as a convenient shorthand device for denoting a composite insubstantial situation. It does not signify any ultimate immutable entity subsisting at the core of our being. The bodily and mental factors are transitory phenomena, constantly arising and passing away, processes creating the appearance of selfhood through their causal continuity and interdependent functioning. Nor does the Buddha posit a self outside and beyond the five aggregates. The notion of selfhood, treated as an ultimate, he regards as a product of ignorance, and all the diverse attempts to substantiate this notion by identifying it with some aspect of the personality he describes as “clinging to a doctrine of self.”

In several suttas in the Majjhima Nikāya, the Buddha gives forceful expression to his repudiation of views of self. In MN 102 he undertakes a far-reaching survey of the various propositions put forth about the self, declaring them all to be “conditioned and gross.” In MN 2.8 six views of self are branded as “the thicket of views, the wilderness of views, the contortion of views, the vacillation of views, the fetter of views.” In MN 11 he compares his teaching point by point with those of other recluses and brahmins and shows that beneath their apparent similarities, they finally diverge on just this one crucial point—the rejection of views of self—which undermines the agreements. MN 22 offers a series of arguments against the view of self, culminating in the Buddha’s declaration that he does not see any doctrine of self that would not lead to sorrow, lamentation, pain, grief, and despair. In his map of the steps to liberation, identity view (*sakkāyadiṭṭhi*), the positing of a self in relation to the five aggregates, is held to be the first fetter to be broken with the arising of the “vision of the Dhamma.”

The principle of non-self is shown in the suttas to follow logically from the two marks of impermanence and suffering. The standard formula states that what is impermanent is pain or suffering, and what is impermanent, suffering, and subject to change cannot be regarded as mine, I, or self (MN 22.26, MN 35.20, etc.). Other passages highlight the relationship among the three characteristics from different angles. MN 28 points out that when the external physical elements—earth, water, fire, and air—vast as they are, are periodically destroyed in cosmic cataclysms, there can be no considering this transitory body as self. MN 148 demonstrates by a *reductio ad absurdum* argument that impermanence implies non-self: when all the factors of being are clearly subject to rise and fall, to identify anything among them with self is to be left with the untenable thesis that self is subject to rise and fall. MN 35.19 connects the mark of non-self with that of dukkha by arguing that because we cannot bend the five aggregates to our will, they cannot be taken as mine, I, or self.

## The Origin and Cessation of Suffering

The second of the Four Noble Truths makes known the origin or cause of suffering, which the Buddha identifies as craving (*taṇhā*) in its three aspects: craving for sensual pleasures; craving for being, that is, for continued existence; and craving for non-being, that is, for personal annihilation. The third truth states the converse of the second truth, that with the elimination of craving the suffering that originates from it will cease without remainder.

The Buddha's discovery of the causal link between craving and suffering accounts for the apparent "pessimistic" streak that emerges in several suttas of the Majjhima Nikāya: in MN 13 with its disquisition on the dangers in sensual pleasures, form, and feeling; in MN 10 and MN 119 with their cemetery meditations; in MN 22, MN 54, and MN 75 with their shocking similes for sensual pleasures. Such teachings are part of the Buddha's tactical approach to guiding his disciples to liberation. By its own inherent nature craving springs up and thrives wherever it finds something that appears pleasant and delightful. It proliferates through mistaken perception—the perception of sense objects as enjoyable—and thus to break the grip of craving on the mind, exhortation is often not enough. The Buddha must make people see that the things they yearn for and frantically pursue are really suffering, and he does this by exposing the dangers concealed beneath their sweet and charming exteriors.

Although the second and third noble truths have an immediate psychological validity, they also have a deeper aspect brought to light in the suttas. The middle two truths as stated in the general formulation of the Four Noble Truths are actually telescoped versions of a longer formulation that discloses the origin and cessation of bondage in saṃsāra. The doctrine in which this expanded version of the two truths is set forth is called *paṭicca samuppāda*, dependent origination. In its fullest statement the doctrine spells out the origination and cessation of suffering in terms of twelve factors connected together in eleven propositions. This formulation, laid down schematically, will be found at MN 38.17 in its order of arising and at MN 38.20 in its order of ceasing. MN 115.11 includes both sequences together preceded by a statement of the general principle of conditionality that underlies the applied doctrine. A more elaborate version giving a factorial analysis of each term in the series is presented at MN 9.21–66, and a version exemplified in the course of an individual life at MN 38.26–40. Condensed versions are also found, notably at MN 1.171, MN 11.16, and MN 75.24–25. The venerable Sāriputta quotes the Buddha as saying that one who sees dependent origination sees the Dhamma and one who sees the Dhamma sees dependent origination (MN 28.28).

According to the usual interpretation, the series of twelve factors extends over three lives and divides into causal and resultant phases. The gist of it can be briefly explained as follows. Because of ignorance (*avijjā*)—defined as non-knowledge of the

Four Noble Truths—a person engages in volitional actions or *kamma*, which may be bodily, verbal, or mental, wholesome or unwholesome. These kammic actions are the formations (*sankhārā*), and they ripen in states of consciousness (*viññāṇa*)—first as the rebirth-consciousness at the moment of conception and thereafter as the passive states of consciousness resulting from kamma that matures in the course of a lifetime. Along with consciousness there arises mentality-materiality (*nāmarūpa*), the psychophysical organism, which is equipped with the sixfold base (*salāyatana*), the five physical sense faculties and mind as the faculty of the higher cognitive functions. Via the sense faculties contact (*phassa*) takes place between consciousness and its objects, and contact conditions feeling (*vedanā*). The links from consciousness through feeling are the products of past kamma, of the causal phase represented by ignorance and formations. With the next link the kammically active phase of the present life begins, productive of a new existence in the future. Conditioned by feeling, craving (*taṇhā*) arises, this being the second noble truth. When craving intensifies it gives rise to clinging (*upādāna*), through which one again engages in volitional actions pregnant with a renewal of existence (*bhava*). The new existence begins with birth (*jāti*), which inevitably leads to ageing and death (*jarāmaraṇa*).

The teaching of dependent origination also shows how the round of existence can be broken. With the arising of true knowledge, full penetration of the Four Noble Truths, ignorance is eradicated. Consequently the mind no longer indulges in craving and clinging, action loses its potential to generate rebirth, and deprived thus of its fuel, the round comes to an end. This marks the goal of the teaching signalled by the third noble truth, the cessation of suffering.

### *Nibbāna*

The state that supervenes when ignorance and craving have been uprooted is called Nibbāna (Sanskrit, *Nirvāṇa*), and no conception in the Buddha’s teaching has proved so refractory to conceptual pinning down as this one. In a way such elusiveness is only to be expected, since Nibbāna is described precisely as “profound, hard to see and hard to understand, ... unattainable by mere reasoning” (MN 26.19). Yet in this same passage the Buddha also says that Nibbāna is to be experienced by the wise and in the suttas he gives enough indications of its nature to convey some idea of its desirability.

The Pāli Canon offers sufficient evidence to dispense with the opinion of some interpreters that Nibbāna is sheer annihilation; even the more sophisticated view that Nibbāna is merely the destruction of defilements and the extinction of existence cannot stand up under scrutiny. Probably the most compelling testimony against that view is the well-known passage from the *Udāna* that declares with reference to Nibbāna that “there is an unborn, unbecome, unmade, unconditioned,” the existence of which makes possible “escape from the born, become, made, and conditioned” (Ud

8:3/80). The Majjhima Nikāya characterises Nibbāna in similar ways. It is “the unborn, unageing, unailing, deathless, sorrowless, undefiled supreme security from bondage,” which the Buddha attained to on the night of his enlightenment (MN 26.18). Its pre-eminent reality is affirmed by the Buddha when he calls Nibbāna the supreme foundation of truth, whose nature is undeceptive and which ranks as the supreme noble truth (MN 140.26). Nibbāna cannot be perceived by those who live in lust and hate, but it can be seen with the arising of spiritual vision, and by fixing the mind upon it in the depths of meditation, the disciple can attain the destruction of the taints (MN 26.19, MN 75.24, MN 64.9).

The Buddha does not devote many words to a philosophical definition of Nibbāna. One reason is that Nibbāna, being unconditioned, transcendent, and supramundane, does not easily lend itself to definition in terms of concepts that are inescapably tied to the conditioned, manifest, and mundane. Another is that the Buddha’s objective is the practical one of leading beings to release from suffering, and thus his principal approach to the characterisation of Nibbāna is to inspire the incentive to attain it and to show what must be done to accomplish this. To show Nibbāna as desirable, as the aim of striving, he describes it as the highest bliss, as the supreme state of sublime peace, as the ageless, deathless, and sorrowless, as the supreme security from bondage. To show what must be done to attain Nibbāna, to indicate that the goal implies a definite task, he describes it as the stilling of all formations, the relinquishing of all acquisitions, the destruction of craving, dispassion (MN 26.19). Above all, Nibbāna is the cessation of suffering, and for those who seek an end to suffering such a designation is enough to beckon them towards the path.

### The Way to the Cessation of Suffering

The fourth noble truth completes the pattern established by the first three truths by revealing the means to eliminate craving and thereby bring an end to suffering. This truth teaches the “Middle Way” discovered by the Buddha, the Noble Eightfold Path:

1. right view (*sammā diṭṭhi*)
2. right intention (*sammā sankappa*)
3. right speech (*sammā vācā*)
4. right action (*sammā kammanta*)
5. right livelihood (*sammā ājīva*)
6. right effort (*sammā vāyāma*)

7. right mindfulness (*sammā sati*)

8. right concentration (*sammā samādhi*)

Mentioned countless times throughout the Majjhima Nikāya, the Noble Eightfold Path is explained in detail in two full suttas. MN 141 gives a factorial analysis of the eight components of the path using the definitions that are standard in the Pali Canon; MN 117 expounds the path from a different angle under the rubric of “noble right concentration with its supports and its requisites.” The Buddha there makes the important distinction between the mundane and supramundane stages of the path, defines the first five factors for both stages, and shows how the path factors function in unison in the common task of providing an outlet from suffering. Other suttas explore in greater detail individual components of the path. Thus MN 9 provides an in-depth exposition of right view, MN 10 of right mindfulness, MN 19 of right intention. MN 44.11 explains that the eight factors can be incorporated into three “aggregates” of training. Right speech, right action, and right livelihood make up the aggregate of virtue or moral discipline (*sīla*); right effort, right mindfulness, and right concentration make up the aggregate of concentration (*samādhi*); and right view and right intention make up the aggregate of understanding or wisdom (*paññā*). This threefold sequence in turn serves as the basic outline for the gradual training, to be discussed later.

In the Pali Canon the practices conducing to Nibbāna are often elaborated into a more complex set comprising seven groups of intersecting factors. The later tradition designates them the thirty-seven aids to enlightenment (*bodhipakkhiyā dhammā*), but the Buddha himself simply speaks of them without a collective name as “the things that I have taught you after directly knowing them” (MN 103.3, MN 104.5). Towards the end of his life he stressed to the Sangha that the long duration of his teaching in the world depends upon the accurate preservation of these factors and their being practised by his followers in harmony, free from contention.

The constituents of this set are as follows:

- the four foundations of mindfulness (*satipaṭṭhāna*)
- the four right kinds of striving (*sammappadhāna*)
- the four bases for spiritual power (*iddhipāda*)
- the five faculties (*indriya*)
- the five powers (*bala*)
- the seven enlightenment factors (*bojjhanga*)
- the Noble Eightfold Path (*ariya aṭṭhangika magga*)

Each group is defined in full at MN 77.15–21. As examination will show, most of these groups are simply subdivisions or rearrangements of factors of the eightfold path

made to highlight different aspects of the practice. Thus, for example, the four foundations of mindfulness are an elaboration of right mindfulness; the four right kinds of striving, an elaboration of right effort. The development of the groups is therefore integral and not sequential. MN 118, for example, shows how the practice of the four foundations of mindfulness fulfils the development of the seven enlightenment factors, and MN 149.10 states that one engaged in insight meditation on the senses brings to maturity all thirty-seven aids to enlightenment.

Factorial analysis of the thirty-seven aids to enlightenment brings to light the central importance of four factors among them—energy, mindfulness, concentration, and wisdom. From this a clear picture of the essential practice can be sketched. One begins with a conceptual understanding of the Dhamma and an intention to achieve the goal, the first two path factors. Then, out of faith, one accepts the moral discipline regulating speech, action, and livelihood. With virtue as a basis one energetically applies the mind to cultivating the four foundations of mindfulness. As mindfulness matures it issues in deepened concentration, and the concentrated mind, by investigation, arrives at wisdom, a penetrative understanding of the principles originally grasped only conceptually.

### The Gradual Training

In the Majjhima Nikāya the Buddha often expounds the practice of the path as a gradual training (*anupubbāsikkhā*), which unfolds in stages from the first step to the final goal. This gradual training is a finer subdivision of the threefold division of the path into virtue, concentration, and wisdom. Invariably in the suttas the sequence on the gradual training is shown to start with the going forth into homelessness and the adoption of the lifestyle of a bhikkhu, a Buddhist monk. This immediately calls attention to the importance of the monastic life in the Buddha's Dispensation. In principle the entire practice of the Noble Eightfold Path is open to people from any mode of life, monastic or lay, and the Buddha confirms that many among his lay followers were accomplished in the Dhamma and had attained the first three of the four supramundane stages (MN 68.18–23; MN 73.9–22; the Theravādin position is that lay followers can also attain the fourth stage, arahantship, but having done so they immediately seek the going forth or pass away). However, the fact remains that the household life inevitably tends to impede the single-hearted quest for deliverance by fostering a multitude of worldly concerns and personal attachments. Hence the Buddha himself went forth into homelessness as the preliminary step in his own noble quest, and after his enlightenment he established the Sangha, the order of bhikkhus and bhikkhunīs, as the resort for those who wish to devote themselves fully to the practice of his teaching undeflected by the cares of household life.

The main paradigm for the gradual training found in the Majjhima Nikāya is that laid out in MN 27 and MN 51; alternative versions are found at MN 38, MN 39, MN 53,

MN 107, and MN 125, and some of the more important variations will be briefly noted. The sequence opens with the appearance of a Tathāgata in the world and his exposition of the Dhamma, hearing which the disciple acquires faith and follows the Teacher into homelessness. Having gone forth, he undertakes and observes the rules of discipline that promote the purification of conduct and livelihood. The next three steps—contentment, restraint of the sense faculties, and mindfulness and full awareness—are intended to internalise the process of purification and thereby bridge the transition from virtue to concentration. Alternative versions (MN 39, MN 53, MN 107, MN 125) insert two additional steps here, moderation in eating and devotion to wakefulness.

The direct training in concentration comes to prominence in the section on the abandonment of the five hindrances. The five hindrances—sensual desire, ill will, sloth and torpor, restlessness and remorse, and doubt—are the primary obstacles to meditative development and their removal is therefore essential for the mind to be brought to a state of calm and unification. In the sequence on the gradual training the overcoming of the hindrances is treated only schematically; other parts of the Canon provide more practical instruction, amplified still more in the commentaries. The passage on the hindrances is graced in MN 39 by a series of similes illustrating the contrast between the bondage imposed by the hindrances and the joyful sense of freedom that is won when they are abandoned.

The next stage in the sequence describes the attainment of the *jhānas*, profound states of concentration in which the mind becomes fully absorbed in its object. The Buddha enumerates four *jhānas*, named simply after their numerical position in the series, each more refined and elevated than its predecessor. The *jhānas* are always described by the same formulas, which in several suttas (MN 39, MN 77, MN 119) are augmented by similes of great beauty. Although in the Theravāda tradition the *jhānas* are not regarded as indispensable to the attainment of enlightenment, the Buddha invariably includes them in the full gradual training because of the contribution they make to the intrinsic perfection of the path and because the deep concentration they induce provides a solid base for the cultivation of insight. While still mundane the *jhānas* are the “footsteps of the Tathāgata” (MN 27.19–22) and foretokens of the bliss of Nibbāna that lies at the training’s end.

From the fourth *jhāna* three alternative lines of further development become possible. In a number of passages outside the sequence on the gradual training (MN 8, MN 25, MN 26, MN 66, etc.) the Buddha mentions four meditative states that continue the mental unification established by the *jhānas*. These states, described as “the liberations that are peaceful and immaterial,” are, like the *jhānas*, also mundane. Distinguished from the *jhānas* by their transcendence of the subtle mental image that forms the object in the *jhānas*, they are named after their own exalted objects: the base



of infinite space, the base of infinite consciousness, the base of nothingness, and the base of neither-perception-nor-non-perception. In the Pali commentaries these states came to be called the immaterial or formless jhānas (*arūpajjhāna*).

A second line of development disclosed by the suttas is the acquisition of supernormal knowledge. The Buddha frequently mentions six types as a group, which come to be called the six kinds of direct knowledge (*chaḷabhiññā*; the expression does not occur in the Majjhima). The last of these, the knowledge of the destruction of the taints, is supramundane and thus properly belongs to the third line of development. But the other five are all mundane, products of the extraordinarily powerful degree of mental concentration achieved in the fourth jhāna: the supernormal powers, the divine ear, the ability to read the minds of others, the recollection of past lives, and the divine eye (MN 6, MN 73, MN 77, MN 108).

The jhānas and the mundane types of direct knowledge by themselves do not issue in enlightenment and liberation. As lofty and peaceful as these attainments are, they can only suppress the defilements that sustain the round of rebirths but cannot eradicate them. To uproot the defilements at the most fundamental level, and thereby yield the fruits of enlightenment and deliverance, the meditative process must be redirected along a third line of development, one which does not necessarily presuppose the former two. This is the contemplation of “things as they actually are,” which results in increasingly deeper insights into the nature of existence and culminates in the final goal, the attainment of arahantship.

This line of development is the one the Buddha pursues in the sequence on the gradual training, though he precedes it by descriptions of two of the direct knowledges, the recollection of past lives and the divine eye. The three together, which figured prominently in the Buddha’s own enlightenment (MN 4.27–30), are collectively called the three true knowledges (*tevijjā*). Although the first two among these are not essential to the realisation of arahantship, we may assume that the Buddha includes them here because they reveal the truly vast and profound dimensions of suffering in sa<sup>a</sup>sāra and thereby prepare the mind for the penetration of the Four Noble Truths, in which that suffering is diagnosed and surmounted.

The process of contemplation by which the meditator develops insight is not explicitly shown as such in the sequence on the gradual training. It is only implied by the exhibiting of its final fruit, here called the knowledge of the destruction of the taints. The *āsavas* or taints are a classification of defilements considered in their role of sustaining the sa<sup>a</sup>sāric round. The commentaries derive the word from a root *sum* meaning “to flow.” Scholars differ as to whether the flow implied by the prefix *ā* is inward or outward; hence some have rendered it as “influxes” or “influences,” others as “outflows” or “effluents.” A stock passage in the suttas indicates the term’s real significance independently of etymology when it describes

the *āsavas* as states “that defile, bring renewal of being, give trouble, ripen in suffering, and lead to future birth, ageing, and death” (MN 36.47, etc.). Thus other translators, bypassing the literal meaning, have rendered it “cankers,” “corruptions,” or “taints,” the latter being the choice of Ven. Ñāṇamoli. The three taints mentioned in the suttas are virtual synonyms for craving for sensual pleasures, craving for being, and the ignorance that appears at the head of the formula for dependent origination. When the disciple’s mind has been liberated from the taints by the completion of the path of arahantship, he reviews his newly won freedom and roars his lion’s roar: “Birth is destroyed, the holy life has been lived, what had to be done has been done, there is no more coming to any state of being.”

### Approaches to Meditation

The methods of meditation taught by the Buddha in the Pali Canon fall into two broad systems. One is the development of serenity (*samatha*), which aims at concentration (*samādhi*); the other is the development of insight (*vipassanā*), which aims at understanding or wisdom (*paññā*). In the Buddha’s system of mental training the role of serenity is subordinated to that of insight because the latter is the crucial instrument needed to uproot the ignorance at the bottom of sa<sup>a</sup>sāric bondage. The attainments possible through serenity meditation were known to Indian contemplatives long before the advent of the Buddha. The Buddha himself mastered the two highest stages under his early teachers but found that, on their own, they only led to higher planes of rebirth, not to genuine enlightenment (MN 26.15–16). However, because the unification of mind induced by the practice of concentration contributes to clear understanding, the Buddha incorporated the techniques of serenity meditation and the resulting levels of absorption into his own system, treating them as a foundation and preparation for insight and as a “pleasant abiding here and now.”

The attainments reached by the practice of serenity meditation are, as mentioned in the preceding section, the eight absorptions—the four jhānas and the four immaterial states—each of which serves as the basis for the next. Strangely, the suttas do not explicitly prescribe specific meditation subjects as the means for attaining the jhānas, but the commentarial literature such as the *Visuddhimagga* enables us to make the connections. Among the meditation topics enumerated in the suttas, eight of the ten *kaṣiṇas* (MN 77.24) are recognised as suitable for attaining all four jhānas, the last two being the respective supports for the first two immaterial attainments. The eight bases for transcendence seem to be a more finely differentiated treatment of meditation on the colour *kaṣiṇas*, as are the first three of the eight liberations (MN 77.22–23). Mindfulness of breathing, to which the Buddha devotes an entire sutta (MN 118), provides an ever accessible meditation subject that can be pursued through all four jhānas and also used to develop insight. Another method for attaining the jhānas mentioned in the suttas is the four divine abodes (*brahmavihāra*)—boundless

loving-kindness, compassion, altruistic joy (i.e., gladness at others' success), and equanimity (MN 7, MN 40, etc.). Tradition holds the first three to be capable of leading to the three lower jhānas, the last of inducing the fourth jhāna. The immaterial attainments are to be reached by fixing the mind on the specific object of each attainment—infinite space, infinite consciousness, nothingness, and the state that can only be described as neither percipient nor as non-percipient.

Whereas in serenity meditation the meditator attempts to focus upon a single uniform object abstracted from actual experience, in insight meditation the endeavour is made to contemplate, from a position of detached observation, the ever-shifting flux of experience itself in order to penetrate through to the essential nature of bodily and mental phenomena. The Buddha teaches that the craving and clinging that hold us in bondage are sustained by a network of “conceivings” (*maññita*)—deluded views, conceits, and suppositions that the mind fabricates by an internal process of mental commentary or “proliferation” (*papañca*) and then projects out upon the world, taking them to possess objective validity. The task of insight meditation is to sever our attachments by enabling us to pierce through this net of conceptual projections in order to see things as they really are.

To see things as they really are means to see them in terms of the three characteristics—as impermanent, as painful or suffering, and as not self. Since the three characteristics are closely interlinked, any one of them can be made the main portal for entering the domain of insight, but the Buddha's usual approach is to show all three together—impermanence implying suffering and the two in conjunction implying the absence of self. When the noble disciple sees all the factors of being as stamped with these three marks, he no longer identifies with them, no longer appropriates them by taking them to be mine, I, or self. Seeing thus, he becomes disenchanted with all formations. When he becomes disenchanted, his lust and attachment fade away and his mind is liberated from the taints.

Instructions for the development of insight in the Majjhima Nikāya, though concise, are many and diverse. The single most important lesson on the practice conducing to insight is the *Satipaṭṭhāna Sutta*, the Discourse on the Foundations of Mindfulness (MN 10; also found in the Dīgha Nikāya with an amplified section on the Four Noble Truths). The sutta sets forth a comprehensive system called *satipaṭṭhāna* designed to train the mind to see with microscopic precision the true nature of the body, feelings, states of mind, and mental objects. The system is sometimes taken to be the paradigm for the practice of “bare insight”—the direct contemplation of mental and bodily phenomena without a prior foundation of jhāna—and, while several exercises described in the sutta can also lead to the jhānas, the arousing of insight is clearly the intent of the method.

Other suttas in the Majjhima Nikāya describe approaches to developing insight that either elaborate upon the *satipaṭṭhāna* contemplations or reach them from a different starting point. Thus MN 118 shows how the practice of mindfulness of breathing fulfils all four foundations of mindfulness, not the first alone as shown in MN 10. Several suttas—MN 28, MN 62, MN 140—present more detailed instructions on the contemplation of the elements. MN 37, MN 74, and MN 140 contain illuminating passages on the contemplation of feeling. In some suttas the Buddha uses the five aggregates as the groundwork for insight contemplation (e.g., MN 22, MN 109); in some, the six sense bases (e.g., MN 137, MN 148, MN 149); in some, the two combined (MN 147). MN 112 has sections dealing with insight based on the five aggregates, the six elements, and the six sense bases, and as resulting from the gradual training. MN 52 and MN 64 show that insight can also be aroused with the jhānas, the immaterial attainments, and the divine abodes as its objects: the disciple enters any of these states and contemplates its constituent factors as subject to the three characteristics.

Several sequences of meditative states mentioned in the Majjhima culminate in an attainment called the cessation of perception and feeling (*saññāvedayitanirodha*). Although this state always follows the last immaterial attainment, it is not, as may be supposed, merely one higher step in the scale of concentration. Strictly speaking, the attainment of cessation pertains neither to serenity nor to insight. It is a state reached by the combined powers of serenity and insight in which all mental processes are temporarily suspended. The attainment is said to be accessible only to non-returners and arahants who have also mastered the jhānas and immaterial states. Detailed canonical discussions of it are found in MN 43 and MN 44.

### The Four Planes of Liberation

The practice of the Buddhist path evolves in two distinct stages, a mundane (*lokiya*) or preparatory stage and a supramundane (*lokuttara*) or consummate stage. The mundane path is developed when the disciple undertakes the gradual training in virtue, concentration, and wisdom. This reaches its peak in the practice of insight meditation, which deepens direct experience of the three characteristics of existence. When the practitioner's faculties have arrived at an adequate degree of maturity, the mundane path gives birth to the supramundane path, so called because it leads directly and infallibly out of (*uttara*) the world (*loka*) comprising the three realms of existence to the attainment of “the deathless element,” Nibbāna.

Progress along the supramundane path is marked by four major breakthroughs, each of which ushers the disciple through two subordinate phases called the path (*magga*) and its fruit (*phala*). The phase of path has the special function of eliminating a determinate number of defilements to which it is directly opposed, the mental impediments that hold us in bondage to the round of rebirths. When the work of the

path has been completed, the disciple realises its corresponding fruit, the degree of liberation made accessible by that particular path. The canonical formula of homage to the Sangha refers obliquely to these four planes of liberation—each with its phase of path and fruit—when it extols the Blessed One’s community of noble disciples as comprising “the four pairs of persons, the eight types of individuals” (MN 7.7). These four pairs are obtained by taking, for each stage, the one who has entered upon the way to realisation of the fruit and the one who has attained the fruit.

In the suttas the Buddha highlights the specific characteristics of each supramundane stage in two ways: by mentioning the defilements that are abandoned on each plane and the consequences its attainment bears on the process of rebirth (see, e.g., MN 6.11–13, 19; MN 22.42–45, etc.). He handles the elimination of the defilements by classifying these into a tenfold group called the ten fetters (*sa<sup>4</sup>yojana*). The disciple enters upon the first supramundane path either as a Dhamma-follower (*dhammānusārin*) or as a faith-follower (*saddhānusārin*); the former is one in whom wisdom is the dominant faculty, the latter one who progresses by the impetus of faith. This path, the path of stream-entry, has the task of eradicating the grossest three fetters: identity view, i.e., the view of a self among the five aggregates; doubt in the Buddha and his teaching; and adherence to external rules and observances, either ritualistic or ascetic, in the belief that they can bring purification. When the disciple realises the fruit of this path he becomes a stream-enterer (*sotāpanna*), who has entered the “stream” of the Noble Eightfold Path that will carry him irreversibly to Nibbāna. The stream-enterer is bound to reach final liberation in a maximum of seven more births, which all occur either in the human world or in the heavenly realms.

The second supramundane path attenuates to a still greater degree the root defilements of lust, hatred, and delusion, though without yet eradicating them. On realising the fruit of this path the disciple becomes a once-returner (*sakadāgāmin*), who is due to return to this world (i.e., the sense-sphere realm) only one more time and then make an end of suffering. The third path eradicates the next two fetters, sensual desire and ill will; it issues in the fruit of the non-returner (*anāgāmin*), who is due to reappear by spontaneous birth in one of the special celestial realms called the Pure Abodes, and there attain final Nibbāna without ever returning from that world.

The fourth and last supramundane path is the path of arahantship. This path eradicates the five higher fetters: desire for rebirth in the fine-material realm and in the immaterial realm, conceit, restlessness, and ignorance. By realisation of the fruit of this path the practitioner becomes an arahant, a fully liberated one, who “here and now enters upon and abides in the deliverance of mind and deliverance by wisdom that are taintless with the destruction of the taints.” The arahant will be discussed further in the next section.

The commentaries (often referred to in the notes to this translation) develop an interpretation of the paths and fruits based upon the systemisation of the Buddha’s teachings known as the Abhidhamma. Drawing upon the Abhidhamma depiction of the mind as a sequence of discrete momentary acts of consciousness, called *cittas*, the commentaries understand each supramundane path to be a single occasion of consciousness arising at the climax of a series of insights into the Dhamma. Each of the four momentary path *cittas* eliminates its own fixed set of defilements, to be followed immediately by its fruition, which consists of a string of momentary *cittas* that enjoy the bliss of Nibbāna made accessible by the breakthrough of the path. Though this conception of the paths and fruits is regularly employed by the commentators as an hermeneutical tool for interpreting the suttas, it is not explicitly formulated as such in the old Nikāyas and at times there even appears to be a tension between the two (for example, in the passage at MN 142.5 describing the four persons on the path as distinct recipients of offerings).

## The Arahant

The ideal figure of the Majjhima Nikāya, as of the Pali Canon as a whole, is the arahant. The word “arahant” itself derives from a root meaning “to be worthy.” Ven. Ñāṇamoli renders it “accomplished” and “Accomplished One” when it is used as an epithet of the Buddha, probably to be consistent with his practice of translating all the Buddha’s epithets. In its other occurrences he leaves it untranslated. The word seems to have been of pre-Buddhist coinage but was taken over by the Buddha to designate the individual who has reached the final fruit of the path.

The suttas employ a stock description of the arahant that summarises his accomplishments: he is “one with taints destroyed, who has lived the holy life, done what had to be done, laid down the burden, reached his own goal, destroyed the fetters of being, and is completely liberated through final knowledge” (MN 1.51, etc.). Variant descriptions emphasise different aspects of the arahant’s attainment. Thus one sutta offers a series of metaphorical epithets that the Buddha himself interprets as representing the arahant’s abandoning of ignorance, craving, and conceit, his eradication of fetters, and his freedom from the round of births (MN 22.30–35). Elsewhere the Buddha ascribes a different set of epithets to the arahant—several of brahmanical currency—deriving these terms by imaginative etymology from the arahant’s elimination of all evil unwholesome states (MN 39.22–29).

The Majjhima records differences of type among the arahants, which are ascribed to the diversity in their faculties. In MN 70 the Buddha introduces a basic distinction between those arahants who are “liberated-in-both-ways” and those who are “liberated-by-wisdom”: whereas the former are capable of abiding in the immaterial attainments, the latter lack that capacity. Arahants are further distinguished as those who possess, besides the knowledge of the destruction of the taints necessary to all

arahants, all three of the true knowledges and all six of the direct knowledges. In MN 108 the venerable Ānanda indicates that those arahants who possessed the six direct knowledges were accorded special veneration and authority in the Sangha following the Buddha's passing away.

Beneath these incidental differences, however, all arahants alike share the same essential accomplishments—the destruction of all defilements and the freedom from future rebirths. They possess three unsurpassable qualities—unsurpassable vision, unsurpassable practice of the way, and unsurpassable deliverance (MN 35.26). They are endowed with the ten factors of one beyond training—the eight factors of the Noble Eightfold Path augmented by right knowledge and right deliverance (MN 65.34, MN 78.14). They possess the four foundations—the foundations of wisdom, of truth, of relinquishment, and of peace (MN 140.11). And by the eradication of lust, hate, and delusion all arahants have access to a unique meditative attainment called the fruition attainment of arahantship, described as the unshakeable deliverance of mind, the immeasurable deliverance of mind, the void deliverance of mind, the deliverance of mind through nothingness, and the signless deliverance of mind (MN 43.35–37).

### Kamma and Rebirth

According to the Buddha's teaching, all beings except the arahants are subject to “renewal of being in the future” (*punabbhava*), that is, to rebirth. Rebirth, in the Buddhist conception, is not the transmigration of a self or soul but the continuation of a process, a flux of becoming in which successive lives are linked together by causal transmission of influence rather than by substantial identity. The basic causal pattern underlying the process is that defined by the teaching of dependent origination (see above, pp. 30–31), which also demonstrates how rebirth is possible without a reincarnating self.

The process of rebirth, the Buddha teaches, exhibits a definite lawfulness essentially ethical in character. This ethical character is established by the fundamental dynamism that determines the states into which beings are reborn and the circumstances they encounter in the course of their lives. That dynamism is *kamma*, volitional action of body, speech, and mind. Those beings who engage in bad actions—actions motivated by the three unwholesome roots of greed, hate, and delusion—generate unwholesome kamma that leads them to rebirth into lower states of existence and, if it ripens in the human world, brings them pain and misfortune. Those beings who engage in good actions—actions motivated by the three wholesome roots of non-greed, non-hate, and non-delusion—generate wholesome kamma that leads them to higher states of existence and ripens in the human world as happiness and good fortune. Because the deeds a person performs in the course of a single life can be extremely varied, the type of rebirth that lies ahead of him can be very

unpredictable, as the Buddha shows in MN 136. But despite this empirical variability, an invariable law governs the direct relationship between types of actions and the types of results they yield, the basic correlations being sketched by the Buddha in MN 57 and laid out in greater detail in MN 135.

In several suttas of the Majjhima Nikāya the Buddha refers to various planes of existence into which rebirth can occur and he also gives some indication of the types of kamma that lead to those planes. This cosmological typography is not, from the Buddhist standpoint, the product of conjecture or fantasy but a matter directly known to the Buddha through his “Tathāgata’s powers of knowledge” (MN 12.36); to some extent the process is also verifiable by those who gain the divine eye (e.g., MN 39.20). A brief overview may be given here of the planes of rebirth recognised in Buddhist cosmology and of their kammic antecedents, as systematised in the developed Theravāda tradition.

The Buddhist cosmos is divided into three broad realms—the sense-sphere realm, the fine-material realm, and the immaterial realm. Each of these comprises a range of subsidiary planes, amounting to a total of thirty-one planes of existence.

The sense-sphere realm, so called because sensual desire predominates there, consists of eleven planes divided into two groups, the bad destinations and the good destinations. The bad destinations or “states of deprivation” (*apāya*) are four in number: the hells, which are states of intense torment as described in MN 129 and MN 130; the animal kingdom; the sphere of ghosts (*peta*), beings afflicted with incessant hunger and thirst; and the sphere of titans (*asura*), beings involved in constant combat (not mentioned as a separate plane in the Majjhima). The courses of kamma leading to rebirth into these planes are classified into a set of ten—three of body, four of speech, and three of mind. These are enumerated briefly at MN 9.4 and explicated in MN 41. Gradations in the gravity of the evil intentions responsible for these deeds account for specific differences in the mode of rebirth resulting from such actions.

The good destinations in the sense-sphere realm are the human world and the heavenly planes. The latter are sixfold: the gods under the Four Great Kings; the gods of the Thirty-three (*tāvatiāsa*), who are presided over by Sakka, a Buddhist metamorphosis of Indra, depicted as a devotee of the Buddha, faithful, but prone to negligence (MN 37); the Yāma gods; the gods of the Tusita heaven, the abode of the Bodhisatta before his final birth (MN 123); the gods who delight in creating; and the gods who wield power over others’ creations. The last is said to be the abode of Māra, the Tempter in Buddhism, who besides being a symbol for Desire and Death, is also regarded as a powerful deity with evil designs, keen to prevent beings from escaping the net of sa<sup>a</sup>sāra. The kammic cause for rebirth into the good destinations of the



sense-sphere realm is the practice of the ten courses of wholesome action, defined at MN 9.8 and in MN 41.

In the fine-material realm the grosser types of matter are absent and the bliss, power, luminosity, and vitality of its denizens are far superior to those in the sense-sphere realm. The fine-material realm consists of sixteen planes, which are the objective counterparts of the four jhānas. Attainment of the first jhāna leads to rebirth among Brahmā's Assembly, the Ministers of Brahmā and the Mahā Brahmās, according to whether it is developed to an inferior, middling, or superior degree. Baka the Brahmā (MN 49) and Brahmā Sahampati (MN 26, MN 67) seem to be residents of the last-named plane. The suttas mention especially the divine abodes as the path to the company of Brahmā (MN 99.24–27). Attainment of the second jhāna in the same three degrees leads respectively to rebirth among the gods of Limited Radiance, of Immeasurable Radiance, and of Streaming Radiance; the third jhāna to rebirth among the gods of Limited Glory, of Immeasurable Glory, and of Refulgent Glory. The fourth jhāna ordinarily leads to rebirth among the gods of Great Fruit, but if it is developed with a desire to attain an insentient mode of existence, it will conduce to rebirth among the non-percipient beings, for whom consciousness is temporarily suspended. The fine-material realm also contains five special planes that are exclusively for the rebirth of non-returners. These are the Pure Abodes—the Aviha, the Atappa, the Sudassa, the Sudassī, and the Akaniṭṭha. In each of these planes in the fine-material realm the lifespan is said to be of enormous duration and to increase significantly in each higher plane.

The third realm of being is the immaterial realm, where matter has become non-existent and only mental processes exist. This realm consists of four planes, which are the objective counterparts of the four immaterial meditative attainments, from which they result and whose names they share: the bases of infinite space, infinite consciousness, nothingness, and neither-perception-nor-non-perception. The lifespans ascribed to them are respectively 20,000; 40,000; 60,000; and 84,000 great aeons.

In Buddhist cosmology existence in every realm, being the product of a kamma with a finite potency, is necessarily impermanent. Beings take rebirth in accordance with their deeds, experience the good or bad results, and then, when the generative kamma has spent its force, they pass away to take rebirth elsewhere as determined by still another kamma that has found the opportunity to ripen. Hence the torments of hell as well as the bliss of heaven, no matter how long they may last, are bound to pass. For this reason the Buddha does not locate the final goal of his teaching anywhere within the conditioned world. He guides those whose spiritual faculties are still tender to aspire for a heavenly rebirth and teaches them the lines of conduct that conduce to the fulfilment of their aspirations (MN 41, MN 120). But for those whose faculties are mature and who can grasp the unsatisfactory nature of everything conditioned, he

urges determined effort to put an end to wandering in sa<sup>a</sup>sāra and to reach Nibbāna, which transcends all planes of being.

## The Buddha and His Contemporaries

The Middle Country of India in which the Buddha lived and taught in the fifth century b.c. teemed with a luxuriant variety of religious and philosophical beliefs propagated by teachers equally varied in their ways of life. The main division was into the brahmins and the non-brahmanic ascetics, the *samaṇas* or “strivers.” The brahmins were the hereditary priesthood of India, the custodians of the ancient orthodoxy. They accepted the authority of the Vedas, which they studied, chanted at countless rituals, sacrifices, and ceremonies, and turned to as the source of their philosophical speculations. Thus they are characterised in the suttas as traditionalists (*anussavika*), who teach their doctrines on the basis of oral tradition (MN 100.7). The Pali Canon generally depicts them as living a comfortably settled life, as marrying and begetting progeny, and in some cases as enjoying royal patronage. The more learned among them gathered a company of students—all necessarily of brahmin birth—to whom they taught the Vedic hymns.

The *samaṇas*, on the other hand, did not accept the authority of the Vedas, for which reason from the perspective of the brahmins they stood in the ranks of heterodoxy. They were usually celibate, lived a life of mendicancy, and acquired their status by voluntary renunciation rather than by birth. The *samaṇas* roamed the Indian countryside sometimes in company, sometimes as solitaries, preaching their doctrines to the populace, debating with other ascetics, engaging in their spiritual practices, which often involved severe austerities (see MN 51.8). Some teachers in the *samaṇa* camp taught entirely on the basis of reasoning and speculation, while others taught on the basis of their experiences in meditation. The Buddha placed himself among the latter, as one who teaches a Dhamma that he has directly known for himself (MN 100.7).

The Buddha’s encounters with brahmins were usually friendly, their conversations marked by courtesy and mutual regard. Several suttas in the Majjhima Nikāya concern the brahmins’ claim to superiority over those in other social classes. In the Buddha’s age the caste system was only beginning to take shape in northeast India and had not yet spawned the countless subdivisions and rigid regulations that were to manacle Indian society through the centuries. Society was divided into four broad social classes: the *brahmins*, who performed the priestly functions; the *khattiyas*, the nobles, warriors, and administrators; the *vessas*, the merchants and agriculturalists; and the *suddas*, the menials and serfs. From the Pali suttas it appears that the brahmins, while vested with authority in religious matters, had not yet risen to the position of unchallengeable hegemony they were to gain after the promulgation of the *Laws of Manu*. They had, however, already embarked on their drive for domination and did so

by propagating the thesis that brahmins are the highest caste, the fairest caste, the divinely blessed offspring of Brahmā who are alone capable of purification. Anxiety that this claim of the brahmins might actually be true seems to have spread among the royalty, who must have been fearful of the threat it posed to their own power (see MN 84.4, MN 90.9–10).

Contrary to certain popular notions, the Buddha did not explicitly repudiate the class divisions of Indian society or appeal for the abolition of this social system. Within the Sangha, however, all caste distinctions were abrogated from the moment of ordination. Thus people from any of the four castes who went forth under the Buddha renounced their class titles and prerogatives and instead became known simply as disciples of the Sakyan son (see Ud 5:5/55). Whenever the Buddha or his disciples were confronted with the brahmins' claim to superiority, they argued vigorously against them, maintaining that all such claims were groundless. Purification, they contended, was the result of conduct, not of birth, and was thus accessible to those of all four castes (MN 40.13–14, MN 84, MN 90.12, MN 93). The Buddha even stripped the term “brahmin” of its hereditary accretions, and hearkening back to its original connotation of holy man, he defined the true brahmin as the arahant (MN 98). Those among the brahmins who were not yet hampered by class prejudice responded appreciatively to the Buddha's teaching. Some of the most eminent brahmins of the time, in whom there still burned the ancient Vedic yearning for light, knowledge, and truth, recognised in the Buddha the All-Enlightened One for whom they longed and declared themselves his disciples (see especially MN 91.34). Several even renounced their class privileges and with their retinues entered the Sangha (MN 7.22, MN 92.15–24).

The *samaṇas* were a much more diversified group which, lacking a common scriptural authority, promulgated a plethora of philosophical doctrines ranging from the diabolical to the superdivine. The Pali Canon frequently mentions six teachers in particular as contemporaries of the Buddha, and as they are each described as “the head of an order ... regarded by many as a saint” (MN 77.5), they must have been quite influential at the time. The *Majjhima Nikāya* mentions both the set of six and, separately, states their individual doctrines; it does not, however, correlate the names with the doctrines. The connections between names and doctrines are made in the *Sāmaññaphala Sutta* of the *Dīgha Nikāya*.

Pūraṇa Kassapa, who is always mentioned first in the list, taught a doctrine of inaction (*akiriyavāda*) that denied the validity of moral distinctions (MN 60.13, MN 76.10). Makkhali Gosāla was the leader of the sect known as the *Ājīvakas* (or *Ājīvikas*), which survived in India down into the medieval period. He taught a doctrine of fatalism that denied causality (*ahetukavāda*) and claimed that the entire cosmic process is rigidly controlled by a principle called fate or destiny (*niyati*); beings have

no volitional control over their actions but move helplessly caught in the grip of fate (MN 60.21, MN 76.13). Ajita Kesakambalin was a moral nihilist (*natthikavāda*) who propounded a materialist philosophy that rejected the existence of an afterlife and kammic retribution (MN 60.5, MN 76.7); his doctrine is always cited by the Buddha as the paradigmatic instance of wrong view among the unwholesome courses of action. Pakudha Kaccāyana advocated an atomism on the basis of which he repudiated the basic tenets of morality (MN 76.16). Sañjaya Belaṭṭhiputta, a sceptic, refused to take a stand on the crucial moral and philosophical issues of the day, probably claiming that such knowledge was beyond our capacity for verification (MN 76.30). The sixth teacher, the Nigaṇṭha Nātaputta, is identified with Mahāvīra, the historical progenitor of Jainism. He taught that there exists a plurality of monadic souls entrapped in matter by the bonds of past kamma and that the soul is to be liberated by exhausting its kammic bonds through the practice of severe self-mortification.

Whereas the Pali suttas are generally cordial but critical towards the brahmins, they are trenchant in their rejection of the rival doctrines of the samaṇas. In one sutta (MN 60) the Buddha contends that the firm adoption of any of the first three doctrines (and by implication the fourth) entails a chain of unwholesome states generating evil kamma strong enough to bring a descent into the lower realms. Similarly the venerable Ānanda describes these views as four “negations of the holy life” (MN 76). The scepticism of Sañjaya, while not regarded as so pernicious, is taken as an indication of its proponent’s dullness and confusion; it is described as “eel-wriggling” (*amarāvikkhepa*) because of its evasiveness and classified among the types of holy life that are without consolation (MN 76.30–31). The Jain doctrine, though sharing certain similarities with the Buddha’s teaching, was held to be sufficiently mistaken in basic assumptions as to call for refutation, which the Buddha undertook on several occasions (MN 14, MN 56, MN 101). The repudiation of these erroneous views was seen, from the Buddhist perspective, to be a necessary measure not only to sound a clear warning against tenets that were spiritually detrimental, but also to cut away the obstacles against the acceptance of right view, which as the forerunner of the Buddha’s path (MN 117.4) was a prerequisite to progress along the road to final deliverance.

## Technical Notes

There remain to be discussed only a few technical points concerning this translation: first a general problem inevitably facing any translator from the Pali Canon, then certain changes that have been made in Ven. Ñāṇamoli’s renderings of important doctrinal terms.

### *The Repetitions*

Readers of Pali suttas, particularly in the original language, will immediately be struck by the frequency and length of the repetitive passages. The repetitions, if examined, will be found to be of different kinds and thus probably stem from different sources. We may consider three main types.

First are the narrative repetitions within a single sutta as well as the repetition of statements in ordinary conversation. These doubtlessly originate from the method of oral transmission by which the suttas were preserved for the first four centuries of their existence, such repetition serving as a useful mnemonic device to ensure that details would not be lost. In this translation these repetitions have usually been bridged over with ellipsis points and occasionally the liberty was taken of contracting them.

A second type of repetition stems from the use of stock formulas to describe fixed sets of doctrinal categories or aspects of the training. A common example of this is the formulas for the four jhānas and the three true knowledges. These formulas were almost certainly part of the Buddha's repertory of instructions, employed by him in the countless discourses he gave during his forty-five years' ministry in order to preserve the unity and consistency of his teaching. Here the shorter stereotyped formulas have generally been allowed to stand except when they play a subordinate role to a larger theme, in which case only the main clauses have been retained; an example is the treatment of the jhāna formula at MN 53.18. The longer formulas that appear very often have been abridged, with references usually given to the passages where they appear in full; examples are the treatment of the first two true knowledges at MN 27.23–24 and of the gradual training at MN 38.31–38.

A third type of repetition stems from the Buddha's application of an identical method of exposition to a series of doctrinal terms belonging to a fixed set. Examples are the formula for insight that is attached to each of the exercises in the *Satipaṭṭhāna Sutta* (MN 10.5), and the exposition on the three characteristics applied to each of the five aggregates (MN 22.26). These repetitions, contrary to modernistic suppositions, were very likely integral to the Buddha's own pedagogical method and served to drive home the points he wanted to convey. We can well imagine that such repetitions, delivered by a fully enlightened teacher to those earnestly striving for awakening, must have sunk down deep into the minds of those who heard them and in many cases triggered off a glimpse of the truth. In the translation this type of repetition has usually been handled by repeating the method of exposition only for the first and last terms in the set—as is often done in the Pali editions of the texts—except when the method of exposition is especially long (as at MN 118.37–39), in which case it is shown in full only for the first term and in much abbreviated form for the rest. Those who read the suttas as an exercise in contemplation, and not merely for information, may try mentally filling in the entire sequence and exploring its range of implications.

## *Dhamma*

In his later translations Ven. Ñāṇamoli appears to have set himself two goals: to render virtually every Pali word into English (*arahant* and *bodhisatta* are rare exceptions); and to do so in obedience to a very rigorous standard of consistency. In effect the principle that guided his work was: one Pali word, one corresponding English word. This principle he also applied to his treatment of the multiplex word *dhamma*, of which he wrote elsewhere that “the need for unity in the rendering is so great as to be almost desperate” (*Minor Readings and Illustrations*, p. 331). He chose as his root rendering the word “idea,” which he attempted to deploy for the Pali word in all its diverse occurrences. Even when *dhamma* is used in the suttas to signify the Buddha’s teaching, he still remained faithful to his choice by translating it “the True Idea.”

Needless to say, this experiment was not successful. Recognising this, Ven. Khantipālo, in his edition of the ninety suttas, opted instead to retain the Pali word in most of its occurrences. This decision, however, seems to have been unnecessary when the relinquishment of the demand for strict consistency allows for smooth and reliable translation without loss of meaning. While the many different uses of the Pali word *dhamma* may originally have had some underlying connection of meaning, by the time of the Pali Canon such connection had already receded so far into the background as to be virtually irrelevant to the understanding of the texts. The commentaries ascribe at least ten different contextual meanings to the word as it occurs in the Canon and they do not try to read any philosophical significance into this variability of application. The goal of lucid translation therefore seems to require that the word be rendered differently according to its context, which generally makes the intended meaning clear.

In revising Ven. Ñāṇamoli’s translation I have retained the Pali word *Dhamma* only when it refers to the Buddha’s teaching, or in several cases to a rival teaching with which the Buddha’s is contrasted (as at MN 11.13 and MN 104.2). In its other uses the context has been allowed to decide the rendering. Thus when *dhamma* occurs in the plural as a general ontological reference term it has been rendered “things” (as at MN 1.2 and MN 2.5). When it acquires a more technical nuance, in the sense either of the phenomena of existence or of mental constituents, it has been rendered “states” (as at MN 64.9 and MN 111.4). This term, however, must be divested of its overtone of staticity, *dhammas* being events within a dynamic process, and it must also not be taken to refer to some persisting entity that undergoes the states, entities themselves being nothing but connected series of *dhammas*. The last two meanings of *dhamma* are not always separable in the texts and sometimes naturalness of English diction had to be used as the factor for deciding which should be selected.

As the fourth foundation of mindfulness and as the sixth external sense base (*āyatana*), *dhamma* has been rendered “mind-objects” (even here “ideas” is too narrow). In still other contexts it has been rendered as qualities (MN 15.3, MN 48.6) and teachings (MN 46.2, MN 47.3). When used as a suffix it acquires the idiomatic sense of “to be subject to” and so it has been translated, e.g., *vipariṇāmadhamma* as “subject to change.”

### *Sankhāra*

Although this word as used in the suttas has different specific references in different contexts, unlike *dhamma* it retains enough unity of meaning to permit, with rare exceptions, a uniform rendering. The problem, however, is to decide which of the many proposed renderings is the most adequate, or, if none are found fitting, to coin a new one that is.

The root idea suggested by the word *sankhāra* is “making together.” The Pali commentators explain that the word allows for both an active and a passive sense. Thus the *sankhāras* are either factors (or forces) that function together in producing an effect, or they are the things that are produced by a combination of co-operating factors. In his translation of the *Visuddhimagga* Ven. Ñāṇamoli had rendered *sankhāras* as “formations,” a rendering favoured by many other translators. In his later translation scheme he had experimented with rendering it as “determinations” and had attempted to incorporate that new choice into his manuscript of the Majjhima. In editing the manuscript Ven. Khantipālo chose to return to the translator’s earlier and better known “formations,” and in this edition I have followed suit. Though this word has the disadvantage of accentuating the passive aspect of *sankhāras*, it avoids the problems into which “determinations” runs and seems colourless enough to take on the meaning determined by the context.

The word *sankhāra* occurs in four major contexts in the Pali suttas: (1) As the second factor in the formula of dependent origination it is used to mean volitional actions, suggesting their active role of generating results in the process of rebirth. (2) As the fourth of the five aggregates the *sankhāras* comprise all the mental factors not included in the other three mental aggregates; this group is probably assigned the name *sankhārakkhandha* after its chief member, volition (*cetanā*), which is responsible for forming all the other aggregates. (3) *Sankhāra* is also used in a very comprehensive sense to signify everything produced by conditions. In this sense it comprises all five aggregates (as at MN 35.4 and MN 115.12). Here the word bears the passive sense, being explained by the commentators *assankhatasankhārā*, “formations consisting in the conditioned.” This usage comes close in meaning to the ontological use of *dhamma*, except that the latter is wider in range since it includes the unconditioned element Nibbāna and concepts (*paññatti*), both of which are excluded from *sankhāra*. (4) In still another context the word *sankhāra* is used in relation

to *kāya*, *vacī*, and *citta*—body, speech, and mind—to mean the bodily formation, which is in-and-out breathing; the verbal formation, which is applied thought and sustained thought; and the mental formation, which is perception and feeling. The first and third are things that are dependent respectively upon the body and the mind, the second the things that activate speech. This triad is discussed at MN 44.13–15.

*Sankhāra* is also employed outside these major contexts, and in one such case Ven. Ñāṇamoli’s sense of “determination” has been retained. This is where it occurs in the compound *padhānasankhāra*, which has been rendered “determined striving” (as at MN 16.26). The rare and involved idiom, *sankhāra<sup>a</sup> padahati*, has similarly been rendered “he strives with determination” (MN 101.23). In another case (MN 120), following the commentarial gloss, *sankhāra* is rendered “aspiration.”

### *Nāmarūpa*

Ven. Ñāṇamoli had translated this compound literally as “name-and-form.” In this edition the compound has been changed back to the rendering used in his translation of the *Visuddhimagga*, “mentality-materiality,” though with regret that this cumbersome Latinate expression lacks the concision and punch of “name-and-form.” The word *nāma* originally meant “name,” but in the Pali suttas it is used in this compound as a collective term for the mental factors associated with consciousness, as will be seen in the definition at MN 9.54. The commentaries explain *nāma* here as deriving from the word *namati*, to bend, and as being applied to the mental factors because they “bend” towards the object in the act of cognizing it. *Rūpa* is used in two major contexts in the suttas: as the first of the five aggregates and as the specific object of eye-consciousness. The former is a broader category that includes the latter as one among many other species of *rūpa*. Ven. Ñāṇamoli, aiming at consistency in his manuscript translation, had used “form” for *rūpa* as visible object (in preference to the “visible-datum” used in his earlier translation scheme). But when *rūpa* is used to signify the first of the five aggregates, it has been changed to “material form.” This rendering should indicate more precisely the meaning of *rūpa* in that context while preserving the connection with *rūpa* as visible object. Occasionally in the texts the word seems to straddle both meaning without allowing an exclusive delimitation, as in the context of certain meditative attainments such as the first two liberations (MN 77.22).

### *Brahma*

The word *brahma* provided Ven. Ñāṇamoli with another challenge to his endeavour to achieve complete consistency. The word itself, going back to the Vedic period, originally meant holy power, the sacred power that sustains the cosmos and that was contacted through the prayers and rituals of the Vedas. Though the word retained its significance of “holy” or “sacred,” by the Buddha’s time it had undergone two distinct



lines of development. One culminated in the conception of Brahman (neuter) as an impersonal absolute reality hidden behind and manifesting itself through the changing phenomena of the world. This conception is the keynote of the Upanishads, but the word *brahma* never appears in this sense in the Pali Canon. The other line of development culminated in the conception of Brahmā (masculine singular) as an eternal personal God who creates and regulates the world. This conception was held by the brahmins as depicted in the Pali suttas. The Buddhists themselves asserted that Brahmā was not a single creator God but a collective name for several classes of high deities whose chiefs, forgetting that they are still transient beings in the grip of kamma, were prone to imagine themselves to be the omnipotent everlasting creator (see MN 49).

Ven. Ñāṇamoli attempted to fulfil his guideline of consistency by rendering the word *brahma* in its various occurrences by “divine” or its cognates. Thus Brahmā the deity was rendered “the Divinity,” *brāhmaṇa* (= brahmin) was rendered “divine” (as a noun meaning a priestly theologian), and the expression *brahmacariya*, in which *brahma* functions as an adjective, was rendered “the Life Divine.” The result of this experiment was again the sacrifice of clarity for the sake of consistency, even at the risk of generating misunderstanding, and therefore in the revisionary process I decided to treat these expressions in line with more conventional practices. Thus Brahmā and brahmin have been left untranslated (the latter word is probably already more familiar to modern readers than the archaic noun “divine”). The word *brahma*, as it appears in compounds, has usually been rendered “holy”—e.g., *brahmacariya* as “the holy life” except when it is used to signify total sexual abstinence, in which case it has been rendered in accordance with its intended meaning as “celibacy.” The word “divine” has, however, been retained in the expression *brahmavihāra*, rendered “divine abode” (MN 83.6) with reference to the “immeasurable” meditations on loving-kindness, compassion, altruistic joy, and equanimity, which are the dwellings of the divinity Brahmā (MN 55.7) and the path to rebirth in the Brahma-world (MN 99.22).

#### A Note on Pronunciation

The pronunciation of Pali words and names is quite easy providing the following simple rules are heeded. Among the vowels:

a i u as in “but,” “pin,” “duke”;

ā ī ū as in “father,” “keen,” “pool”;

e and o as in “way” and “home.”

Among the consonants, *g* is pronounced as in “girl,” *c* as in “church,” *ñ* as in “canyon.” The cerebrals—*t, d, ñ, l*—are spoken with the tongue on the roof of the mouth; the dentals—*t, d, n, l*—with the tongue on the upper teeth. *m* is a nasal as in “sing.” The aspirates—*kh, gh, ch, jh, th, dh, th, dh, ph, and bh*—are single consonants pronounced with a slight outward puff of breath, e.g., *th* as in “Thomas” (not as in “that”), *ph* as in “top hat” (not as in “phone”). Double consonants are always enunciated separately, e.g., *dd* as in “mad dog,” *gg* as in “big gun.”

An *o* and an *e* always carry a stress, otherwise the stress falls on a long vowel—*ā, ī, or ū*—or on a double consonant, or on *m*.

## Summaries of all 152 Suttas

### Part One: The Root Fifty Discourses

1 *Mūlapariyāya Sutta*: The Root of All Things. The Buddha analyses the cognitive processes of four types of individuals—the untaught ordinary person, the disciple in higher training, the arahant, and the Tathāgata. This is one of the deepest and most difficult suttas in the Pali Canon, and it is therefore suggested that the earnest student read it only in a cursory manner on a first reading of the Majjhima Nikāya, returning to it for an in-depth study after completing the entire collection.

2 *Sabbāsava Sutta*: All the Taints. The Buddha teaches the bhikkhus seven methods for restraining and abandoning the taints, the fundamental defilements that maintain bondage to the round of birth and death.

3 *Dhammadāyāda Sutta*: Heirs in Dhamma. The Buddha enjoins the bhikkhus to be heirs in Dhamma, not heirs in material things. The venerable Sāriputta then continues on the same theme by explaining how disciples should train themselves to become the Buddha’s heirs in Dhamma.

4 *Bhayabherava Sutta*: Fear and Dread. The Buddha describes to a brahmin the qualities required of a monk who wishes to live alone in the forest. He then relates an account of his own attempts to conquer fear when striving for enlightenment.

5 *Anangaṇa Sutta*: Without Blemishes. The venerable Sāriputta gives a discourse to the bhikkhus on the meaning of blemishes, explaining that a bhikkhu becomes blemished when he falls under the sway of evil wishes.

6 *Ākankheyya Sutta*: If a Bhikkhu Should Wish. The Buddha begins by stressing the importance of virtue as the foundation for a bhikkhu’s training; he then goes on to enumerate the benefits that a bhikkhu can reap by properly fulfilling the training.

7 *Vatthūpama Sutta*: The Simile of the Cloth. With a simple simile the Buddha illustrates the difference between a defiled mind and a pure mind.

8 *Sallekha Sutta*: Effacement. The Buddha rejects the view that the mere attainment of the meditative absorptions is effacement and explains how effacement is properly practised in his teaching.

9 *Sammādiṭṭhi Sutta*: Right View. A long and important discourse by the venerable Sāriputta, with separate sections on the wholesome and the unwholesome, nutriment, the Four Noble Truths, the twelve factors of dependent origination, and the taints.

10 *Satipaṭṭhāna Sutta*: The Foundations of Mindfulness. This is one of the fullest and most important suttas by the Buddha dealing with meditation, with particular emphasis on the development of insight. The Buddha begins by declaring the four foundations of mindfulness to be the direct path for the realisation of Nibbāna, then gives detailed instructions on the four foundations: the contemplation of the body, feelings, mind, and mind-objects.

11 *Cūḷasīhanāda Sutta*: The Shorter Discourse on the Lion's Roar. The Buddha declares that only in his Dispensation can the four grades of noble individuals be found, explaining how his teaching can be distinguished from other creeds through its unique rejection of all doctrines of self.

12 *Mahāsīhanāda Sutta*: The Greater Discourse on the Lion's Roar. The Buddha expounds the ten powers of a Tathāgata, his four kinds of intrepidity, and other superior qualities, which entitle him to "roar his lion's roar in the assemblies."

13 *Mahādukkhakkhandha Sutta*: The Greater Discourse on the Mass of Suffering. The Buddha explains the full understanding of sensual pleasures, material form, and feelings; there is a long section on the dangers in sensual pleasures.

14 *Cūḷadukkhakkhandha Sutta*: The Shorter Discourse on the Mass of Suffering. A variation on the preceding, ending in a discussion with Jain ascetics on the nature of pleasure and pain.

15 *Anumāna Sutta*: Inference. The venerable Mahā Moggallāna enumerates the qualities that make a bhikkhu difficult to admonish and teaches how one should examine oneself to remove the defects in one's character.

16 *Cetokhila Sutta*: The Wilderness in the Heart. The Buddha explains to the bhikkhus the five "wildernesses in the heart" and the five "shackles in the heart."

17 *Vanapattha Sutta*: Jungle Thickets. A discourse on the conditions under which a meditative monk should remain living in a jungle thicket and the conditions under which he should go elsewhere.

18 *Madhupiṇḍika Sutta*: The Honeyball. The Buddha utters a deep but enigmatic statement about “the source through which perceptions and notions tinged by mental proliferation beset a man.” This statement is elucidated by the venerable Mahā Kaccāna, whose explanation is praised by the Buddha.

19 *Dvedhāvitakka Sutta*: Two Kinds of Thought. With reference to his own struggle for enlightenment, the Buddha explains the way to overcome unwholesome thoughts and replace them by wholesome thoughts.

20 *Vitakkasaṅṭhāna Sutta*: The Removal of Distracting Thoughts. The Buddha teaches five methods for dealing with the unwholesome thoughts that may arise in the course of meditation.

21 *Kakacūpama Sutta*: The Simile of the Saw. A discourse on the need to maintain patience when addressed with disagreeable words.

22 *Alagaddūpama Sutta*: The Simile of the Snake. A bhikkhu named Ariṭṭha gives rise to a pernicious view that conduct prohibited by the Buddha is not really an obstruction. The Buddha reprimands him and, with a series of memorable similes, stresses the dangers in misapplying and misrepresenting the Dhamma. The sutta culminates in one of the most impressive disquisitions on non-self found in the Canon.

23 *Vammika Sutta*: The Ant-hill. A deity presents a monk with an obscure riddle, which is unravelled for him by the Buddha.

24 *Rathavinīta Sutta*: The Relay Chariots. The venerable Puṇṇa Mantāṇiputta explains to Sāriputta that the goal of the holy life, final Nibbāna, is to be reached by way of the seven stages of purification.

25 *Nivāpa Sutta*: The Bait. The Buddha uses the analogy of deer-trappers to make known to the bhikkhus the obstacles that confront them in their effort to escape from Māra’s control.

26 *Ariyapariyesanā Sutta*: The Noble Search. The Buddha gives the bhikkhus a long account of his own quest for enlightenment from the time of his life in the palace up to his transmission of the Dhamma to his first five disciples.

27 *Cūlahatthipadopama Sutta*: The Shorter Discourse on the Simile of the Elephant’s Footprint. Using the analogy of a woodsman tracking down a big bull

elephant, the Buddha explains how a disciple arrives at complete certainty of the truth of his teaching. The sutta presents a full account of the step-by-step training of the Buddhist monk.

28 *Mahāhatthipadopama Sutta*: The Greater Discourse on the Simile of the Elephant’s Footprint. The venerable Sāriputta begins with a statement of the Four Noble Truths, which he then expounds by way of the contemplation of the four elements and the dependent origination of the five aggregates.

29 *Mahāsāropama Sutta*: The Greater Discourse on the Simile of the Heartwood.

30 *Cūlasāropama Sutta*: The Shorter Discourse on the Simile of the Heartwood.

These two discourses emphasise that the proper goal of the holy life is the unshakeable deliverance of the mind, to which all other benefits are subsidiary.

31 *Cūlagosinga Sutta*: The Shorter Discourse in Gosinga. The Buddha meets three bhikkhus who are living in concord, “blending like milk and water,” and inquires how they succeed in living together so harmoniously.

32 *Mahāgosinga Sutta*: The Greater Discourse in Gosinga. On a beautiful moonlit night a number of senior disciples meet together in a sāla-tree wood and discuss what kind of bhikkhu could illuminate the wood. After each has answered according to his personal ideal, they go to the Buddha, who provides his own answer.

33 *Mahāgopālaka Sutta*: The Greater Discourse on the Cowherd. The Buddha teaches eleven qualities that prevent a bhikkhu’s growth in the Dhamma and eleven qualities that contribute to his growth.

34 *Cūlagopālaka Sutta*: The Shorter Discourse on the Cowherd. The Buddha explains the types of bhikkhus who “breast Māra’s stream” and get safely across to the further shore.

35 *Cūlasaccaka Sutta*: The Shorter Discourse to Saccaka. The debater Saccaka boasts that in debate he can shake the Buddha up and down and thump him about, but when he finally meets the Buddha their discussion takes some unexpected turns.

36 *Mahāsaccaka Sutta*: The Greater Discourse to Saccaka. The Buddha meets again with Saccaka and in the course of a discussion on “development of body” and “development of mind” he relates a detailed narrative on his own spiritual quest.

37 *Cūlatanḥāsankhaya Sutta*: The Shorter Discourse on the Destruction of Craving. The venerable Mahā Moggallāna overhears the Buddha give a brief explanation to

Sakka, ruler of gods, as to how a bhikkhu is liberated through the destruction of craving. Wishing to know if Sakka understood the meaning, he makes a trip to the heaven of the Thirty-three to find out.

38 *Mahātaṇhāsankhaya Sutta*: The Greater Discourse on the Destruction of Craving. A bhikkhu named Sāti promulgates the pernicious view that the same consciousness transmigrates from life to life. The Buddha reprimands him with a lengthy discourse on dependent origination, showing how all phenomena of existence arise and cease through conditions.

39 *Mahā-Assapura Sutta*: The Greater Discourse at Assapura. The Buddha elucidates “the things that make one a recluse” with a discourse covering many aspects of the bhikkhu’s training.

40 *Cūḷa-Assapura Sutta*: The Shorter Discourse at Assapura. The Buddha explains “the way proper to the recluse” to be not the mere outward practice of austerities but the inward purification from defilements.

41 *Sāleyyaka Sutta*: The Brahmins of Sālā.

42 *Verañjaka Sutta*: The Brahmins of Verañja.

In these two nearly identical suttas the Buddha explains to groups of brahmin householders the courses of conduct leading to rebirth in lower realms and the courses leading to higher rebirth and deliverance.

43 *Mahāvedalla Sutta*: The Greater Series of Questions and Answers.

44 *Cūḷavedalla Sutta*: The Shorter Series of Questions and Answers.

These two discourses take the form of discussions on various subtle points of Dhamma, the former between the venerable Mahā Koṭṭhita and the venerable Sāriputta, the latter between the bhikkhunī Dhammadinnā and the lay follower Visākha.

45 *Cūḷadhammasamādāna Sutta*: The Shorter Discourse on Ways of Undertaking Things.

46 *Mahādhammasamādāna Sutta*: The Greater Discourse on Ways of Undertaking Things.

The Buddha explains, differently in each of the two suttas, four ways of undertaking things, distinguished according to whether they are painful or pleasant now and whether they ripen in pain or pleasure in the future.

47 *Vīmaṃsaka Sutta*: The Inquirer. The Buddha invites the bhikkhus to make a thorough investigation of himself in order to find out whether or not he can be accepted as fully enlightened.

48 *Kosambiya Sutta*: The Kosambians. During the period when the bhikkhus at Kosambi are divided by a dispute, the Buddha teaches them the six qualities that create love and respect and conduce to unity. He then explains seven extraordinary knowledges possessed by a noble disciple who has realised the fruit of stream-entry.

49 *Brahmanimantanika Sutta*: The Invitation of a Brahmā. Baka the Brahmā, a high divinity, adopts the pernicious view that the heavenly world over which he presides is eternal and that there is no higher state beyond. The Buddha visits him to dissuade him from that wrong view and engages him in a contest of Olympian dimensions.

50 *Māratajjanīya Sutta*: The Rebuke to Māra. Māra attempts to harass the venerable Mahā Moggallāna, but the latter relates a story of the distant past to warn Māra of the dangers in creating trouble for a disciple of the Buddha.

## Part Two: The Middle Fifty Discourses

51 *Kandaraka Sutta*: To Kandaraka. The Buddha discusses four kinds of persons found in the world—the one who torments himself, the one who torments others, the one who torments both himself and others, and the one who torments neither but lives a truly holy life.

52 *Aṭṭhakanāgara Sutta*: The Man from Aṭṭhakanagara. The venerable Ānanda teaches eleven “doors to the Deathless” by which a bhikkhu can attain the supreme security from bondage.

53 *Sekha Sutta*: The Disciple in Higher Training. At the Buddha’s request the venerable Ānanda gives a discourse on the practices undertaken by a disciple in higher training.

54 *Potaliya Sutta*: To Potaliya. The Buddha teaches a presumptuous interlocutor the meaning of “the cutting off of affairs” in his discipline. The sutta offers a striking series of similes on the dangers in sensual pleasures.

55 *Jīvaka Sutta*: To Jīvaka. The Buddha explains the regulations he has laid down concerning meat-eating and defends his disciples against unjust accusations.

56 *Upāli Sutta*: To Upāli. The wealthy and influential householder Upāli, a prominent supporter of the Jains, proposes to go to the Buddha and refute his doctrine. Instead, he finds himself converted by the Buddha's "converting magic."

57 *Kukkuravatika Sutta*: The Dog-Duty Ascetic. The Buddha meets two ascetics, one who imitates the behaviour of a dog, the other who imitates the behaviour of an ox. He reveals to them the futility of their practices and gives them a discourse on kamma and its fruit.

58 *Abhayaṛājakumāra Sutta*: To Prince Abhaya. The Jain leader, Nigaṇṭha Nātaputta, teaches Prince Abhaya a "two-horned question" with which he can refute the Buddha's doctrine. The Buddha escapes the dilemma and explains what kind of speech he would and would not utter.

59 *Bahuvedanīya Sutta*: The Many Kinds of Feeling. After resolving a disagreement about the classification of feelings, the Buddha enumerates the different kinds of pleasure and joy that beings can experience.

60 *Apaṇṇaka Sutta*: The Incontrovertible Teaching. The Buddha gives a group of brahmin householders an "incontrovertible teaching" that will help them steer clear of the tangle in contentious views.

61 *Ambalaṭṭhikārahulovāda Sutta*: Advice to Rāhula at Ambalaṭṭhikā. The Buddha admonishes his son, the novice Rāhula, on the dangers in lying and stresses the importance of constant reflection on one's motives.

62 *Mahārahulovāda Sutta*: The Greater Discourse of Advice to Rāhula. The Buddha teaches Rāhula the meditation on the elements, on mindfulness of breathing, and other topics.

63 *Cūlamālunkya Sutta*: The Shorter Discourse to Mālunkyāputta. A bhikkhu threatens to leave the Order unless the Buddha answers his metaphysical questions. With the simile of the man struck by a poisoned arrow, the Buddha makes plain exactly what he does and does not teach.

64 *Mahāmālunkya Sutta*: The Greater Discourse to Mālunkyāputta. The Buddha teaches the path to the abandoning of the five lower fetters.

65 *Bhaddāli Sutta*: To Bhaddāli. The Buddha admonishes a recalcitrant monk and explains the disadvantages of refusing to submit to the training.



66 *Laṭukikopama Sutta*: The Simile of the Quail. The Buddha drives home the importance of abandoning all fetters, no matter how harmless and trifling they may seem.

67 *Cātumā Sutta*: At Cātumā. The Buddha teaches a group of newly ordained monks four dangers to be overcome by those who have gone forth into homelessness.

68 *Naḷakapāna Sutta*: At Naḷakapāna. The Buddha explains why, when his disciples die, he declares their level of attainment and plane of rebirth.

69 *Gulissāni Sutta*: Gulissāni. The venerable Sāriputta gives a discourse on the proper training of a forest-dwelling bhikkhu.

70 *Kīṭāgiri Sutta*: At Kīṭāgiri. The Buddha admonishes a group of disobedient monks, in the course of which he presents an important sevenfold classification of noble disciples.

71 *Tevijjavacchagotta Sutta*: To Vacchagotta on the Threefold True Knowledge. The Buddha denies possessing complete knowledge of everything at all times and defines the threefold knowledge he does possess.

72 *Aggivacchagotta Sutta*: To Vacchagotta on Fire. The Buddha explains to a wanderer why he does not hold any speculative views. With the simile of an extinguished fire he tries to indicate the destiny of the liberated being.

73 *Mahāvacchagotta Sutta*: The Greater Discourse to Vacchagotta. The story of the wanderer Vacchagotta's full conversion to the Dhamma, his going forth, and his attainment of arahantship.

74 *Dīghanakha Sutta*: To Dīghanakha. The Buddha counters the disclaimers of a sceptic and teaches him the way to liberation through the contemplation of feelings.

75 *Māgandiya Sutta*: To Māgandiya. The Buddha meets the hedonist philosopher Māgandiya and points out to him the dangers in sensual pleasures, the benefits of renunciation, and the meaning of Nibbāna.

76 *Sandaka Sutta*: To Sandaka. The venerable Ānanda teaches a group of wanderers four ways that negate the living of the holy life and four kinds of holy life without consolation. Then he explains the holy life that is truly fruitful.

77 *Mahāsakuludāyi Sutta*: The Greater Discourse to Sakuludāyin. The Buddha teaches a group of wanderers the reasons why his disciples venerate him and look to him for guidance.

78 *Samaṇamaṇḍikā Sutta*: Samaṇamaṇḍikāputta. The Buddha explains how a man is “one who has attained to the supreme attainment.”

79 *Cūḷasakuludāyī Sutta*: The Shorter Discourse to Sakuludāyī. The Buddha examines the doctrine of a wandering ascetic, using the simile of “the most beautiful girl in the country” to expose the folly of his claims.

80 *Vekhanassa Sutta*: To Vekhanassa. A discourse partly similar to the preceding one, with an additional section on sensual pleasure.

81 *Ghaṭṭikāra Sutta*: Ghaṭṭikāra the Potter. The Buddha recounts the story of the chief lay supporter of the past Buddha Kassapa.

82 *Raṭṭhapāla Sutta*: On Raṭṭhapāla. The story of a young man who goes forth into homelessness against the wishes of his parents and later returns to visit them.

83 *Makhādeva Sutta*: King Makhādeva. The story of an ancient lineage of kings and how their virtuous tradition was broken due to negligence.

84 *Madhurā Sutta*: At Madhurā. The venerable Mahā Kaccāna examines the brahmin claim that brahmins are the highest caste.

85 *Bodhirājakumāra Sutta*: To Prince Bodhi. The Buddha counters the claim that pleasure is to be gained through pain with an account of his own quest for enlightenment.

86 *Angulimāla Sutta*: On Angulimāla. The story of how the Buddha subdued the notorious criminal Angulimāla and led him to the attainment of arahantship.

87 *Piyajātika Sutta*: Born from Those Who Are Dear. Why the Buddha teaches that sorrow and grief arise from those who are dear.

88 *Bāhitika Sutta*: The Cloak. The venerable Ānanda answers King Pasenadi’s questions on the Buddha’s behaviour.

89 *Dhammacetiya Sutta*: Monuments to the Dhamma. King Pasenadi offers ten reasons why he shows such deep veneration to the Buddha.

90 *Kaṇṇakathala Sutta*: At Kaṇṇakathala. King Pasenadi questions the Buddha on omniscience, on caste distinctions, and on the gods.

91 *Brahmāyu Sutta*: Brahmāyu. An old and erudite brahmin learns about the Buddha, goes to meet him, and becomes his disciple.

92 *Sela Sutta*: To Sela. The brahmin Sela questions the Buddha, gains faith in him, and becomes a monk along with his company of pupils.

93 *Assalāyana Sutta*: To Assalāyana. A young brahmin approaches the Buddha to argue the thesis that the brahmins are the highest caste.

94 *Ghoṭamukha Sutta*: To Ghoṭamukha. A discussion between a brahmin and a bhikkhu on whether the renunciate life accords with the Dhamma.

95 *Cankī Sutta*: With Cankī. The Buddha instructs a young brahmin on the preservation of truth, the discovery of truth, and the final arrival at truth.

96 *Esukārī Sutta*: To Esukārī. The Buddha and a brahmin discuss the brahmins' claim to superiority over the other castes.

97 *Dhānañjāni Sutta*: To Dhānañjāni. The venerable Sāriputta admonishes a brahmin who tries to excuse his negligence by appeal to his many duties. Later, when he is close to death, Sāriputta guides him to rebirth in the Brahma-world but is reprimanded by the Buddha for having done so.

98 *Vāseṭṭha Sutta*: To Vāseṭṭha. The Buddha resolves a dispute between two young brahmins on the qualities of a true brahmin.

99 *Subha Sutta*: To Subha. The Buddha answers a young brahmin's questions and teaches him the way to rebirth in the Brahma-world.

100 *Sangāra Sutta*: To Sangāra. A brahmin student questions the Buddha about the basis on which he teaches the fundamentals of the holy life.

### Part Three: The Final Fifty Discourses

101 *Devadaha Sutta*: At Devadaha. The Buddha examines the Jain thesis that liberation is to be attained by self-mortification, proposing a different account of how striving becomes fruitful.

102 *Pañcattaya Sutta*: The Five and Three. A survey of various speculative views about the future and the past and of misconceptions about Nibbāna.

103 *Kinti Sutta*: What Do You Think About Me? The Buddha explains how the monks can resolve disagreements about the Dhamma.

104 *Sāmagāma Sutta*: At Sāmagāma. The Buddha lays down disciplinary procedures for the guidance of the Sangha to ensure its harmonious functioning after his demise.

- 105 *Sunakkhatta Sutta*: To Sunakkhatta. The Buddha discusses the problem of an individual's overestimation of his progress in meditation.
- 106 *Āneñjasappāya Sutta*: The Way to the Imperturbable. The Buddha explains the approaches to various levels of higher meditative states culminating in Nibbāna.
- 107 *Gaṇakamoggallāna Sutta*: To Gaṇaka Moggallāna. The Buddha sets forth the gradual training of the Buddhist monk and describes himself as the “shower of the way.”
- 108 *Gopakamoggallāna Sutta*: With Gopaka Moggallāna. The venerable Ānanda explains how the Sangha maintains its unity and internal discipline after the passing away of the Buddha.
- 109 *Mahāpuṇṇama Sutta*: The Greater Discourse on the Full-moon Night. A bhikkhu questions the Buddha on the five aggregates, clinging, personality view, and the realisation of non-self.
- 110 *Cūlapuṇṇama Sutta*: The Shorter Discourse on the Full-Moon Night. The Buddha explains the differences between an “untrue man” and a “true man.”
- 111 *Anupada Sutta*: One by One As They Occurred. The Buddha describes the venerable Sāriputta's development of insight when he was training for the attainment of arahantship.
- 112 *Chabbisodhana Sutta*: The Sixfold Purity. The Buddha explains how a bhikkhu should be interrogated when he claims final knowledge and how he would answer if his claim is genuine.
- 113 *Sappurisa Sutta*: The True Man. The Buddha distinguishes the character of a true man from that of an untrue man.
- 114 *Sevitabbāsevitabba Sutta*: To Be Cultivated and Not To Be Cultivated. The Buddha sets up three brief outlines of things to be cultivated and not to be cultivated, and the venerable Sāriputta fills in the details.
- 115 *Bahudhātuka Sutta*: The Many Kinds of Elements. The Buddha expounds in detail the elements, the sense bases, dependent origination, and the kinds of situations that are possible and impossible in the world.
- 116 *Isigili Sutta*: Isigili: The Gullet of the Seers. An enumeration of the names and epithets of paccekabuddhas who formerly dwelt on the mountain Isigili.

- 117 *Mahācattārīsaka Sutta*: The Great Forty. The Buddha defines the factors of the Noble Eightfold Path and explains their inter-relationships.
- 118 *Ānāpānasati Sutta*: Mindfulness of Breathing. An exposition of sixteen steps in mindfulness of breathing and of the relation of this meditation to the four foundations of mindfulness and the seven enlightenment factors.
- 119 *Kāyagatāsati Sutta*: Mindfulness of the Body. The Buddha explains how mindfulness of the body should be developed and cultivated and the benefits to which it leads.
- 120 *Sankhārupapatti Sutta*: Reappearance by Aspiration. The Buddha teaches how one can be reborn in accordance with one's wish.
- 121 *Cūḷasuññata Sutta*: The Shorter Discourse on Voidness. The Buddha instructs Ānanda on the "genuine, undistorted, pure descent into voidness."
- 122 *Mahāsuññata Sutta*: The Greater Discourse on Voidness. Upon finding that the bhikkhus have grown fond of socialising, the Buddha stresses the need for seclusion in order to abide in voidness.
- 123 *Acchariya-abbhūta Sutta*: Wonderful and Marvellous. At a gathering of bhikkhus the venerable Ānanda recounts the wonderful and marvellous events that preceded and attended the birth of the Buddha.
- 124 *Bakkula Sutta*: Bakkula. The elder disciple Bakkula enumerates his austere practices during his eighty years in the Sangha and exhibits a remarkable death.
- 125 *Dantabhūmi Sutta*: The Grade of the Tamed. By analogy with the taming of an elephant, the Buddha explains how he tames his disciples.
- 126 *Bhūmija Sutta*: Bhūmija. The Buddha brings forward a series of similes to illustrate the natural fruitfulness of the Noble Eightfold Path.
- 127 *Anuruddha Sutta*: Anuruddha. The venerable Anuruddha clarifies the difference between the immeasurable deliverance of mind and the exalted deliverance of mind.
- 128 *Upakkilesa Sutta*: Imperfections. The Buddha discusses the various impediments to meditative progress he encountered during his quest for enlightenment, with particular reference to the divine eye.

129 *Bālapaṇḍita Sutta*: Fools and Wise Men. The sufferings of hell and animal life into which a fool is reborn through his evil deeds, and the pleasures of heaven that a wise man reaps through his good deeds.

130 *Devadūta Sutta*: The Divine Messengers. The Buddha describes the sufferings of hell that await the evil-doer after death.

131 *Bhaddekaratta Sutta*: A Single Excellent Night.

132 *Ānandabhaddekaratta Sutta*: Ānanda and A Single Excellent Night.

133 *Mahākaccānabhaddekaratta Sutta*: Mahā Kaccāna and A Single Excellent Night.

134 *Lomasakangiyaḥhaddekaratta Sutta*: Lomasakangiya and A Single Excellent Night.

The above four suttas all revolve around a stanza spoken by the Buddha emphasising the need for present effort in developing insight into things as they are.

135 *Cūḷakammavibhanga Sutta*: The Shorter Exposition of Action. The Buddha explains how kamma accounts for the fortune and misfortune of beings.

136 *Mahākammavibhanga Sutta*: The Greater Exposition of Action. The Buddha reveals subtle complexities in the workings of kamma that overturn simplistic dogmas and sweeping generalizations.

137 *Saḷāyatanaḥvibhanga Sutta*: The Exposition of the Sixfold Base. The Buddha expounds the six internal and external sense bases and other related topics.

138 *Uddesavibhanga Sutta*: The Exposition of a Summary. The venerable Mahā Kaccāna elaborates upon a brief saying of the Buddha on the training of consciousness and the overcoming of agitation.

139 *Araṇavibhanga Sutta*: The Exposition of Non-conflict. The Buddha gives a detailed discourse on things that lead to conflict and things that lead away from conflict.

140 *Dhātuḥvibhanga Sutta*: The Exposition of Elements. Stopping at a potter's workshop for the night, the Buddha meets a monk named Pukkusāti and gives him a profound discourse on the elements culminating in the four foundations of arahantship.

141 *Saccavibhanga Sutta*: The Exposition of the Truths. The venerable Sāriputta gives a detailed analysis of the Four Noble Truths.

142 *Dakkhiṇāvibhanga Sutta*: The Exposition of Offerings. The Buddha enumerates fourteen kinds of personal offerings and seven kinds of offerings made to the Sangha.

143 *Anāthapiṇḍikovāda Sutta*: Advice to Anāthapiṇḍika. The venerable Sāriputta is called to Anāthapiṇḍika's deathbed and gives him a stirring sermon on non-attachment.

144 *Channovāda Sutta*: Advice to Channa. The venerable Channa, gravely ill, takes his own life despite the attempts of two brother-monks to dissuade him.

145 *Puṇṇovāda Sutta*: Advice to Puṇṇa. The bhikkhu Puṇṇa receives a short exhortation from the Buddha and decides to go live among the fierce people of a remote territory.

146 *Nandakovāda Sutta*: Advice from Nandaka. The venerable Nandaka gives the nuns a discourse on impermanence.

147 *Cūḷarāhulovāda Sutta*: The Shorter Discourse of Advice to Rāhula. The Buddha gives Rāhula a discourse that leads him to the attainment of arahantship.

148 *Chachakka Sutta*: The Six Sets of Six. An especially profound and penetrating discourse on the contemplation of all the factors of sense experience as not-self.

149 *Mahāsaḷāyatanika Sutta*: The Great Sixfold Base. How wrong view about the six kinds of sense experience leads to future bondage, while right view about them leads to liberation.

150 *Nagaravindeyya Sutta*: To the Nagaravindans. The Buddha explains to a group of brahmin householders what kind of recluses and brahmins should be venerated.

151 *Piṇḍapātapārisuddhi Sutta*: The Purification of Almsfood. The Buddha teaches Sāriputta how a bhikkhu should review himself to make himself worthy of almsfood.

152 *Indriyabhāvanā Sutta*: The Development of the Faculties. The Buddha explains the supreme development of control over the sense faculties and the arahant's mastery over his perceptions.

## 1. Mūlapariyāya Sutta: The Root of All Things

[1] 1. Thus have I heard. On one occasion the Blessed One was living in Ukkaṭṭhā in the Subhaga Grove at the root of a royal sāla tree. There he addressed the bhikkhus thus: “Bhikkhus.”—“Venerable sir,” they replied. The Blessed One said this:

2. “Bhikkhus, I shall teach you a discourse on the root of all things. Listen and attend closely to what I shall say.”—“Yes, venerable sir,” the bhikkhus replied. The Blessed One said this:

*(The Ordinary Person)*

3. “Here, bhikkhus, an untaught ordinary person, who has no regard for noble ones and is unskilled and undisciplined in their Dhamma, who has no regard for true men and is unskilled and undisciplined in their Dhamma, perceives earth as earth. Having perceived earth as earth, he conceives [himself as] earth, he conceives [himself] in earth, he conceives [himself apart] from earth, he conceives earth to be ‘mine,’ he delights in earth. Why is that? Because he has not fully understood it, I say.

4. “He perceives water as water. Having perceived water as water, he conceives [himself as] water, he conceives [himself] in water, he conceives [himself apart] from water, he conceives water to be ‘mine,’ he delights in water. Why is that? Because he has not fully understood it, I say.

5. “He perceives fire as fire. Having perceived fire as fire, he conceives [himself as] fire, he conceives [himself] in fire, he conceives [himself apart] from fire, he conceives fire to be ‘mine,’ he delights in fire. Why is that? Because he has not fully understood it, I say.

6. “He perceives air as air. Having perceived air as air, he conceives [himself as] air, he conceives [himself] in air, he conceives [himself apart] from air, he conceives air to be ‘mine,’ he delights in air. Why is that? Because he has not fully understood it, I say. [2]

7. “He perceives beings as beings. Having perceived beings as beings, he conceives beings, he conceives [himself] in beings, he conceives [himself apart] from beings, he conceives beings to be ‘mine,’ he delights in beings. Why is that? Because he has not fully understood it, I say.

8. “He perceives gods as gods. Having perceived gods as gods, he conceives gods, he conceives [himself] in gods, he conceives [himself apart] from gods, he conceives gods to be ‘mine,’ he delights in gods. Why is that? Because he has not fully understood it, I say.

9. “He perceives Pajāpati as Pajāpati. Having perceived Pajāpati as Pajāpati, he conceives Pajāpati, he conceives [himself] in Pajāpati, he conceives [himself apart] from Pajāpati, he conceives Pajāpati to be ‘mine,’ he delights in Pajāpati. Why is that? Because he has not fully understood it, I say.

10. “He perceives Brahmā as Brahmā. Having perceived Brahmā as Brahmā, he conceives Brahmā, he conceives [himself] in Brahmā, he conceives [himself apart] from Brahmā, he conceives Brahmā to be ‘mine,’ he delights in Brahmā. Why is that? Because he has not fully understood it, I say.



11. “He perceives the gods of Streaming Radiance as the gods of Streaming Radiance. Having perceived the gods of Streaming Radiance as the gods of Streaming Radiance, he conceives the gods of Streaming Radiance, he conceives [himself] in the gods of Streaming Radiance, he conceives [himself apart] from the gods of Streaming Radiance, he conceives the gods of Streaming Radiance to be ‘mine,’ he delights in the gods of Streaming Radiance. Why is that? Because he has not fully understood it, I say.

12. “He perceives the gods of Refulgent Glory as the gods of Refulgent Glory. Having perceived the gods of Refulgent Glory as the gods of Refulgent Glory, he conceives the gods of Refulgent Glory, he conceives [himself] in the gods of Refulgent Glory, he conceives [himself apart] from the gods of Refulgent Glory, he conceives the gods of Refulgent Glory to be ‘mine,’ he delights in the gods of Refulgent Glory. Why is that? Because he has not fully understood it, I say.

13. “He perceives the gods of Great Fruit as the gods of Great Fruit. Having perceived the gods of Great Fruit as the gods of Great Fruit, he conceives the gods of Great Fruit, he conceives [himself] in the gods of Great Fruit, he conceives [himself apart] from the gods of Great Fruit, he conceives the gods of Great Fruit to be ‘mine,’ he delights in the gods of Great Fruit. Why is that? Because he has not fully understood it, I say.

14. “He perceives the Overlord as the Overlord. Having perceived the Overlord as the Overlord, he conceives the Overlord, he conceives [himself] in the Overlord, he conceives [himself apart] from the Overlord, he conceives the Overlord to be ‘mine,’ he delights in the Overlord. Why is that? Because he has not fully understood it, I say.

15. “He perceives the base of infinite space as the base of infinite space. Having perceived the base of infinite space as the base of infinite space, he conceives [himself as] the base of infinite space, he conceives [himself] in the base of infinite space, he conceives [himself apart] from the base of infinite space, he conceives the base of infinite space to be ‘mine,’ he delights in the base of infinite space. Why is that? Because he has not fully understood it, I say.

16. “He perceives the base of infinite consciousness as the base of infinite consciousness. Having perceived the base of infinite consciousness as the base of infinite consciousness, [3] he conceives [himself as] the base of infinite consciousness, he conceives [himself] in the base of infinite consciousness, he conceives [himself apart] from the base of infinite consciousness, he conceives the base of infinite consciousness to be ‘mine,’ he delights in the base of infinite consciousness. Why is that? Because he has not fully understood it, I say.

17. “He perceives the base of nothingness as the base of nothingness. Having perceived the base of nothingness as the base of nothingness, he conceives [himself as] the base of nothingness, he conceives [himself] in the base of nothingness, he conceives [himself apart] from the base of nothingness, he conceives the base of nothingness to be ‘mine,’ he delights in the base of nothingness. Why is that? Because he has not fully understood it, I say.

18. “He perceives the base of neither-perception-nor-non-perception as the base of neither-perception-nor-non-perception. Having perceived the base of neither-perception-nor-non-perception as the base of neither-perception-nor-non-perception, he conceives [himself as] the base of neither-perception-nor-non-perception, he conceives [himself] in the base of neither-perception-nor-non-perception, he conceives [himself apart] from the base of neither-perception-nor-non-perception, he conceives the base of neither-perception-nor-non-perception to be ‘mine,’ he delights in the base of neither-perception-nor-non-perception. Why is that? Because he has not fully understood it, I say.

19. “He perceives the seen as the seen. Having perceived the seen as the seen, he conceives [himself as] the seen, he conceives [himself] in the seen, he conceives [himself apart] from the seen, he conceives the seen to be ‘mine,’ he delights in the seen. Why is that? Because he has not fully understood it, I say.

20. “He perceives the heard as the heard. Having perceived the heard as the heard, he conceives [himself as] the heard, he conceives [himself] in the heard, he conceives [himself apart] from the heard, he conceives the heard to be ‘mine,’ he delights in the heard. Why is that? Because he has not fully understood it, I say.

21. “He perceives the sensed as the sensed. Having perceived the sensed as the sensed, he conceives [himself as] the sensed, he conceives [himself] in the sensed, he conceives [himself apart] from the sensed, he conceives the sensed to be ‘mine,’ he delights in the sensed. Why is that? Because he has not fully understood it, I say.

22. “He perceives the cognized as the cognized. Having perceived the cognized as the cognized, he conceives [himself as] the cognized, he conceives [himself] in the cognized, he conceives [himself apart] from the cognized, he conceives the cognized to be ‘mine,’ he delights in the cognized. Why is that? Because he has not fully understood it, I say.

23. “He perceives unity as unity. Having perceived unity as unity, he conceives [himself as] unity, he conceives [himself] in unity, he conceives [himself apart] from unity, he conceives unity to be ‘mine,’ he delights in unity. Why is that? Because he has not fully understood it, I say.

24. “He perceives diversity as diversity. Having perceived diversity as diversity, he conceives [himself as] diversity, he conceives [himself] in diversity, he conceives [himself apart] from diversity, he conceives diversity to be ‘mine,’ he delights in diversity. Why is that? Because he has not fully understood it, I say.

25. “He perceives all as all. Having perceived all as all, he conceives [himself as] all, [4] he conceives [himself] in all, he conceives [himself apart] from all, he conceives all to be ‘mine,’ he delights in all. Why is that? Because he has not fully understood it, I say.

26. “He perceives Nibbāna as Nibbāna. Having perceived Nibbāna as Nibbāna, he conceives [himself as] Nibbāna, he conceives [himself] in Nibbāna, he conceives [himself apart] from Nibbāna, he conceives Nibbāna to be ‘mine,’ he delights in Nibbāna. Why is that? Because he has not fully understood it, I say.

*(The Disciple in Higher Training)*

27. “Bhikkhus, a bhikkhu who is in higher training, whose mind has not yet reached the goal, and who is still aspiring to the supreme security from bondage, directly knows earth as earth. Having directly known earth as earth, he should not conceive [himself as] earth, he should not conceive [himself] in earth, he should not conceive [himself apart] from earth, he should not conceive earth to be ‘mine,’ he should not delight in earth. Why is that? So that he may fully understand it, I say.

28–49. “He directly knows water as water ... He directly knows all as all ...

50. “He directly knows Nibbāna as Nibbāna. Having directly known Nibbāna as Nibbāna, he should not conceive [himself as] Nibbāna, he should not conceive [himself] in Nibbāna, he should not conceive [himself apart] from Nibbāna, he should not conceive Nibbāna to be ‘mine,’ he should not delight in Nibbāna. Why is that? So that he may fully understand it, I say.

*(The Arahant—I)*

51. “Bhikkhus, a bhikkhu who is an arahant with taints destroyed, who has lived the holy life, done what had to be done, laid down the burden, reached his own goal, destroyed the fetters of being, and is completely liberated through final knowledge, directly knows earth as earth. Having directly known earth as earth, he does not conceive [himself as] earth, he does not conceive [himself] in earth, he does not conceive [himself apart] from earth, he does not conceive earth to be ‘mine,’ he does not delight in earth. Why is that? Because he has fully understood it, I say.

52–74. “He directly knows water as water ... Nibbāna as Nibbāna ... Why is that? Because he has fully understood it, I say.

*(The Arahant—II)*

75. “Bhikkhus, a bhikkhu who is an arahant ... completely liberated through final knowledge, [5] directly knows earth as earth. Having directly known earth as earth, he does not conceive [himself as] earth, he does not conceive [himself] in earth, he does not conceive [himself apart] from earth, he does not conceive earth to be ‘mine,’ he does not delight in earth. Why is that? Because he is free from lust through the destruction of lust.

76–98. “He directly knows water as water ... Nibbāna as Nibbāna ... Why is that? Because he is free from lust through the destruction of lust.

*(The Arahant—III)*

99. “Bhikkhus, a bhikkhu who is an arahant ... completely liberated through final knowledge, directly knows earth as earth. Having directly known earth as earth, he does not conceive [himself as] earth, he does not conceive [himself] in earth, he does not conceive [himself apart] from earth, he does not conceive earth to be ‘mine,’ he does not delight in earth. Why is that? Because he is free from hate through the destruction of hate.

100–122. “He directly knows water as water ... Nibbāna as Nibbāna ... Why is that? Because he is free from hate through the destruction of hate.

*(The Arahant—IV)*

123. “Bhikkhus, a bhikkhu who is an arahant ... completely liberated through final knowledge, directly knows earth as earth. Having directly known earth as earth, he does not conceive [himself as] earth, he does not conceive [himself] in earth, he does not conceive [himself apart] from earth, he does not conceive earth to be ‘mine,’ he does not delight in earth. Why is that? Because he is free from delusion through the destruction of delusion.

124–146. “He directly knows water as water ... Nibbāna as Nibbāna ... Why is that? Because he is free from delusion through the destruction of delusion.

*(The Tathāgata—I)*

147. “Bhikkhus, the Tathāgata, accomplished and fully enlightened, directly knows earth as earth. Having directly known earth as earth, he does not conceive [himself as] earth, he does not conceive [himself] in earth, he does not conceive [himself apart] from earth, he does not conceive earth to be ‘mine,’ he does not delight in earth. [6] Why is that? Because the Tathāgata has fully understood it to the end, I say.

148–170. “He directly knows water as water ... Nibbāna as Nibbāna ... Why is that? Because the Tathāgata has fully understood it to the end, I say.

*(The Tathāgata—II)*

171. “Bhikkhus, the Tathāgata, accomplished and fully enlightened, directly knows earth as earth. Having directly known earth as earth, he does not conceive [himself as] earth, he does not conceive [himself] in earth, he does not conceive [himself apart] from earth, he does not conceive earth to be ‘mine,’ he does not delight in earth. Why is that? Because he has understood that delight is the root of suffering, and that with being [as condition] there is birth, and that for whatever has come to be there is ageing and death. Therefore, bhikkhus, through the complete destruction, fading away, cessation, giving up, and relinquishing of cravings, the Tathāgata has awakened to supreme full enlightenment, I say.

172–194. “He directly knows water as water ... Nibbāna as Nibbāna ... Why is that? Because he has understood that delight is the root of suffering, and that with being [as condition] there is birth, and that for whatever has come to be there is ageing and death. Therefore, bhikkhus, through the complete destruction, fading away, cessation, giving up, and relinquishing of cravings, the Tathāgata has awakened to supreme full enlightenment, I say.”

That is what the Blessed One said. But those bhikkhus did *not* delight in the Blessed One’s words.

## 2. Sabbāsava Sutta: All the Taints

1. Thus have I heard. On one occasion the Blessed One was living at Sāvattḥī in Jeta’s Grove, Anāthapiṇḍika’s Park. There he addressed the bhikkhus thus: “Bhikkhus.”—“Venerable sir,” they replied. The Blessed One said this:

2. “Bhikkhus, I shall teach you a discourse on the restraint of all the taints. [7] Listen and attend closely to what I shall say.”—“Yes, venerable sir,” the bhikkhus replied. The Blessed One said this:

*(Summary)*

3. “Bhikkhus, I say that the destruction of the taints is for one who knows and sees, not for one who does not know and see. Who knows and sees what? Wise attention and unwise attention. When one attends unwisely, unarisen taints arise and arisen taints increase. When one attends wisely, unarisen taints do not arise and arisen taints are abandoned.

4. “Bhikkhus, there are taints that should be abandoned by seeing. There are taints that should be abandoned by restraining. There are taints that should be abandoned by using. There are taints that should be abandoned by enduring. There are taints that should be abandoned by avoiding. There are taints that should be abandoned by removing. There are taints that should be abandoned by developing.

*(Taints to be Abandoned by Seeing)*

5. “What taints, bhikkhus, should be abandoned by seeing? Here, bhikkhus, an untaught ordinary person, who has no regard for noble ones and is unskilled and undisciplined in their Dhamma, who has no regard for true men and is unskilled and undisciplined in their Dhamma, does not understand what things are fit for attention and what things are unfit for attention. Since that is so, he attends to those things unfit for attention and he does not attend to those things fit for attention.

6. “What are the things unfit for attention that he attends to? They are things such that when he attends to them, the unarisen taint of sensual desire arises in him and the arisen taint of sensual desire increases, the unarisen taint of being arises in him and the arisen taint of being increases, the unarisen taint of ignorance arises in him and the arisen taint of ignorance increases. These are the things unfit for attention that he attends to. And what are the things fit for attention that he does not attend to? They are things such that when he attends to them, the unarisen taint of sensual desire does not arise in him and the arisen taint of sensual desire is abandoned, the unarisen taint of being does not arise in him and the arisen taint of being is abandoned, the unarisen taint of ignorance does not arise in him and the arisen taint of ignorance is abandoned. These are the things fit for attention that he does not attend to. [8] By attending to things unfit for attention and by not attending to things fit for attention, both unarisen taints arise in him and arisen taints increase.

7. “This is how he attends unwisely: ‘Was I in the past? Was I not in the past? What

was I in the past? How was I in the past? Having been what, what did I become in the past? Shall I be in the future? Shall I not be in the future? What shall I be in the future? How shall I be in the future? Having been what, what shall I become in the future?’ Or else he is inwardly perplexed about the present thus: ‘Am I? Am I not? What am I? How am I? Where has this being come from? Where will it go?’

8. “When he attends unwisely in this way, one of six views arises in him. The view ‘self exists for me’ arises in him as true and established; or the view ‘no self exists for me’ arises in him as true and established; or the view ‘I perceive self with self’ arises in him as true and established; or the view ‘I perceive not-self with self’ arises in him as true and established; or the view ‘I perceive self with not-self’ arises in him as true and established; or else he has some such view as this: ‘It is this self of mine that speaks and feels and experiences here and there the result of good and bad actions; but this self of mine is permanent, everlasting, eternal, not subject to change, and it will endure as long as eternity.’ This speculative view, bhikkhus, is called the thicket of views, the wilderness of views, the contortion of views, the vacillation of views, the fetter of views. Fettered by the fetter of views, the untaught ordinary person is not freed from birth, ageing, and death, from sorrow, lamentation, pain, grief, and despair; he is not freed from suffering, I say.

9. “Bhikkhus, a well-taught noble disciple, who has regard for noble ones and is skilled and disciplined in their Dhamma, who has regard for true men and is skilled and disciplined in their Dhamma, understands what things are fit for attention and what things are unfit for attention. Since that is so, [9] he does not attend to those things unfit for attention and he attends to those things fit for attention.

10. “What are the things unfit for attention that he does not attend to? They are things such that when he attends to them, the unarisen taint of sensual desire arises in him ... (*as §6*) ... and the arisen taint of ignorance increases. These are the things unfit for attention that he does not attend to. And what are the things fit for attention that he attends to? They are things such that when he attends to them, the unarisen taint of sensual desire does not arise in him ... (*as §6*) ... and the arisen taint of ignorance is abandoned. These are the things fit for attention that he attends to. By not attending to things unfit for attention and by attending to things fit for attention, unarisen taints do not arise in him and arisen taints are abandoned.

11. “He attends wisely: ‘This is suffering’; he attends wisely: ‘This is the origin of suffering’; he attends wisely: ‘This is the cessation of suffering’; he attends wisely: ‘This is the way leading to the cessation of suffering.’ When he attends wisely in this way, three fetters are abandoned in him: personality view, doubt, and adherence to rules and observances. These are called the taints that should be abandoned by seeing.

*(Taints to be Abandoned by Restraining)*

12. “What taints, bhikkhus, should be abandoned by restraining? Here a bhikkhu, reflecting wisely, abides with the eye faculty restrained. While taints, vexation, and fever might arise in one who abides with the eye faculty unrestrained, there are no

taints, vexation, or fever in one who abides with the eye faculty restrained. Reflecting wisely, he abides with the ear faculty restrained ... with the nose faculty restrained ... with the tongue faculty restrained ... with the body faculty restrained ... with the mind faculty restrained ... While taints, vexation, and fever might arise in one who abides with the faculties unrestrained, [10] there are no taints, vexation, or fever in one who abides with the faculties restrained. These are called the taints that should be abandoned by restraining.

*(Taints to be Abandoned by Using)*

13. “What taints, bhikkhus, should be abandoned by using? Here a bhikkhu, reflecting wisely, uses the robe only for protection from cold, for protection from heat, for protection from contact with gadflies, mosquitoes, wind, the sun, and creeping things, and only for the purpose of concealing the private parts.

14. “Reflecting wisely, he uses almsfood neither for amusement nor for intoxication nor for the sake of physical beauty and attractiveness, but only for the endurance and continuance of this body, for ending discomfort, and for assisting the holy life, considering: ‘Thus I shall terminate old feelings without arousing new feelings and I shall be healthy and blameless and shall live in comfort.’

15. “Reflecting wisely, he uses the resting place only for protection from cold, for protection from heat, for protection from contact with gadflies, mosquitoes, wind, the sun, and creeping things, and only for the purpose of warding off the perils of climate and for enjoying retreat.

16. “Reflecting wisely, he uses the medicinal requisites only for protection from arisen afflicting feelings and for the benefit of good health.

17. “While taints, vexation, and fever might arise in one who does not use the requisites thus, there are no taints, vexation, or fever in one who uses them thus. These are called the taints that should be abandoned by using.

*(Taints to be Abandoned by Enduring)*

18. “What taints, bhikkhus, should be abandoned by enduring? Here a bhikkhu, reflecting wisely, bears cold and heat, hunger and thirst, and contact with gadflies, mosquitoes, wind, the sun, and creeping things; he endures ill-spoken, unwelcome words and arisen bodily feelings that are painful, racking, sharp, piercing, disagreeable, distressing, and menacing to life. While taints, vexation, and fever might arise in one who does not endure such things, there are no taints, vexation, or fever in one who endures them. These are called the taints that should be abandoned by enduring.

*(Taints to be Abandoned by Avoiding)*

19. “What taints, bhikkhus, should be abandoned by avoiding? Here a bhikkhu, reflecting wisely, avoids a wild elephant, a wild horse, a wild bull, a wild dog, a snake, a stump, [11] a bramble patch, a chasm, a cliff, a cesspit, a sewer. Reflecting

wisely, he avoids sitting on unsuitable seats, wandering to unsuitable resorts, and associating with bad friends, since if he were to do so wise companions in the holy life might suspect him of evil conduct. While taints, vexation, and fever might arise in one who does not avoid these things, there are no taints, vexation, and fever in one who avoids them. These are called the taints that should be abandoned by avoiding.

*(Taints to be Abandoned by Removing)*

20. “What taints, bhikkhus, should be abandoned by removing? Here a bhikkhu, reflecting wisely, does not tolerate an arisen thought of sensual desire; he abandons it, removes it, does away with it, and annihilates it. He does not tolerate an arisen thought of ill will ... He does not tolerate an arisen thought of cruelty ... He does not tolerate arisen evil unwholesome states; he abandons them, removes them, does away with them, and annihilates them. While taints, vexation, and fever might arise in one who does not remove these thoughts, there are no taints, vexation, or fever in one who removes them. These are called the taints that should be abandoned by removing.

*(Taints to be Abandoned by Developing)*

21. “What taints, bhikkhus, should be abandoned by developing? Here a bhikkhu, reflecting wisely, develops the mindfulness enlightenment factor, which is supported by seclusion, dispassion, and cessation, and ripens in relinquishment. He develops the investigation-of-states enlightenment factor ... the energy enlightenment factor ... the rapture enlightenment factor ... the tranquillity enlightenment factor ... the concentration enlightenment factor ... the equanimity enlightenment factor, which is supported by seclusion, dispassion, and cessation, and ripens in relinquishment. While taints, vexation, and fever might arise in one who does not develop these enlightenment factors, there are no taints, vexation, or fever in one who develops them. These are called the taints that should be abandoned by developing.

*(Conclusion)*

22. “Bhikkhus, when for a bhikkhu the taints that should be abandoned by seeing have been abandoned by seeing, when the taints that should be abandoned by restraining have been abandoned by restraining, when the taints that should be abandoned by using have been abandoned by using, when the taints that should be abandoned by enduring have been abandoned by enduring, when the taints that should be abandoned by avoiding [12] have been abandoned by avoiding, when the taints that should be abandoned by removing have been abandoned by removing, when the taints that should be abandoned by developing have been abandoned by developing—then he is called a bhikkhu who dwells restrained with the restraint of all the taints. He has severed craving, flung off the fetters, and with the complete penetration of conceit he has made an end of suffering.”



That is what the Blessed One said. The bhikkhus were satisfied and delighted in the Blessed One's words.

#### 4. Bhayabherava Sutta: Fear and Dread

1. Thus have I heard. On one occasion the Blessed One was living at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's Park.

2. Then the brahmin Jāṇussoṇi went to the Blessed One and exchanged greetings with him. When this courteous and amiable talk was finished, he sat down at one side and said: "Master Gotama, when clansmen have gone forth from the home life into homelessness out of faith in Master Gotama, do they have Master Gotama for their leader, their helper, and their guide? And do these people follow the example of Master Gotama?"

"That is so, brahmin, that is so. When clansmen have gone forth from the home life into homelessness out of faith in me, they have me for their leader, their helper, and their guide. And these people follow my example."

"But, Master Gotama, remote jungle-thicket resting places in the forest are hard to endure, seclusion is hard to practise, and it is hard to enjoy solitude. One would think the jungles must rob a bhikkhu of his mind, if he has no concentration." [17]

"That is so, brahmin, that is so. Remote jungle-thicket resting places in the forest are hard to endure, seclusion is hard to practise, and it is hard to enjoy solitude. One would think the jungles must rob a bhikkhu of his mind, if he has no concentration.

3. "Before my enlightenment, while I was still only an unenlightened Bodhisatta, I too considered thus: 'Remote jungle-thicket resting places in the forest are hard to endure ... the jungles must rob a bhikkhu of his mind, if he has no concentration.'

4. "I considered thus: 'Whenever recluses or brahmins unpurified in bodily conduct resort to remote jungle-thicket resting places in the forest, then owing to the defect of their unpurified bodily conduct these good recluses and brahmins evoke unwholesome fear and dread. But I do not resort to remote jungle-thicket resting places in the forest unpurified in bodily conduct. I am purified in bodily conduct. I resort to remote jungle-thicket resting places in the forest as one of the noble ones with bodily conduct purified.' Seeing in myself this purity of bodily conduct, I found great solace in dwelling in the forest.

5-7. "I considered thus: 'Whenever recluses or brahmins unpurified in verbal conduct ... unpurified in mental conduct ... unpurified in livelihood resort to remote jungle-thicket resting places in the forest ... they evoke unwholesome fear and dread. But ... I am purified in livelihood. I resort to remote jungle-thicket resting places in the forest as one of the noble ones with livelihood purified.' Seeing in myself this purity of livelihood, I found great solace in dwelling in the forest.

8. "I considered thus: 'Whenever recluses or brahmins who are covetous and full of lust ... I am uncovetous ... ' [18]

9. “ ... with a mind of ill will and intentions of hate ... I have a mind of loving-kindness ... ’

10. “ ... overcome by sloth and torpor ... I am without sloth and torpor ... ’

11. “ ... overcome with restless and unpeaceful in mind ... I have a peaceful mind ... ’

12. “ ... uncertain and doubting ... I have gone beyond doubt ... ’

13. “[19] ... given to self-praise and disparagement of others ... I am not given to self-praise and disparagement of others ... ’

14. “ ... subject to alarm and terror ... I am free from trepidation ... ’

15. “ ... desirous of gain, honour, and renown ... I have few wishes ... ’

16. “ ... lazy and wanting in energy ... I am energetic ... ’

17. “ ... [20] unmindful and not fully aware ... I am established in mindfulness ... ,

18. “ ... unconcentrated and with straying minds ... I am possessed of concentration ... ’

19. “I considered thus: ‘Whenever recluses or brahmins devoid of wisdom, drivellers, resort to remote jungle-thicket resting places in the forest, then owing to the defect of their being devoid of wisdom and drivellers these good recluses and brahmins evoke unwholesome fear and dread. But I do not resort to remote jungle-thicket resting places in the forest devoid of wisdom, a driveller. I am possessed of wisdom. I resort to remote jungle-thicket resting places in the forest as one of the noble ones possessed of wisdom.’ Seeing in myself this possession of wisdom, I found great solace in dwelling in the forest.

20. “I considered thus: ‘There are the specially auspicious nights of the fourteenth, the fifteenth, and the eighth of the fortnight. Now what if, on such nights as these, I were to dwell in such awe-inspiring, horrifying abodes as orchard shrines, woodland shrines, and tree shrines? Perhaps I might encounter that fear and dread.’ And later, on such specially auspicious nights as the fourteenth, the fifteenth, and the eighth of the fortnight, I dwelt in such awe-inspiring, horrifying abodes as orchard shrines, woodland shrines, and tree shrines. And while I dwelt there, a wild animal would come up to me, or a peacock [21] would knock off a branch, or the wind would rustle the leaves. I thought: ‘What now if this is the fear and dread coming?’ I thought: ‘Why do I dwell always expecting fear and dread? What if I subdue that fear and dread while keeping the same posture that I am in when it comes upon me?’

“While I walked, the fear and dread came upon me; I neither stood nor sat nor lay down till I had subdued that fear and dread. While I stood, the fear and dread came upon me; I neither walked nor sat nor lay down till I had subdued that fear and dread. While I sat, the fear and dread came upon me; I neither walked nor stood nor lay down till I had subdued that fear and dread. While I lay down, the fear and dread came upon me; I neither walked nor stood nor sat down till I had subdued that fear and dread.

21. “There are, brahmin, some recluses and brahmins who perceive day when it is

night and night when it is day. I say that on their part this is an abiding in delusion. But I perceive night when it is night and day when it is day. Rightly speaking, were it to be said of anyone: ‘A being not subject to delusion has appeared in the world for the welfare and happiness of many, out of compassion for the world, for the good, welfare, and happiness of gods and humans,’ it is of me indeed that rightly speaking this should be said.

22. “Tireless energy was aroused in me and unremitting mindfulness was established, my body was tranquil and untroubled, my mind concentrated and unified.

23. “Quite secluded from sensual pleasures, secluded from unwholesome states, I entered upon and abided in the first jhāna, which is accompanied by applied and sustained thought, with rapture and pleasure born of seclusion.

24. “With the stilling of applied and sustained thought, I entered upon and abided in the second jhāna, which has self-confidence and singleness of mind [22] without applied and sustained thought, with rapture and pleasure born of concentration.

25. “With the fading away as well of rapture, I abided in equanimity, and mindful and fully aware, still feeling pleasure with the body, I entered upon and abided in the third jhāna, on account of which noble ones announce: ‘He has a pleasant abiding who has equanimity and is mindful.’

26. “With the abandoning of pleasure and pain, and with the previous disappearance of joy and grief, I entered upon and abided in the fourth jhāna, which has neither-pain-nor-pleasure and purity of mindfulness due to equanimity.

27. “When my concentrated mind was thus purified, bright, unblemished, rid of imperfection, malleable, wieldy, steady, and attained to imperturbability, I directed it to knowledge of the recollection of past lives. I recollected my manifold past lives, that is, one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, a hundred births, a thousand births, a hundred thousand births, many aeons of world-contraction, many aeons of world-expansion, many aeons of world-contraction and expansion: ‘There I was so named, of such a clan, with such an appearance, such was my nutriment, such my experience of pleasure and pain, such my life-term; and passing away from there, I reappeared elsewhere; and there too I was so named, of such a clan, with such an appearance, such was my nutriment, such my experience of pleasure and pain, such my life-term; and passing away from there, I reappeared here.’ Thus with their aspects and particulars I recollected my manifold past lives.

28. “This was the first true knowledge attained by me in the first watch of the night. Ignorance was banished and true knowledge arose, darkness was banished and light arose, as happens in one who abides diligent, ardent, and resolute.

29. “When my concentrated mind was thus purified, bright, unblemished, rid of imperfection, malleable, wieldy, steady, and attained to imperturbability, I directed it to knowledge of the passing away and reappearance of beings. With the divine eye, which is purified and surpasses the human, I saw beings passing away and reappearing, inferior and superior, fair and ugly, fortunate and unfortunate. I

understood how beings pass on according to their actions thus: ‘These worthy beings who were ill conducted in body, speech, and mind, revilers of noble ones, wrong in their views, giving effect to wrong view in their actions, on the dissolution of the body, after death, have reappeared in a state of deprivation, in a bad destination, in perdition, even in hell; but these worthy beings who were well conducted in body, [23] speech, and mind, not revilers of noble ones, right in their views, giving effect to right view in their actions, on the dissolution of the body, after death, have reappeared in a good destination, even in the heavenly world.’ Thus with the divine eye, which is purified and surpasses the human, I saw beings passing away and reappearing, inferior and superior, fair and ugly, fortunate and unfortunate, and I understood how beings pass on according to their actions.

30. “This was the second true knowledge attained by me in the middle watch of the night. Ignorance was banished and true knowledge arose, darkness was banished and light arose, as happens in one who abides diligent, ardent, and resolute.

31. “When my concentrated mind was thus purified, bright, unblemished, rid of imperfection, malleable, wieldy, steady, and attained to imperturbability, I directed it to knowledge of the destruction of the taints. I directly knew as it actually is: ‘This is suffering’; I directly knew as it actually is: ‘This is the origin of suffering’; I directly knew as it actually is: ‘This is the cessation of suffering’; I directly knew as it actually is: ‘This is the way leading to the cessation of suffering.’ I directly knew as it actually is: ‘These are the taints’; I directly knew as it actually is: ‘This is the origin of the taints’; I directly knew as it actually is: ‘This is the cessation of the taints’; I directly knew as it actually is: ‘This is the way leading to the cessation of the taints.’

32. “When I knew and saw thus, my mind was liberated from the taint of sensual desire, from the taint of being, and from the taint of ignorance. When it was liberated, there came the knowledge: ‘It is liberated.’ I directly knew: ‘Birth is destroyed, the holy life has been lived, what had to be done has been done, there is no more coming to any state of being.’” 33. “This was the third true knowledge attained by me in the last watch of the night. Ignorance was banished and true knowledge arose, darkness was banished and light arose, as happens in one who abides diligent, ardent, and resolute.

34. “Now, brahmin, it might be that you think: ‘Perhaps the recluse Gotama is not free from lust, hate, and delusion even today, which is why he still resorts to remote jungle-thicket resting places in the forest.’ But you should not think thus. It is because I see two benefits that I still resort to remote jungle-thicket resting places in the forest: I see a pleasant abiding for myself here and now, and I have compassion for future generations.”

35. “Indeed, it is because Master Gotama is an Accomplished One, a Fully Enlightened One, that he has compassion for future generations. [24] Magnificent, Master Gotama! Magnificent, Master Gotama! Master Gotama has made the Dhamma clear in many ways, as though he were turning upright what had been overthrown, revealing what was hidden, showing the way to one who was lost, or holding up a lamp in the dark for those with eyesight to see forms. I go to Master Gotama for

refuge and to the Dhamma and to the Sangha of bhikkhus. From today let Master Gotama remember me as a lay follower who has gone to him for refuge for life.”

## 6. Ākankheyya Sutta: If a Bhikkhu Should Wish

[33] 1. Thus have I heard. On one occasion the Blessed One was living at Sāvattḥī in Jeta’s Grove, Anāthapiṇḍika’s Park. There he addressed the bhikkhus thus:

“Bhikkhus.”—“Venerable sir,” they replied. The Blessed One said this:

2. “Bhikkhus, dwell possessed of virtue, possessed of the Pātimokkha, restrained with the restraint of the Pātimokkha, perfect in conduct and resort, and seeing fear in the slightest fault, train by undertaking the training precepts.

3. “If a bhikkhu should wish: ‘May I be dear and agreeable to my companions in the holy life, respected and esteemed by them,’ let him fulfil the precepts, be devoted to internal serenity of mind, not neglect meditation, be possessed of insight, and dwell in empty huts.

4. “If a bhikkhu should wish: ‘May I be one to obtain robes, almsfood, resting place, and medicinal requisites,’ let him fulfil the precepts ...

5. “If a bhikkhu should wish: ‘May the services of those whose robes, almsfood, resting place, and medicinal requisites I use bring them great fruit and benefit,’ let him fulfil the precepts ...

6. “If a bhikkhu should wish: ‘When my kinsmen and relatives who have passed away and died remember me with confidence in their minds, may that bring them great fruit and great benefit,’ let him fulfil the precepts ...

7. “If a bhikkhu should wish: ‘May I become a conqueror of discontent and delight, and may discontent not conquer me; may I abide transcending discontent whenever it arises,’ let him fulfil the precepts ...

8. “If a bhikkhu should wish: ‘May I become a conqueror of fear and dread, and may fear and dread not conquer me; may I abide transcending fear and dread whenever they arise,’ let him fulfil the precepts ...

9. “If a bhikkhu should wish: ‘May I become one to obtain at will, without trouble or difficulty, the four jhānas that constitute the higher mind and provide a pleasant abiding here and now,’ let him fulfil the precepts ...

10. “If a bhikkhu should wish: ‘May I contact with the body and abide in those liberations that are peaceful and immaterial, transcending forms,’ let him fulfil the precepts ... [34]

11. “If a bhikkhu should wish: ‘May I, with the destruction of three fetters, become a stream-enterer, no longer subject to perdition, bound [for deliverance], headed for enlightenment,’ let him fulfil the precepts ...

12. “If a bhikkhu should wish: ‘May I, with the destruction of three fetters and with the attenuation of lust, hate, and delusion, become a once-returner, returning once to this world to make an end of suffering,’ let him fulfil the precepts ...

13. “If a bhikkhu should wish: ‘May I, with the destruction of the five lower fetters, become due to reappear spontaneously [in the Pure Abodes] and there attain final Nibbāna, without ever returning from that world,’ let him fulfil the precepts ...

14. “If a bhikkhu should wish: ‘May I wield the various kinds of supernormal power: having been one, may I become many; having been many, may I become one; may I appear and vanish; may I go unhindered through a wall, through an enclosure, through a mountain as though through space; may I dive in and out of the earth as though it were water; may I walk on water without sinking as though it were earth; seated cross-legged, may I travel in space like a bird; with my hand may I touch and stroke the moon and sun so powerful and mighty; may I wield bodily mastery, even as far as the Brahma-world,’ let him fulfil the precepts ...

15. “If a bhikkhu should wish: ‘May I, with the divine ear element, which is purified and surpasses the human, hear both kinds of sounds, the divine and the human, those that are far as well as near,’ let him fulfil the precepts ...

16. “If a bhikkhu should wish: ‘May I understand the minds of other beings, of other persons, having encompassed them with my own mind. May I understand a mind affected by lust as affected by lust and a mind unaffected by lust as unaffected by lust; may I understand a mind affected by hate as affected by hate and a mind unaffected by hate as unaffected by hate; may I understand a mind affected by delusion as affected by delusion and a mind unaffected by delusion as unaffected by delusion; may I understand a contracted mind as contracted and a distracted mind as distracted; may I understand an exalted mind as exalted and an unexalted mind as unexalted; may I understand a surpassed mind as surpassed and an unsurpassed mind as unsurpassed; may I understand a concentrated mind as concentrated [35] and an unconcentrated mind as unconcentrated; may I understand a liberated mind as liberated and an unliberated mind as unliberated,’ let him fulfil the precepts ...

17. “If a bhikkhu should wish: ‘May I recollect my manifold past lives, that is, one birth, two births ... (*as Sutta 4, §27*) ... Thus with their aspects and their particulars may I recollect my manifold past lives,’ let him fulfil the precepts ...

18. “If a bhikkhu should wish: ‘May I, with the divine eye, which is purified and surpasses the human, see beings passing away and reappearing, inferior and superior, fair and ugly, fortunate and unfortunate; may I understand how beings pass on according to their actions thus:’ ... (*as Sutta 4, §29*) ... let him fulfil the precepts ...

19. “If a bhikkhu should wish: ‘May I, by realising for myself with direct knowledge, here and now enter upon and abide in the deliverance of mind and deliverance by wisdom that are taintless with the destruction of the taints,’ [36] let him fulfil the precepts, be devoted to internal serenity of mind, not neglect meditation, be possessed of insight, and dwell in empty huts.

20. “So it was with reference to this that it was said: ‘Bhikkhus, dwell possessed of virtue, possessed of the Pātimokkha, restrained with the restraint of the Pātimokkha, perfect in conduct and resort, and seeing fear in the slightest fault, train by undertaking the training precepts.’”

That is what the Blessed One said. The bhikkhus were satisfied and delighted in the Blessed One's words.

## 7. Vatthūpama Sutta: The Simile of the Cloth

1. Thus have I heard. On one occasion the Blessed One was living at Sāvattihī in Jeta's Grove, Anāthapiṇḍika's Park. There he addressed the bhikkhus thus: "Bhikkhus."—"Venerable sir," they replied. The Blessed One said this:

2. "Bhikkhus, suppose a cloth were defiled and stained, and a dyer dipped it in some dye or other, whether blue or yellow or red or pink; it would look poorly dyed and impure in colour. Why is that? Because of the impurity of the cloth. So too, when the mind is defiled, an unhappy destination may be expected. Bhikkhus, suppose a cloth were pure and bright, and a dyer dipped it in some dye or other, whether blue or yellow or red or pink; it would look well dyed and pure in colour. Why is that? Because of the purity of the cloth. So too, when the mind is undefiled, a happy destination may be expected.

3. "What, bhikkhus, are the imperfections that defile the mind? Covetousness and unrighteous greed is an imperfection that defiles the mind. Ill will ... anger ... resentment ... contempt ... insolence ... envy ... avarice ... deceit ... fraud ... obstinacy ... rivalry ... conceit ... arrogance ... vanity ... [37] ... negligence is an imperfection that defiles the mind.

4. "Knowing that covetousness and unrighteous greed is an imperfection that defiles the mind, a bhikkhu abandons it. Knowing that ill will ... negligence is an imperfection that defiles the mind, a bhikkhu abandons it.

5. "When a bhikkhu has known that covetousness and unrighteous greed is an imperfection that defiles the mind and has abandoned it; when a bhikkhu has known that ill will ... negligence is an imperfection that defiles the mind and has abandoned it, he acquires perfect confidence in the Buddha thus: 'The Blessed One is accomplished, fully enlightened, perfect in true knowledge and conduct, sublime, knower of worlds, incomparable leader of persons to be tamed, teacher of gods and humans, enlightened, blessed.'

6. "He acquires perfect confidence in the Dhamma thus: 'The Dhamma is well proclaimed by the Blessed One, visible here and now, immediately effective, inviting inspection, onward leading, to be experienced by the wise for themselves.'

7. "He acquires perfect confidence in the Sangha thus: 'The Sangha of the Blessed One's disciples is practising the good way, practising the straight way, practising the true way, practising the proper way, that is, the four pairs of persons, the eight types of individuals; this Sangha of the Blessed One's disciples is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, the unsurpassed field of merit for the world.'

8. "When he has given up, expelled, released, abandoned, and relinquished [the

imperfections of the mind] in part, he considers thus: ‘I am possessed of perfect confidence in the Buddha,’ and he gains inspiration in the meaning, gains inspiration in the Dhamma, gains gladness connected with the Dhamma. When he is glad, rapture is born in him; in one who is rapturous, the body becomes tranquil; one whose body is tranquil feels pleasure; in one who feels pleasure, the mind becomes concentrated.

9. “He considers thus: ‘I am possessed of perfect confidence in the Dhamma,’ and he gains inspiration in the meaning, gains inspiration in the Dhamma, gains gladness connected with the Dhamma. When he is glad ... the mind becomes concentrated.  
[38]

10. “He considers thus: ‘I am possessed of perfect confidence in the Sangha,’ and he gains inspiration in the meaning, gains inspiration in the Dhamma, gains gladness connected with the Dhamma. When he is glad ... the mind becomes concentrated.

11. “He considers thus: ‘[The imperfections of the mind] have in part been given up, expelled, released, abandoned, and relinquished by me,’ and he gains inspiration in the meaning, gains inspiration in the Dhamma, gains gladness connected with the Dhamma. When he is glad, rapture is born in him; in one who is rapturous, the body becomes tranquil; one whose body is tranquil feels pleasure; in one who feels pleasure, the mind becomes concentrated.

12. “Bhikkhus, if a bhikkhu of such virtue, such a state [of concentration], and such wisdom eats almsfood consisting of choice hill rice along with various sauces and curries, even that will be no obstacle for him. Just as a cloth that is defiled and stained becomes pure and bright with the help of clear water, or just as gold becomes pure and bright with the help of a furnace, so too, if a bhikkhu of such virtue ... eats almsfood ... that will be no obstacle for him.

13. “He abides pervading one quarter with a mind imbued with loving-kindness, likewise the second, likewise the third, likewise the fourth; so above, below, around, and everywhere, and to all as to himself, he abides pervading the all-encompassing world with a mind imbued with loving-kindness, abundant, exalted, immeasurable, without hostility and without ill will.

14–16. “He abides pervading one quarter with a mind imbued with compassion ... with a mind imbued with altruistic joy ... with a mind imbued with equanimity, likewise the second, likewise the third, likewise the fourth; so above, below, around, and everywhere, and to all as to himself, he abides pervading the all-encompassing world with a mind imbued with equanimity, abundant, exalted, immeasurable, without hostility and without ill will.

17. “He understands thus: ‘There is this, there is the inferior, there is the superior, and beyond there is an escape from this whole field of perception.’

18. “When he knows and sees thus, his mind is liberated from the taint of sensual desire, from the taint of being, and from the taint of ignorance. When it is liberated there comes the knowledge: ‘It is liberated.’ He understands: ‘Birth is destroyed, the holy life has been lived, what had to be done has been done, there is no more coming



to any state of being.’ [39] Bhikkhus, this bhikkhu is called one bathed with the inner bathing.”

19. Now on that occasion the brahmin Sundarika Bhāradvāja was sitting not far from the Blessed One. Then he said to the Blessed One: “But does Master Gotama go to the Bāhukā River to bathe?”

“Why, brahmin, go to the Bāhukā River? What can the Bāhukā River do?”

“Master Gotama, the Bāhukā River is held by many to give liberation, it is held by many to give merit, and many wash away their evil actions in the Bāhukā River.”

20. Then the Blessed One addressed the brahmin Sundarika Bhāradvāja in stanzas:

“Bāhukā and Adhikakkā,  
Gayā and Sundarikā too,  
Payāga and Sarassatī,  
And the stream Bahumatī—  
A fool may there forever bathe  
Yet will not purify dark deeds.

What can the Sundarikā bring to pass?  
What the Payāga? What the Bāhukā?  
They cannot purify an evil-doer,  
A man who has done cruel and brutal deeds.

One pure in heart has evermore  
The Feast of Spring, the Holy Day;  
One fair in act, one pure in heart  
Brings his virtue to perfection.

It is here, brahmin, that you should bathe,  
To make yourself a refuge for all beings.  
And if you speak no falsehood  
Nor work harm for living beings,  
Nor take what is offered not,  
With faith and free from avarice,  
What need for you to go to Gayā?  
For any well will be your Gayā.”

21. When this was said, the brahmin Sundarika Bhāradvāja said: “Magnificent, Master Gotama! Magnificent, Master Gotama! Master Gotama has made the Dhamma clear in many ways, as though he were turning upright what had been overthrown, revealing what was hidden, showing the way to one who was lost, or holding up a lamp in the dark for those with eyesight to see forms. I go to Master Gotama for refuge and to the Dhamma and to the Sangha of bhikkhus. I would receive the going forth under

Master Gotama, I would receive the full admission.”

22. And the brahmin Sundarika Bhāradvāja received the going forth under the Blessed One, and he received the full admission. [40] And soon, not long after his full admission, dwelling alone, withdrawn, diligent, ardent, and resolute, the venerable Bhāradvāja, by realising for himself with direct knowledge, here and now entered upon and abided in that supreme goal of the holy life for the sake of which clansmen rightly go forth from the home life into homelessness. He directly knew: “Birth is destroyed, the holy life has been lived, what had to be done has been done, there is no more coming to any state of being.” And the venerable Bhāradvāja became one of the arahants.

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## 8. Sallekha Sutta: Effacement

1. Thus have I heard. On one occasion the Blessed One was living at Sāvattthī in Jeta’s Grove, Anāthapiṇḍika’s Park.

2. Then, when it was evening, the venerable Mahā Cunda rose from meditation and went to the Blessed One. After paying homage to the Blessed One he sat down at one side and said to him:

3. “Venerable sir, various views arise in the world associated either with doctrines of a self or with doctrines about the world. Now does the abandoning and relinquishing of those views come about in a bhikkhu who is attending only to the beginning [of his meditative training]?”

“Cunda, as to those various views that arise in the world associated either with doctrines of a self or with doctrines about the world: if [the object] in relation to which those views arise, which they underlie, and which they are exercised upon is seen as it actually is with proper wisdom thus: ‘This is not mine, this I am not, this is not my self,’ then the abandoning and relinquishing of those views comes about.

*(The Eight Attainments)*

4. “It is possible here, Cunda, that quite secluded from sensual pleasures, secluded from unwholesome states, some bhikkhu enters upon and abides in the first jhāna, which is accompanied by applied and sustained thought, with rapture and pleasure born of seclusion. He might think thus: ‘I am abiding in effacement.’ But it is not these attainments that are called ‘effacement’ in the Noble One’s Discipline: these are called ‘pleasant abidings here and now’ [41] in the Noble One’s Discipline. 5. “It is possible here that with the stilling of applied and sustained thought, some bhikkhu enters upon and abides in the second jhāna, which has self-confidence and singleness of mind without applied and sustained thought, with rapture and pleasure born of concentration. He might think thus: ‘I am abiding in effacement.’ But ... these are called ‘pleasant abidings here and now’ in the Noble One’s Discipline.

6. “It is possible here that with the fading away as well of rapture, some bhikkhu abides in equanimity, and mindful and fully aware, still feeling pleasure with the body, he enters upon and abides in the third jhāna, on account of which noble ones announce: ‘He has a pleasant abiding who has equanimity and is mindful.’ He might think thus: ‘I am abiding in effacement.’ But ... these are called ‘pleasant abidings here and now’ in the Noble One’s Discipline.

7. “It is possible here that with the abandoning of pleasure and pain, and with the previous disappearance of joy and grief, some bhikkhu enters upon and abides in the fourth jhāna, which has neither-pain-nor-pleasure and purity of mindfulness due to equanimity. He might think thus: ‘I am abiding in effacement.’ But it is not these attainments that are called ‘effacement’ in the Noble One’s Discipline: these are called ‘pleasant abidings here and now’ in the Noble One’s Discipline.

8. “It is possible here that with the complete surmounting of perceptions of form, with the disappearance of perceptions of sensory impact, with non-attention to perceptions of diversity, aware that ‘space is infinite,’ some bhikkhu enters upon and abides in the base of infinite space. He might think thus: ‘I am abiding in effacement.’ But it is not these attainments that are called ‘effacement’ in the Noble One’s Discipline: these are called ‘peaceful abidings’ in the Noble One’s Discipline.

9. “It is possible here that by completely surmounting the base of infinite space, aware that ‘consciousness is infinite,’ some bhikkhu enters upon and abides in the base of infinite consciousness. He might think thus: ‘I am abiding in effacement.’ But ... these are called ‘peaceful abidings’ in the Noble One’s Discipline.

10. “It is possible here that by completely surmounting the base of infinite consciousness, aware that ‘there is nothing,’ some bhikkhu enters upon and abides in the base of nothingness. He might think thus: ‘I am abiding in effacement.’ But ... these are called ‘peaceful abidings’ in the Noble One’s Discipline.

11. “It is possible here that by completely surmounting the base of nothingness, some bhikkhu enters upon and abides in the base of neither-perception-nor-non-perception. He might think thus: ‘I am abiding in effacement.’ [42] But these attainments are not called ‘effacement’ in the Noble One’s Discipline: these are called ‘peaceful abidings’ in the Noble One’s Discipline.

*(Effacement)*

12. “Now, Cunda, here effacement should be practised by you:

(1) ‘Others will be cruel; we shall not be cruel here’: effacement should be practised thus.

(2) ‘Others will kill living beings; we shall abstain from killing living beings here’: effacement should be practised thus.

(3) ‘Others will take what is not given; we shall abstain from taking what is not given here’: effacement should be practised thus.

(4) ‘Others will be uncelibate; we shall be celibate here’: effacement should be practised thus.

- (5) ‘Others will speak falsehood; we shall abstain from false speech here’: effacement should be practised thus.
- (6) ‘Others will speak maliciously; we shall abstain from malicious speech here’: effacement should be practised thus.
- (7) ‘Others will speak harshly; we shall abstain from harsh speech here’: effacement should be practised thus.
- (8) ‘Others will gossip; we shall abstain from gossip here’: effacement should be practised thus.
- (9) ‘Others will be covetous; we shall be uncovetous here’: effacement should be practised thus.
- (10) ‘Others will have ill will; we shall be without ill will here’: effacement should be practised thus.
- (11) ‘Others will be of wrong view; we shall be of right view here’: effacement should be practised thus.
- (12) ‘Others will be of wrong intention; we shall be of right intention here’: effacement should be practised thus.
- (13) ‘Others will be of wrong speech; we shall be of right speech here’: effacement should be practised thus.
- (14) ‘Others will be of wrong action; we shall be of right action here’: effacement should be practised thus.
- (15) ‘Others will be of wrong livelihood; we shall be of right livelihood here’: effacement should be practised thus.
- (16) ‘Others will be of wrong effort; we shall be of right effort here’: effacement should be practised thus.
- (17) ‘Others will be of wrong mindfulness; we shall be of right mindfulness here’: effacement should be practised thus.
- (18) ‘Others will be of wrong concentration; we shall be of right concentration here’: effacement should be practised thus.
- (19) ‘Others will be of wrong knowledge; we shall be of right knowledge here’: effacement should be practised thus.
- (20) ‘Others will be of wrong deliverance; we shall be of right deliverance here’: effacement should be practised thus.
- (21) ‘Others will be overcome by sloth and torpor; we shall be free from sloth and torpor here’: effacement should be practised thus.
- (22) ‘Others will be restless; we shall not be restless here’: effacement should be practised thus.
- (23) ‘Others will be doubters; we shall go beyond doubt here’: effacement should be practised thus.
- (24) ‘Others will be angry; we shall not be angry here’: effacement should be practised thus.
- (25) ‘Others will be resentful; we shall not be resentful here’: effacement should be practised thus. [43]

(26) ‘Others will be contemptuous; we shall not be contemptuous here’: effacement should be practised thus.

(27) ‘Others will be insolent; we shall not be insolent here’: effacement should be practised thus.

(28) ‘Others will be envious; we shall not be envious here’: effacement should be practised thus.

(29) ‘Others will be avaricious; we shall not be avaricious here’: effacement should be practised thus.

(30) ‘Others will be fraudulent; we shall not be fraudulent here’: effacement should be practised thus.

(31) ‘Others will be deceitful; we shall not be deceitful here’: effacement should be practised thus.

(32) ‘Others will be obstinate; we shall not be obstinate here’: effacement should be practised thus.

(33) ‘Others will be arrogant; we shall not be arrogant here’: effacement should be practised thus.

(34) ‘Others will be difficult to admonish; we shall be easy to admonish here’: effacement should be practised thus.

(35) ‘Others will have bad friends; we shall have good friends here’: effacement should be practised thus.

(36) ‘Others will be negligent; we shall be diligent here’: effacement should be practised thus.

(37) ‘Others will be faithless; we shall be faithful here’: effacement should be practised thus.

(38) ‘Others will be shameless; we shall be shameful here’: effacement should be practised thus.

(39) ‘Others will have no fear of wrongdoing; we shall be afraid of wrongdoing here’: effacement should be practised thus.

(40) ‘Others will be of little learning; we shall be of great learning here’: effacement should be practised thus.

(41) ‘Others will be lazy; we shall be energetic here’: effacement should be practised thus.

(42) ‘Others will be unmindful; we shall be established in mindfulness here’: effacement should be practised thus.

(43) ‘Others will lack wisdom; we shall possess wisdom here’: effacement should be practised thus.

(44) ‘Others will adhere to their own views, hold on to them tenaciously, and relinquish them with difficulty; we shall not adhere to our own views or hold on to them tenaciously, but shall relinquish them easily’: effacement should be practised thus.

*(Inclination of Mind)*

13. “Cunda, I say that even the inclination of mind towards wholesome states is of great benefit, so what should be said of bodily and verbal acts conforming [to such a state of mind]? Therefore, Cunda:

(1) Mind should be inclined thus: ‘Others will be cruel; we shall not be cruel here.’

(2) Mind should be inclined thus: ‘Others will kill living beings; we shall abstain from killing living beings here.’

(3–43) Mind should be inclined thus: ...

(44) Mind should be inclined thus: ‘Others will adhere to their own views, hold on to them tenaciously, and relinquish them with difficulty; we shall not adhere to our own views or hold on to them tenaciously, but shall relinquish them easily.’

*(Avoidance)*

14. “Cunda, suppose there were an uneven path and another even path by which to avoid it; and suppose there were an uneven ford and another even ford by which to avoid it. [44] So too:

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

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

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

(4) One given to be uncelibate has celibacy by which to avoid it.

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

(6) One given to malicious speech has abstention from malicious speech by which to avoid it.

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

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

(9) One given to covetousness has uncovetousness by which to avoid it.

(10) One given to ill will has non-ill will by which to avoid it.

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

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

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

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

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

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

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

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

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

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

(21) One given to sloth and torpor has freedom from sloth and torpor by which to avoid it.

- (22) One given to restlessness has non-restlessness by which to avoid it.
- (23) One given to doubt has the state beyond doubt by which to avoid it.
- (24) One given to anger has non-anger by which to avoid it.
- (25) One given to resentment has non-resentment by which to avoid it.
- (26) One given to contempt has non-contempt by which to avoid it.
- (27) One given to insolence has non-insolence by which to avoid it.
- (28) One given to envy has non-envy by which to avoid it.
- (29) One given to avarice has non-avarice by which to avoid it.
- (30) One given to fraud has non-fraud by which to avoid it.
- (31) One given to deceit has non-deceit by which to avoid it.
- (32) One given to obstinacy has non-obstinacy by which to avoid it.
- (33) One given to arrogance has non-arrogance by which to avoid it.
- (34) One given to being difficult to admonish has being easy to admonish by which to avoid it.
- (35) One given to making bad friends has making good friends by which to avoid it.
- (36) One given to negligence has diligence by which to avoid it.
- (37) One given to faithlessness has faith by which to avoid it.
- (38) One given to shamelessness has shame by which to avoid it.
- (39) One given to fearlessness of wrongdoing has fear of wrongdoing by which to avoid it.
- (40) One given to little learning has great learning by which to avoid it.
- (41) One given to laziness has the arousal of energy by which to avoid it.
- (42) One given to unmindfulness has the establishment of mindfulness by which to avoid it.
- (43) One given to lack of wisdom has the acquisition of wisdom by which to avoid it.
- (44) One given to adhere to his own views, who holds on to them tenaciously and relinquishes them with difficulty, has non-adherence to his own views, not holding on to them tenaciously and relinquishing them easily, by which to avoid it.

*(The Way Leading Upwards)*

15. “Cunda, just as all unwholesome states lead downwards and all wholesome states lead upwards, so too:

- (1) A person given to cruelty has non-cruelty to lead him upwards.
- (2) One given to killing living beings has abstention from killing living beings to lead him upwards.
- (3–43) One given to ... to lead him upwards.
- (44) One given to adhere to his own views, who holds on to them tenaciously [45] and relinquishes them with difficulty, has non-adherence to his own views, not holding on to them tenaciously and relinquishing them easily, to lead him upwards.

*(The Way of Extinguishing)*

16. “Cunda, that one who is himself sinking in the mud should pull out another who is sinking in the mud is impossible; that one who is not himself sinking in the mud should pull out another who is sinking in the mud is possible. That one who is himself untamed, undisciplined, [with defilements] unextinguished, should tame another, discipline him, and help extinguish [his defilements] is impossible; that one who is himself tamed, disciplined, [with defilements] extinguished, should tame another, discipline him, and help extinguish [his defilements] is possible. So too:

(1) A person given to cruelty has non-cruelty by which to extinguish it.

(2) One given to killing living beings has abstention from killing living beings by which to extinguish it.

(3–43) One given to ... [46] ... by which to extinguish it.

(44) One given to adhere to his own views, who holds on to them tenaciously and relinquishes them with difficulty, has non-adherence to his own views, not holding on to them tenaciously and relinquishing them easily, by which to extinguish it.

*(Conclusion)*

17. “So, Cunda, the way of effacement has been taught by me, the way of inclining the mind has been taught by me, the way of avoidance has been taught by me, the way leading upwards has been taught by me, and the way of extinguishing has been taught by me.

18. “What should be done for his disciples out of compassion by a teacher who seeks their welfare and has compassion for them, that I have done for you, Cunda. There are these roots of trees, these empty huts. Meditate, Cunda, do not delay or else you will regret it later. This is our instruction to you.”

That is what the Blessed One said. The venerable Mahā Cunda was satisfied and delighted in the Blessed One’s words.

## 9. Sammādiṭṭhi Sutta: Right View

1. Thus have I heard. On one occasion the Blessed One was living at Sāvattḥī in Jeta’s Grove, Anāthapiṇḍika’s Park. There the venerable Sāriputta addressed the bhikkhus thus: “Friends, bhikkhus.”—“Friend,” they replied. The venerable Sāriputta said this:

2. “‘One of right view, one of right view,’ is said, friends. In what way is a noble disciple one of right view, whose view is straight, who has perfect confidence in the Dhamma, and has arrived at this true Dhamma?”

“Indeed, friend, we would come from far away to learn from the venerable Sāriputta the meaning of this statement. It would be good if the venerable Sāriputta would explain the meaning of this statement. Having heard it from him, the bhikkhus will remember it.”



“Then, friends, listen and attend closely to what I shall say.”

“Yes, friend,” the bhikkhus replied. The venerable Sāriputta said this:

*(The Wholesome and the Unwholesome)*

3. “When, friends, a noble disciple understands the unwholesome and the root of the unwholesome, the wholesome and the root of the wholesome, [47] in that way he is one of right view, whose view is straight, who has perfect confidence in the Dhamma and has arrived at this true Dhamma.

4. “And what, friends, is the unwholesome, what is the root of the unwholesome, what is the wholesome, what is the root of the wholesome? Killing living beings is unwholesome; taking what is not given is unwholesome; misconduct in sensual pleasures is unwholesome; false speech is unwholesome; malicious speech is unwholesome; harsh speech is unwholesome; gossip is unwholesome; covetousness is unwholesome; ill will is unwholesome; wrong view is unwholesome. This is called the unwholesome.

5. “And what is the root of the unwholesome? Greed is a root of the unwholesome; hate is a root of the unwholesome; delusion is a root of the unwholesome. This is called the root of the unwholesome.

6. “And what is the wholesome? Abstention from killing living beings is wholesome; abstention from taking what is not given is wholesome; abstention from misconduct in sensual pleasures is wholesome; abstention from false speech is wholesome; abstention from malicious speech is wholesome; abstention from harsh speech is wholesome; abstention from gossip is wholesome; uncovetousness is wholesome; non-ill will is wholesome; right view is wholesome. This is called the wholesome.

7. “And what is the root of the wholesome? Non-greed is a root of the wholesome; non-hate is a root of the wholesome; non-delusion is a root of the wholesome. This is called the root of the wholesome.

8. “When a noble disciple has thus understood the unwholesome and the root of the unwholesome, the wholesome and the root of the wholesome, he entirely abandons the underlying tendency to lust, he abolishes the underlying tendency to aversion, he extirpates the underlying tendency to the view and conceit ‘I am,’ and by abandoning ignorance and arousing true knowledge he here and now makes an end of suffering. In that way too a noble disciple is one of right view, whose view is straight, who has perfect confidence in the Dhamma, and has arrived at this true Dhamma.”

*(Nuriment)*

9. Saying, “Good, friend,” the bhikkhus delighted and rejoiced in the venerable Sāriputta’s words. Then they asked him a further question: “But, friend, might there be another way in which a noble disciple is one of right view ... and has arrived at this true Dhamma?”—“There might be, friends.

10. “When, friends, a noble disciple understands nutriment, the origin of nutriment,

the cessation of nutriment, and the way leading to the cessation of nutriment, in that way he is one of right view ... and has arrived [48] at this true Dhamma.

11. “And what is nutriment, what is the origin of nutriment, what is the cessation of nutriment, what is the way leading to the cessation of nutriment? There are four kinds of nutriment for the maintenance of beings that already have come to be and for the support of those seeking a new existence. What four? They are: physical food as nutriment, gross or subtle; contact as the second; mental volition as the third; and consciousness as the fourth. With the arising of craving there is the arising of nutriment. With the cessation of craving there is the cessation of nutriment. The way leading to the cessation of nutriment is just this Noble Eightfold Path; that is, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration.

12. “When a noble disciple has thus understood nutriment, the origin of nutriment, the cessation of nutriment, and the way leading to the cessation of nutriment, he entirely abandons the underlying tendency to greed, he abolishes the underlying tendency to aversion, he extirpates the underlying tendency to the view and conceit ‘I am,’ and by abandoning ignorance and arousing true knowledge he here and now makes an end of suffering. In that way too a noble disciple is one of right view, whose view is straight, who has perfect confidence in the Dhamma, and has arrived at this true Dhamma.”

*(The Four Noble Truths)*

13. Saying, “Good, friend,” the bhikkhus delighted and rejoiced in the venerable Sāriputta’s words. Then they asked him a further question: “But, friend, might there be another way in which a noble disciple is one of right view ... and has arrived at this true Dhamma?”—“There might be, friends.

14. “When, friends, a noble disciple understands suffering, the origin of suffering, the cessation of suffering, and the way leading to the cessation of suffering, in that way he is one of right view ... and has arrived at this true Dhamma.

15. “And what is suffering, what is the origin of suffering, what is the cessation of suffering, what is the way leading to the cessation of suffering? Birth is suffering; ageing is suffering; sickness is suffering; death is suffering; sorrow, lamentation, pain, grief, and despair are suffering; not to obtain what one wants is suffering; in short, the five aggregates affected by clinging are suffering. This is called suffering.

16. “And what is the origin of suffering? It is craving, which brings renewal of being, is accompanied by delight and lust, and delights in this and that; that is, craving for sensual pleasures [49], craving for being, and craving for non-being. This is called the origin of suffering.

17. “And what is the cessation of suffering? It is the remainderless fading away and ceasing, the giving up, relinquishing, letting go, and rejecting of that same craving. This is called the cessation of suffering.

18. “And what is the way leading to the cessation of suffering? It is just this Noble

Eightfold Path; that is, right view ... right concentration. This is called the way leading to the cessation of suffering.

19. “When a noble disciple has thus understood suffering, the origin of suffering, the cessation of suffering, and the way leading to the cessation of suffering ... he here and now makes an end of suffering. In that way too a noble disciple is one of right view ... and has arrived at this true Dhamma.”

*(Ageing and Death)*

20. Saying, “Good, friend,” the bhikkhus delighted and rejoiced in the venerable Sāriputta’s words. Then they asked him a further question: “But, friend, might there be another way in which a noble disciple is one of right view ... and has arrived at this true Dhamma?”—“There might be, friends.

21. “When, friends, a noble disciple understands ageing and death, the origin of ageing and death, the cessation of ageing and death, and the way leading to the cessation of ageing and death, in that way he is one of right view ... and has arrived at this true Dhamma.

22. “And what is ageing and death, what is the origin of ageing and death, what is the cessation of ageing and death, what is the way leading to the cessation of ageing and death? The ageing of beings in the various orders of beings, their old age, brokenness of teeth, greyness of hair, wrinkling of skin, decline of life, weakness of faculties—this is called ageing. The passing of beings out of the various orders of beings, their passing away, dissolution, disappearance, dying, completion of time, dissolution of the aggregates, laying down of the body—this is called death. So this ageing and this death are what is called ageing and death. With the arising of birth there is the arising of ageing and death. With the cessation of birth there is the cessation of ageing and death. The way leading to the cessation of ageing and death is just this Noble Eightfold Path; that is, right view ... right concentration.

23. “When a noble disciple has thus understood ageing and death, the origin of ageing and death, the cessation of ageing and death, and the way leading to the cessation of ageing and death ... he here and now makes an end of suffering. In that way too a noble disciple is one of right view ... and has arrived at this true Dhamma.”

*(Birth)*

24. Saying, “Good, friend,” the bhikkhus delighted and rejoiced in the venerable Sāriputta’s words. Then they asked him a further question: “But, friend, might there be another way in which a noble disciple is one of right view ... and has arrived at this true Dhamma?”—[50] “There might be, friends.

25. “When, friends, a noble disciple understands birth, the origin of birth, the cessation of birth, and the way leading to the cessation of birth, in that way he is one of right view ... and has arrived at this true Dhamma.

26. “And what is birth, what is the origin of birth, what is the cessation of birth, what is the way leading to the cessation of birth? The birth of beings in the various

orders of beings, their coming to birth, precipitation [in a womb], generation, manifestation of the aggregates, obtaining the bases for contact—this is called birth. With the arising of being there is the arising of birth. With the cessation of being there is the cessation of birth. The way leading to the cessation of birth is just this Noble Eightfold Path; that is, right view ... right concentration.

27. “When a noble disciple has thus understood birth, the origin of birth, the cessation of birth, and the way leading to the cessation of birth ... he here and now makes an end of suffering. In that way too a noble disciple is one of right view ... and has arrived at this true Dhamma.”

*(Being)*

28. Saying, “Good, friend,” the bhikkhus delighted and rejoiced in the venerable Sāriputta’s words. Then they asked him a further question: “But, friend, might there be another way in which a noble disciple is one of right view ... and has arrived at this true Dhamma?”—“There might be, friends.

29. “When, friends, a noble disciple understands being, the origin of being, the cessation of being, and the way leading to the cessation of being, in that way he is one of right view ... and has arrived at this true Dhamma.

30. “And what is being, what is the origin of being, what is the cessation of being, what is the way leading to the cessation of being? There are these three kinds of being: sense-sphere being, fine-material being, and immaterial being. With the arising of clinging there is the arising of being. With the cessation of clinging there is the cessation of being. The way leading to the cessation of being is just this Noble Eightfold Path; that is, right view ... right concentration.

31. “When a noble disciple has thus understood being, the origin of being, the cessation of being, and the way leading to the cessation of being ... he here and now makes an end of suffering. In that way too a noble disciple is one of right view ... and has arrived at this true Dhamma.”

*(Clinging)*

32. Saying, “Good, friend,” the bhikkhus delighted and rejoiced in the venerable Sāriputta’s words. Then they asked him a further question: “But, friend, might there be another way in which a noble disciple is one of right view ... and has arrived at this true Dhamma?”—“There might be, friends.

33. “When, friends, a noble disciple understands clinging, the origin of clinging, the cessation of clinging, and the way leading to the cessation of clinging, in that way he is one of right view ... and has arrived at this true Dhamma.

34. “And what is clinging, what is the origin of clinging, what is the cessation of clinging, what is the way leading to the cessation of clinging? There are these four [51] kinds of clinging: clinging to sensual pleasures, clinging to views, clinging to rules and observances, and clinging to a doctrine of self. With the arising of craving there is the arising of clinging. With the cessation of craving there is the cessation of

clinging. The way leading to the cessation of clinging is just this Noble Eightfold Path; that is, right view ... right concentration.

35. “When a noble disciple has thus understood clinging, the origin of clinging, the cessation of clinging, and the way leading to the cessation of clinging ... he here and now makes an end of suffering. In that way too a noble disciple is one of right view ... and has arrived at this true Dhamma.”

*(Craving)*

36. Saying, “Good, friend,” the bhikkhus delighted and rejoiced in the venerable Sāriputta’s words. Then they asked him a further question: “But, friend, might there be another way in which a noble disciple is one of right view ... and has arrived at this true Dhamma?”—“There might be, friends.

37. “When, friends, a noble disciple understands craving, the origin of craving, the cessation of craving, and the way leading to the cessation of craving, in that way he is one of right view ... and has arrived at this true Dhamma.

38. “And what is craving, what is the origin of craving, what is the cessation of craving, what is the way leading to the cessation of craving? There are these six classes of craving: craving for forms, craving for sounds, craving for odours, craving for flavours, craving for tangibles, craving for mind-objects. With the arising of feeling there is the arising of craving. With the cessation of feeling there is the cessation of craving. The way leading to the cessation of craving is just this Noble Eightfold Path; that is, right view ... right concentration.

39. “When a noble disciple has thus understood craving, the origin of craving, the cessation of craving, and the way leading to the cessation of craving ... he here and now makes an end of suffering. In that way too a noble disciple is one of right view ... and has arrived at this true Dhamma.”

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*(Feeling)*

40. Saying, “Good, friend,” the bhikkhus delighted and rejoiced in the venerable Sāriputta’s words. Then they asked him a further question: “But, friend, might there be another way in which a noble disciple is one of right view ... and has arrived at this true Dhamma?”—“There might be, friends.

41. “When, friends, a noble disciple understands feeling, the origin of feeling, the cessation of feeling, and the way leading to the cessation of feeling, in that way he is one of right view ... and has arrived at this true Dhamma.

42. “And what is feeling, what is the origin of feeling, what is the cessation of feeling, what is the way leading to the cessation of feeling? There are these six classes of feeling: feeling born of eye-contact, feeling born of ear-contact, feeling born of nose-contact, feeling born of tongue-contact, feeling born of body-contact, feeling born of mind-contact. With the arising of contact there is the arising of feeling. With

the cessation of contact there is the cessation of feeling. The way leading to the cessation of feeling is just this Noble Eightfold Path; that is, right view ... right concentration. [52]

43. “When a noble disciple has thus understood feeling, the origin of feeling, the cessation of feeling, and the way leading to the cessation of feeling ... he here and now makes an end of suffering. In that way too a noble disciple is one of right view ... and has arrived at this true Dhamma.”

*(Contact)*

44. Saying, “Good, friend,” the bhikkhus delighted and rejoiced in the venerable Sāriputta’s words. Then they asked him a further question: “But, friend, might there be another way in which a noble disciple is one of right view ... and has arrived at this true Dhamma?”—“There might be, friends.

45. “When, friends, a noble disciple understands contact, the origin of contact, the cessation of contact, and the way leading to the cessation of contact, in that way he is one of right view ... and has arrived at this true Dhamma.

46. “And what is contact, what is the origin of contact, what is the cessation of contact, what is the way leading to the cessation of contact? There are these six classes of contact: eye-contact, ear-contact, nose-contact, tongue-contact, body-contact, mind-contact. With the arising of the sixfold base there is the arising of contact. With the cessation of the sixfold base there is the cessation of contact. The way leading to the cessation of contact is just this Noble Eightfold Path; that is, right view ... right concentration.

47. “When a noble disciple has thus understood contact, the origin of contact, the cessation of contact, and the way leading to the cessation of contact ... he here and now makes an end of suffering. In that way too a noble disciple is one of right view ... and has arrived at this true Dhamma.”

*(The Sixfold Base)*

48. Saying, “Good, friend,” the bhikkhus delighted and rejoiced in the venerable Sāriputta’s words. Then they asked him a further question: “But, friend, might there be another way in which a noble disciple is one of right view ... and has arrived at this true Dhamma?”—“There might be, friends.

49. “When, friends, a noble disciple understands the sixfold base, the origin of the sixfold base, the cessation of the sixfold base, and the way leading to the cessation of the sixfold base, in that way he is one of right view ... and has arrived at this true Dhamma.

50. “And what is the sixfold base, what is the origin of the sixfold base, what is the cessation of the sixfold base, what is the way leading to the cessation of the sixfold base? There are these six bases: the eye-base, the ear-base, the nose-base, the tongue-base, the body-base, the mind-base. With the arising of mentality-materiality there is the arising of the sixfold base. With the cessation of mentality-materiality there is the

cessation of the sixfold base. The way leading to the cessation of the sixfold base is just this Noble Eightfold Path; that is, right view ... right concentration.

51. “When a noble disciple has thus understood the sixfold base, the origin of the sixfold base, the cessation of the sixfold base, and [53] the way leading to the cessation of the sixfold base ... he here and now makes an end of suffering. In that way too a noble disciple is one of right view ... and has arrived at this true Dhamma.”

*(Mentality-Materiality)*

52. Saying, “Good, friend,” the bhikkhus delighted and rejoiced in the venerable Sāriputta’s words. Then they asked him a further question: “But, friend, might there be another way in which a noble disciple is one of right view ... and has arrived at this true Dhamma?”—“There might be, friends.

53. “When, friends, a noble disciple understands mentality-materiality, the origin of mentality-materiality, the cessation of mentality-materiality, and the way leading to the cessation of mentality-materiality, in that way he is one of right view ... and has arrived at this true Dhamma.

54. “And what is mentality-materiality, what is the origin of mentality-materiality, what is the cessation of mentality-materiality, what is the way leading to the cessation of mentality-materiality? Feeling, perception, volition, contact, and attention—these are called mentality. The four great elements and the material form derived from the four great elements—these are called materiality. So this mentality and this materiality are what is called mentality-materiality. With the arising of consciousness there is the arising of mentality-materiality. With the cessation of consciousness there is the cessation of mentality-materiality. The way leading to the cessation of mentality-materiality is just this Noble Eightfold Path; that is, right view ... right concentration.

55. “When a noble disciple has thus understood mentality-materiality, the origin of mentality-materiality, the cessation of mentality-materiality, and the way leading to the cessation of mentality-materiality ... he here and now makes an end of suffering. In that way too a noble disciple is one of right view ... and has arrived at this true Dhamma.”

*(Consciousness)*

56. Saying, “Good, friend,” the bhikkhus delighted and rejoiced in the venerable Sāriputta’s words. Then they asked him a further question: “But, friend, might there be another way in which a noble disciple is one of right view ... and has arrived at this true Dhamma?”—“There might be, friends.

57. “When, friends, a noble disciple understands consciousness, the origin of consciousness, the cessation of consciousness, and the way leading to the cessation of consciousness, in that way he is one of right view ... and has arrived at this true Dhamma.

58. “And what is consciousness, what is the origin of consciousness, what is the

cessation of consciousness, what is the way leading to the cessation of consciousness? There are these six classes of consciousness: eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, mind-consciousness. With the arising of formations there is the arising of consciousness. With the cessation of formations there is the cessation of consciousness. The way leading to the cessation of consciousness is just this Noble Eightfold Path; that is, right view ... right concentration.

59. “When a noble disciple has thus understood consciousness, the origin of consciousness, the cessation of consciousness, and the way leading to the cessation of consciousness [54] ... he here and now makes an end of suffering. In that way too a noble disciple is one of right view ... and has arrived at this true Dhamma.”

*(Formations)*

60. Saying, “Good, friend,” the bhikkhus delighted and rejoiced in the venerable Sāriputta’s words. Then they asked him a further question: “But, friend, might there be another way in which a noble disciple is one of right view ... and has arrived at this true Dhamma?”—“There might be, friends.

61. “When, friends, a noble disciple understands formations, the origin of formations, the cessation of formations, and the way leading to the cessation of formations, in that way he is one of right view ... and has arrived at this true Dhamma.

62. “And what are formations, what is the origin of formations, what is the cessation of formations, what is the way leading to the cessation of formations? There are these three kinds of formations: the bodily formation, the verbal formation, the mental formation. With the arising of ignorance there is the arising of formations. With the cessation of ignorance there is the cessation of formations. The way leading to the cessation of formations is just this Noble Eightfold Path; that is, right view ... right concentration.

63. “When a noble disciple has thus understood formations, the origin of formations, the cessation of formations, and the way leading to the cessation of formations ... he here and now makes an end of suffering. In that way too a noble disciple is one of right view ... and has arrived at this true Dhamma.”

*(Ignorance)*

64. Saying, “Good, friend,” the bhikkhus delighted and rejoiced in the venerable Sāriputta’s words. Then they asked him a further question: “But, friend, might there be another way in which a noble disciple is one of right view ... and has arrived at this true Dhamma?”—“There might be, friends.

65. “When, friends, a noble disciple understands ignorance, the origin of ignorance, the cessation of ignorance, and the way leading to the cessation of ignorance, in that way he is one of right view ... and has arrived at this true Dhamma.

66. “And what is ignorance, what is the origin of ignorance, what is the cessation of



ignorance, what is the way leading to the cessation of ignorance? Not knowing about suffering, not knowing about the origin of suffering, not knowing about the cessation of suffering, not knowing about the way leading to the cessation of suffering—this is called ignorance. With the arising of the taints there is the arising of ignorance. With the cessation of the taints there is the cessation of ignorance. The way leading to the cessation of ignorance is just this Noble Eightfold Path; that is, right view ... right concentration.

67. “When a noble disciple has thus understood ignorance, the origin of ignorance, the cessation of ignorance, and the way leading to the cessation of ignorance ... he here and now makes an end of suffering. In that way too a noble disciple is one of right view ... and has arrived at this true Dhamma.”

*(Taints)*

68. Saying, “Good, friend,” the bhikkhus delighted and rejoiced in the venerable Sāriputta’s words. Then they asked him a further question: “But, friend, might there be another [55] way in which a noble disciple is one of right view, whose view is straight, who has perfect confidence in the Dhamma, and has arrived at this true Dhamma?”—“There might be, friends.

69. “When, friends, a noble disciple understands the taints, the origin of the taints, the cessation of the taints, and the way leading to the cessation of the taints, in that way he is one of right view, whose view is straight, who has perfect confidence in the Dhamma, and has arrived at this true Dhamma.

70. “And what are the taints, what is the origin of the taints, what is the cessation of the taints, what is the way leading to the cessation of the taints? There are these three taints: the taint of sensual desire, the taint of being, and the taint of ignorance. With the arising of ignorance there is the arising of the taints. With the cessation of ignorance there is the cessation of the taints. The way leading to the cessation of the taints is just this Noble Eightfold Path; that is, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration.

71. “When a noble disciple has thus understood the taints, the origin of the taints, the cessation of the taints, and the way leading to the cessation of the taints, he entirely abandons the underlying tendency to lust, he abolishes the underlying tendency to aversion, he extirpates the underlying tendency to the view and conceit ‘I am,’ and by abandoning ignorance and arousing true knowledge he here and now makes an end of suffering. In that way too a noble disciple is one of right view, whose view is straight, who has perfect confidence in the Dhamma, and has arrived at this true Dhamma.”

That is what the venerable Sāriputta said. The bhikkhus were satisfied and delighted in the venerable Sāriputta’s words.

## 10. Satipaṭṭhāna Sutta: The Foundations of Mindfulness

1. Thus have I heard. On one occasion the Blessed One was living in the Kuru country where there was a town of the Kurus named Kammāsadhamma. There he addressed the bhikkhus thus: “Bhikkhus.”—“Venerable sir,” they replied. The Blessed One said this:

2. “Bhikkhus, this is the direct path for the purification of beings [56], for the surmounting of sorrow and lamentation, for the disappearance of pain and grief, for the attainment of the true way, for the realisation of Nibbāna—namely, the four foundations of mindfulness.

3. “What are the four? Here, bhikkhus, a bhikkhu abides contemplating the body as a body, ardent, fully aware, and mindful, having put away covetousness and grief for the world. He abides contemplating feelings as feelings, ardent, fully aware, and mindful, having put away covetousness and grief for the world. He abides contemplating mind as mind, ardent, fully aware, and mindful, having put away covetousness and grief for the world. He abides contemplating mind-objects as mind-objects, ardent, fully aware, and mindful, having put away covetousness and grief for the world.

(Contemplation of the Body)

(1. *Mindfulness of Breathing*)

4. “And how, bhikkhus, does a bhikkhu abide contemplating the body as a body? Here a bhikkhu, gone to the forest or to the root of a tree or to an empty hut, sits down; having folded his legs crosswise, set his body erect, and established mindfulness in front of him, ever mindful he breathes in, mindful he breathes out. Breathing in long, he understands: ‘I breathe in long’; or breathing out long, he understands: ‘I breathe out long.’ Breathing in short, he understands: ‘I breathe in short’; or breathing out short, he understands: ‘I breathe out short.’ He trains thus: ‘I shall breathe in experiencing the whole body’; he trains thus: ‘I shall breathe out experiencing the whole body.’ He trains thus: ‘I shall breathe in tranquillising the bodily formation’; he trains thus: ‘I shall breathe out tranquillising the bodily formation.’ Just as a skilled turner or his apprentice, when making a long turn, understands: ‘I make a long turn’; or, when making a short turn, understands: ‘I make a short turn’; so too, breathing in long, a bhikkhu understands: ‘I breathe in long’ ... he trains thus: ‘I shall breathe out tranquillising the bodily formation.’

(Insight)

5. “In this way he abides contemplating the body as a body internally, or he abides contemplating the body as a body externally, or he abides contemplating the body as a body both internally and externally. Or else he abides contemplating in the body its nature of arising, or he abides contemplating in the body its nature of vanishing, or he abides contemplating in the body its nature of both arising and vanishing. Or else

mindfulness that ‘there is a body’ is simply established in him to the extent necessary for bare knowledge and mindfulness. And he abides independent, not clinging to anything in the world. That is how a bhikkhu abides contemplating the body as a body.

*(2. The Four Postures)*

6. “Again, bhikkhus, when walking, a bhikkhu understands: ‘I am walking’; when standing, he understands: ‘I am standing’; when sitting, [57] he understands: ‘I am sitting’; when lying down, he understands: ‘I am lying down’; or he understands accordingly however his body is disposed.

7. “In this way he abides contemplating the body as a body internally, externally, and both internally and externally ... And he abides independent, not clinging to anything in the world. That too is how a bhikkhu abides contemplating the body as a body.

*(3. Full Awareness)*

8. “Again, bhikkhus, a bhikkhu is one who acts in full awareness when going forward and returning; who acts in full awareness when looking ahead and looking away; who acts in full awareness when flexing and extending his limbs; who acts in full awareness when wearing his robes and carrying his outer robe and bowl; who acts in full awareness when eating, drinking, consuming food, and tasting; who acts in full awareness when defecating and urinating; who acts in full awareness when walking, standing, sitting, falling asleep, waking up, talking, and keeping silent.

9. “In this way he abides contemplating the body as a body internally, externally, and both internally and externally ... And he abides independent, not clinging to anything in the world. That too is how a bhikkhu abides contemplating the body as a body.

*(4. Foulness—The Bodily Parts)*

10. “Again, bhikkhus, a bhikkhu reviews this same body up from the soles of the feet and down from the top of the hair, bounded by skin, as full of many kinds of impurity thus: ‘In this body there are head-hairs, body-hairs, nails, teeth, skin, flesh, sinews, bones, bone-marrow, kidneys, heart, liver, diaphragm, spleen, lungs, intestines, mesentery, contents of the stomach, feces, bile, phlegm, pus, blood, sweat, fat, tears, grease, spittle, snot, oil of the joints, and urine.’ Just as though there were a bag with an opening at both ends full of many sorts of grain, such as hill rice, red rice, beans, peas, millet, and white rice, and a man with good eyes were to open it and review it thus: ‘This is hill rice, this is red rice, these are beans, these are peas, this is millet, this is white rice’; so too, a bhikkhu reviews this same body ... as full of many kinds of impurity thus: ‘In this body there are head-hairs ... and urine.’

11. “In this way he abides contemplating the body as a body internally, externally, and both internally and externally ... And he abides independent, not clinging to

anything in the world. That too is how a bhikkhu abides contemplating the body as a body.

*(5. Elements)*

12. “Again, bhikkhus, a bhikkhu reviews this same body, however it is placed, however disposed, as consisting of elements thus: ‘In this body there are the earth element, the water element, the fire element, and the air element.’ [58] Just as though a skilled butcher or his apprentice had killed a cow and was seated at the crossroads with it cut up into pieces; so too, a bhikkhu reviews this same body ... as consisting of elements thus: ‘In this body there are the earth element, the water element, the fire element, and the air element.’

13. “In this way he abides contemplating the body as a body internally, externally, and both internally and externally ... And he abides independent, not clinging to anything in the world. That too is how a bhikkhu abides contemplating the body as a body.

*(6–14. The Nine Charnel Ground Contemplations)*

14. “Again, bhikkhus, as though he were to see a corpse thrown aside in a charnel ground, one, two, or three days dead, bloated, livid, and oozing matter, a bhikkhu compares this same body with it thus: ‘This body too is of the same nature, it will be like that, it is not exempt from that fate.’

15. “In this way he abides contemplating the body as a body internally, externally, and both internally and externally ... And he abides independent, not clinging to anything in the world. That too is how a bhikkhu abides contemplating the body as a body.

16. “Again, as though he were to see a corpse thrown aside in a charnel ground, being devoured by crows, hawks, vultures, dogs, jackals, or various kinds of worms, a bhikkhu compares this same body with it thus: ‘This body too is of the same nature, it will be like that, it is not exempt from that fate.’

17. “ ... That too is how a bhikkhu abides contemplating the body as a body.

18–24. “Again, as though he were to see a corpse thrown aside in a charnel ground, a skeleton with flesh and blood, held together with sinews ... a fleshless skeleton smeared with blood, held together with sinews ... a skeleton without flesh and blood, held together with sinews ... disconnected bones scattered in all directions—here a hand-bone, there a foot-bone, here a shin-bone, there a thigh-bone, here a hip-bone, there a back-bone, here a rib-bone, there a breast-bone, here an arm-bone, there a shoulder-bone, here a neck-bone, there a jaw-bone, here a tooth, there the skull—a bhikkhu compares this same body with it thus: ‘This body too is of the same nature, it will be like that, it is not exempt from that fate.’

25. “ ... That too is how a bhikkhu abides contemplating the body as a body.

26–30. “Again, as though he were to see a corpse thrown aside in a charnel ground, bones bleached white, the colour of shells ... bones heaped up, more than a year old

... bones rotted and crumbled to dust [59], a bhikkhu compares this same body with it thus: ‘This body too is of the same nature, it will be like that, it is not exempt from that fate.’

(Insight)

31. “In this way he abides contemplating the body as a body internally, or he abides contemplating the body as a body externally, or he abides contemplating the body as a body both internally and externally. Or else he abides contemplating in the body its nature of arising, or he abides contemplating in the body its nature of vanishing, or he abides contemplating in the body its nature of both arising and vanishing. Or else mindfulness that ‘there is a body’ is simply established in him to the extent necessary for bare knowledge and mindfulness. And he abides independent, not clinging to anything in the world. That too is how a bhikkhu abides contemplating the body as a body.

(Contemplation of Feeling)

32. “And how, bhikkhus, does a bhikkhu abide contemplating feelings as feelings? Here, when feeling a pleasant feeling, a bhikkhu understands: ‘I feel a pleasant feeling’; when feeling a painful feeling, he understands: ‘I feel a painful feeling’; when feeling a neither-painful-nor-pleasant feeling, he understands: ‘I feel a neither-painful-nor-pleasant feeling.’ When feeling a worldly pleasant feeling, he understands: ‘I feel a worldly pleasant feeling’; when feeling an unworldly pleasant feeling, he understands: ‘I feel an unworldly pleasant feeling’; when feeling a worldly painful feeling, he understands: ‘I feel a worldly painful feeling’; when feeling an unworldly painful feeling, he understands: ‘I feel an unworldly painful feeling’; when feeling a worldly neither-painful-nor-pleasant feeling, he understands: ‘I feel a worldly neither-painful-nor-pleasant feeling’; when feeling an unworldly neither-painful-nor-pleasant feeling, he understands: ‘I feel an unworldly neither-painful-nor-pleasant feeling.’

(Insight)

33. “In this way he abides contemplating feelings as feelings internally, or he abides contemplating feelings as feelings externally, or he abides contemplating feelings as feelings both internally and externally. Or else he abides contemplating in feelings their nature of arising, or he abides contemplating in feelings their nature of vanishing, or he abides contemplating in feelings their nature of both arising and vanishing. Or else mindfulness that ‘there is feeling’ is simply established in him to the extent necessary for bare knowledge and mindfulness. And he abides independent, not clinging to anything in the world. That is how a bhikkhu abides contemplating feelings as feelings.

(Contemplation of mind)

34. “And how, bhikkhus, does a bhikkhu abide contemplating mind as mind? Here a

bhikkhu understands mind affected by lust as mind affected by lust, and mind unaffected by lust as mind unaffected by lust. He understands mind affected by hate as mind affected by hate, and mind unaffected by hate as mind unaffected by hate. He understands mind affected by delusion as mind affected by delusion, and mind unaffected by delusion as mind unaffected by delusion. He understands contracted mind as contracted mind, and distracted mind as distracted mind. He understands exalted mind as exalted mind, and unexalted mind as unexalted mind. He understands surpassed mind as surpassed mind, and unsurpassed mind as unsurpassed mind. He understands concentrated mind as concentrated mind, and unconcentrated mind as unconcentrated mind. He understands liberated mind as liberated mind, and unliberated mind as unliberated mind.

(Insight)

35. “In this way he abides contemplating mind as mind internally, or he abides contemplating mind as mind externally, or he abides contemplating mind as mind both internally and externally. Or else he abides contemplating in mind its nature of arising, [60] or he abides contemplating in mind its nature of vanishing, or he abides contemplating in mind its nature of both arising and vanishing. Or else mindfulness that ‘there is mind’ is simply established in him to the extent necessary for bare knowledge and mindfulness. And he abides independent, not clinging to anything in the world. That is how a bhikkhu abides contemplating mind as mind.

(Contemplation of Mind-Objects)

*(1. The Five Hindrances)*

36. “And how, bhikkhus, does a bhikkhu abide contemplating mind-objects as mind-objects? Here a bhikkhu abides contemplating mind-objects as mind-objects in terms of the five hindrances. And how does a bhikkhu abide contemplating mind-objects as mind-objects in terms of the five hindrances? Here, there being sensual desire in him, a bhikkhu understands: ‘There is sensual desire in me’; or there being no sensual desire in him, he understands: ‘There is no sensual desire in me’; and he also understands how there comes to be the arising of unarisen sensual desire, and how there comes to be the abandoning of arisen sensual desire, and how there comes to be the future non-arising of abandoned sensual desire.’

“There being ill will in him ... There being sloth and torpor in him ... There being restlessness and remorse in him ... There being doubt in him, a bhikkhu understands: ‘There is doubt in me’; or there being no doubt in him, he understands: ‘There is no doubt in me’; and he understands how there comes to be the arising of unarisen doubt, and how there comes to be the abandoning of arisen doubt, and how there comes to be the future non-arising of abandoned doubt.

(Insight)

37. “In this way he abides contemplating mind-objects as mind-objects internally, or

he abides contemplating mind-objects as mind-objects externally, or he abides contemplating mind-objects as mind-objects both internally and externally. Or else he abides contemplating in mind-objects their nature of arising, or he abides contemplating in mind-objects their nature of vanishing, or he abides contemplating in mind-objects their nature of both arising and vanishing. Or else mindfulness that ‘there are mind-objects’ is simply established in him to the extent necessary for bare knowledge and mindfulness. And he abides independent, not clinging to anything in the world. That is how a bhikkhu abides contemplating mind-objects as mind-objects in terms of the five hindrances.

*(2. The Five Aggregates)*

38. “Again, bhikkhus, a bhikkhu abides contemplating mind-objects as mind-objects [61] in terms of the five aggregates affected by clinging. And how does a bhikkhu abide contemplating mind-objects as mind-objects in terms of the five aggregates affected by clinging? Here a bhikkhu understands: ‘Such is material form, such its origin, such its disappearance; such is feeling, such its origin, such its disappearance; such is perception, such its origin, such its disappearance; such are the formations, such their origin, such their disappearance; such is consciousness, such its origin, such its disappearance.’

39. “In this way he abides contemplating mind-objects as mind-objects internally, externally, and both internally and externally ... And he abides independent, not clinging to anything in the world. That is how a bhikkhu abides contemplating mind-objects as mind-objects in terms of the five aggregates affected by clinging.

*(3. The Six Bases)*

40. “Again, bhikkhus, a bhikkhu abides contemplating mind-objects as mind-objects in terms of the six internal and external bases. And how does a bhikkhu abide contemplating mind-objects as mind-objects in terms of the six internal and external bases? Here a bhikkhu understands the eye, he understands forms, and he understands the fetter that arises dependent on both; and he also understands how there comes to be the arising of the unarisen fetter, and how there comes to be the abandoning of the arisen fetter, and how there comes to be the future non-arising of the abandoned fetter.

“He understands the ear, he understands sounds ... He understands the nose, he understands odours ... He understands the tongue, he understands flavours ... He understands the body, he understands tangibles ... He understands the mind, he understands mind-objects, and he understands the fetter that arises dependent on both; and he also understands how there comes to be the arising of the unarisen fetter, and how there comes to be the abandoning of the arisen fetter, and how there comes to be the future non-arising of the abandoned fetter.

41. “In this way he abides contemplating mind-objects as mind-objects internally, externally, and both internally and externally ... And he abides independent, not

clinging to anything in the world. That is how a bhikkhu abides contemplating mind-objects as mind-objects in terms of the six internal and external bases.

*(4. The Seven Enlightenment Factors)*

42. “Again, bhikkhus, a bhikkhu abides contemplating mind-objects as mind-objects in terms of the seven enlightenment factors. And how does a bhikkhu abide contemplating mind-objects as mind-objects in terms of the seven enlightenment factors? Here, there being the mindfulness enlightenment factor in him, a bhikkhu understands: ‘There is the mindfulness enlightenment factor in me’; or there being no mindfulness enlightenment factor in him, he understands: [62] ‘There is no mindfulness enlightenment factor in me’; and he also understands how there comes to be the arising of the unarisen mindfulness enlightenment factor, and how the arisen mindfulness enlightenment factor comes to fulfilment by development.

“There being the investigation-of-states enlightenment factor in him ... There being the energy enlightenment factor in him ... There being the rapture enlightenment factor in him ... There being the tranquillity enlightenment factor in him ... There being the concentration enlightenment factor in him ... There being the equanimity enlightenment factor in him, a bhikkhu understands: ‘There is the equanimity enlightenment factor in me’; or there being no equanimity enlightenment factor in him, he understands: ‘There is no equanimity enlightenment factor in me’; and he also understands how there comes to be the arising of the unarisen equanimity enlightenment factor, and how the arisen equanimity enlightenment factor comes to fulfilment by development.

43. “In this way he abides contemplating mind-objects as mind-objects internally, externally, and both internally and externally ... And he abides independent, not clinging to anything in the world. That is how a bhikkhu abides contemplating mind-objects as mind-objects in terms of the seven enlightenment factors.

*(5. The Four Noble Truths)*

44. “Again, bhikkhus, a bhikkhu abides contemplating mind-objects as mind-objects in terms of the Four Noble Truths. And how does a bhikkhu abide contemplating mind-objects as mind-objects in terms of the Four Noble Truths? Here a bhikkhu understands as it actually is: ‘This is suffering’; he understands as it actually is: ‘This is the origin of suffering’; he understands as it actually is: ‘This is the cessation of suffering’; he understands as it actually is: ‘This is the way leading to the cessation of suffering.’

*(Insight)*

45. “In this way he abides contemplating mind-objects as mind-objects internally, or he abides contemplating mind-objects as mind-objects externally, or he abides contemplating mind-objects as mind-objects both internally and externally. Or else he abides contemplating in mind-objects their nature of arising, or he abides



contemplating in mind-objects their nature of vanishing, or he abides contemplating in mind-objects their nature of both arising and vanishing. Or else mindfulness that ‘there are mind-objects’ is simply established in him to the extent necessary for bare knowledge and mindfulness. And he abides independent, not clinging to anything in the world. That is how a bhikkhu abides contemplating mind-objects as mind-objects in terms of the Four Noble Truths.

(Conclusion)

46. “Bhikkhus, if anyone should develop these four foundations of mindfulness in such a way for seven years, one of two fruits could be expected for him: either final knowledge here and now, or if there is a trace of clinging left, non-return.

“Let alone seven years, bhikkhus. [63] If anyone should develop these four foundations of mindfulness in such a way for six years ... for five years ... for four years ... for three years ... for two years ... for one year, one of two fruits could be expected for him: either final knowledge here and now, or if there is a trace of clinging left, non-return.

“Let alone one year, bhikkhus. If anyone should develop these four foundations of mindfulness in such a way for seven months ... for six months ... for five months ... for four months ... for three months ... for two months ... for one month ... for half a month, one of two fruits could be expected for him: either final knowledge here and now, or if there is a trace of clinging left, non-return.

“Let alone half a month, bhikkhus. If anyone should develop these four foundations of mindfulness in such a way for seven days, one of two fruits could be expected for him: either final knowledge here and now, or if there is a trace of clinging left, non-return.

47. “So it was with reference to this that it was said: ‘Bhikkhus, this is the direct path for the purification of beings, for the surmounting of sorrow and lamentation, for the disappearance of pain and grief, for the attainment of the true way, for the realisation of Nibbāna—namely, the four foundations of mindfulness.’”

That is what the Blessed One said. The bhikkhus were satisfied and delighted in the Blessed One’s words.

## 11. Cūlasīhanāda Sutta: The Shorter Discourse on the Lion’s Roar

1. Thus have I heard. On one occasion the Blessed One was living at Sāvattḥī in Jeta’s Grove, Anāthapiṇḍika’s Park. There he addressed the bhikkhus thus: “Bhikkhus.”— “Venerable sir,” they replied. The Blessed One said this:

2. “Bhikkhus, only here is there a recluse, only here a second recluse, only here a third recluse, only here a fourth recluse. The doctrines of others are devoid [64] of

recluses: that is how you should rightly roar your lion's roar.

3. "It is possible, bhikkhus, that wanderers of other sects might ask: 'But on the strength of what [argument] or with the support of what [authority] do the venerable ones say thus?' Wanderers of other sects who ask thus may be answered in this way: 'Friends, four things have been declared to us by the Blessed One who knows and sees, accomplished and fully enlightened; on seeing these in ourselves we say thus: "Only here is there a recluse, only here a second recluse, only here a third recluse, only here a fourth recluse. The doctrines of others are devoid of recluses." What are the four? We have confidence in the Teacher, we have confidence in the Dhamma, we have fulfilled the precepts, and our companions in the Dhamma are dear and agreeable to us whether they are laymen or those gone forth. These are the four things declared to us by the Blessed One who knows and sees, accomplished and fully enlightened, on seeing which in ourselves we say as we do.'

4. "It is possible, bhikkhus, that wanderers of other sects might say thus: 'Friends, we too have confidence in the Teacher, that is, in our Teacher; we too have confidence in the Dhamma, that is, in our Dhamma; we too have fulfilled the precepts, that is, our precepts; and our companions in the Dhamma are dear and agreeable to us too whether they are laymen or those gone forth. What is the distinction here, friends, what is the variance, what is the difference between you and us?'

5. "Wanderers of other sects who ask thus may be answered in this way: 'How then, friends, is the goal one or many?' Answering rightly, the wanderers of other sects would answer thus: 'Friends, the goal is one, not many.'—'But, friends, is that goal for one affected by lust or free from lust?' Answering rightly, the wanderers of other sects would answer thus: 'Friends, that goal is for one free from lust, not for one affected by lust.'—'But, friends, is that goal for one affected by hate or free from hate?' Answering rightly, they would answer: 'Friends, that goal is for one free from hate, not for one affected by hate.'—'But, friends, is that goal for one affected by delusion or free from delusion?' Answering rightly, they would answer: 'Friends, that goal is for one free from delusion, not for one affected by delusion.'—'But, friends, is that goal for one affected by craving or free from craving?' [65] Answering rightly, they would answer: 'Friends, that goal is for one free from craving, not for one affected by craving.'—'But, friends, is that goal for one affected by clinging or free from clinging?' Answering rightly, they would answer: 'Friends, that goal is for one free from clinging, not for one affected by clinging.'—'But, friends, is that goal for one who has vision or for one without vision?' Answering rightly, they would answer: 'Friends, that goal is for one with vision, not for one without vision.'—'But, friends, is that goal for one who favours and opposes, or for one who does not favour and oppose?' Answering rightly, they would answer: 'Friends, that goal is for one who does not favour and oppose, not for one who favours and opposes.'—'But, friends, is that goal for one who delights in and enjoys proliferation, or for one who does not delight in and enjoy proliferation?' Answering rightly, they would answer: 'Friends, that goal is for one who does not delight in and enjoy proliferation, not for one who

delights in and enjoys proliferation.’

6. “Bhikkhus, there are these two views: the view of being and the view of non-being. Any recluses or brahmins who rely on the view of being, adopt the view of being, accept the view of being, are opposed to the view of non-being. Any recluses or brahmins who rely on the view of non-being, adopt the view of non-being, accept the view of non-being, are opposed to the view of being.

7. “Any recluses or brahmins who do not understand as they actually are the origin, the disappearance, the gratification, the danger, and the escape in the case of these two views are affected by lust, affected by hate, affected by delusion, affected by craving, affected by clinging, without vision, given to favouring and opposing, and they delight in and enjoy proliferation. They are not freed from birth, ageing, and death; from sorrow, lamentation, pain, grief, and despair; they are not freed from suffering, I say.

8. “Any recluses or brahmins who understand as they actually are the origin, the disappearance, the gratification, the danger, and the escape in the case of these two views are without lust, without hate, without delusion, without craving, without clinging, with vision, not given to favouring and opposing, and they do not delight in and enjoy proliferation. They are freed from birth, ageing, and death; from sorrow, lamentation, pain, grief, and despair; they are freed from suffering, I say. [66]

9. “Bhikkhus, there are these four kinds of clinging. What four? Clinging to sensual pleasures, clinging to views, clinging to rules and observances, and clinging to a doctrine of self.

10. “Though certain recluses and brahmins claim to propound the full understanding of all kinds of clinging, they do not completely describe the full understanding of all kinds of clinging. They describe the full understanding of clinging to sensual pleasures without describing the full understanding of clinging to views, clinging to rules and observances, and clinging to a doctrine of self. Why is that? Those good recluses and brahmins do not understand these three instances of clinging as they actually are. Therefore, though they claim to propound the full understanding of all kinds of clinging, they describe only the full understanding of clinging to sensual pleasures without describing the full understanding of clinging to views, clinging to rules and observances, and clinging to a doctrine of self.

11. “Though certain recluses and brahmins claim to propound the full understanding of all kinds of clinging ... they describe the full understanding of clinging to sensual pleasures and clinging to views without describing the full understanding of clinging to rules and observances and clinging to a doctrine of self. Why is that? They do not understand two instances ... therefore they describe only the full understanding of clinging to sensual pleasures and clinging to views without describing the full understanding of clinging to rules and observances and clinging to a doctrine of self.

12. “Though certain recluses and brahmins claim to propound the full understanding of all kinds of clinging ... they describe the full understanding of

clinging to sensual pleasures, clinging to views, and clinging to rules and observances without describing the full understanding of clinging to a doctrine of self. They do not understand one instance ... therefore they describe only the full understanding of clinging to sensual pleasures, clinging to views, and clinging to rules and observances without describing the full understanding of clinging to a doctrine of self.

13. “Bhikkhus, in such a Dhamma and Discipline as that, it is plain that confidence in the Teacher is not rightly directed, that confidence in the Dhamma is not rightly directed, that fulfilment of the precepts is not rightly directed, and that the affection among companions in the Dhamma is not rightly directed. Why is that? Because that is how it is when the Dhamma and Discipline is [67] badly proclaimed and badly expounded, unemancipating, unconducive to peace, expounded by one who is not fully enlightened.

14. “Bhikkhus, when a Tathāgata, accomplished and fully enlightened, claims to propound the full understanding of all kinds of clinging, he completely describes the full understanding of all kinds of clinging: he describes the full understanding of clinging to sensual pleasures, clinging to views, clinging to rules and observances, and clinging to a doctrine of self.

15. “Bhikkhus, in such a Dhamma and Discipline as that, it is plain that confidence in the Teacher is rightly directed, that confidence in the Dhamma is rightly directed, that fulfilment of the precepts is rightly directed, and that the affection among companions in the Dhamma is rightly directed. Why is that? Because that is how it is when the Dhamma and Discipline is well proclaimed and well expounded, emancipating, conducive to peace, expounded by one who is fully enlightened.

16. “Now these four kinds of clinging have what as their source, what as their origin, from what are they born and produced? These four kinds of clinging have craving as their source, craving as their origin, they are born and produced from craving. Craving has what as its source ... ? Craving has feeling as its source ... Feeling has what as its source ... ? Feeling has contact as its source ... Contact has what as its source ... ? Contact has the sixfold base as its source ... The sixfold base has what as its source ... ? The sixfold base has mentality-materiality as its source ... Mentality-materiality has what as its source ... ? Mentality-materiality has consciousness as its source ... Consciousness has what as its source ... ? Consciousness has formations as its source ... Formations have what as their source ... ? Formations have ignorance as their source, ignorance as their origin, they are born and produced from ignorance.

17. “Bhikkhus, when ignorance is abandoned and true knowledge has arisen in a bhikkhu, then with the fading away of ignorance and the arising of true knowledge he no longer clings to sensual pleasures, no longer clings to views, no longer clings to rules and observances, no longer clings to a doctrine of self. When he does not cling, he is not agitated. When he is not agitated, he personally attains Nibbāna. He understands: ‘Birth is destroyed, the holy life has been lived, what had to be done has been done, there is no more coming to any state of being.’” [68]

That is what the Blessed One said. The bhikkhus were satisfied and delighted in the Blessed One's words.

## 12. Mahāsīhanāda Sutta: The Greater Discourse on the Lion's Roar

1. Thus have I heard. On one occasion the Blessed One was living at Vesālī in the grove outside the city to the west.

2. Now on that occasion Sunakkhatta, son of the Licchavis, had recently left this Dhamma and Discipline. He was making this statement before the Vesālī assembly: “The recluse Gotama does not have any superhuman states, any distinction in knowledge and vision worthy of the noble ones. The recluse Gotama teaches a Dhamma [merely] hammered out by reasoning, following his own line of inquiry as it occurs to him, and when he teaches the Dhamma to anyone, it leads him when he practises it to the complete destruction of suffering.”

3. Then, when it was morning, the venerable Sāriputta dressed, and taking his bowl and outer robe, went into Vesālī for alms. Then he heard Sunakkhatta, son of the Licchavis, making this statement before the Vesālī assembly. When he had wandered for alms in Vesālī and had returned from his almsround, after his meal he went to the Blessed One, and after paying homage to him, he sat down at one side and told the Blessed One what Sunakkhatta was saying.

4. [The Blessed One said:] “Sāriputta, the misguided man Sunakkhatta is angry and his words are spoken out of anger. Thinking to discredit the Tathāgata, he actually praises him; [69] for it is praise of the Tathāgata to say of him: ‘When he teaches the Dhamma to anyone, it leads him when he practises it to the complete destruction of suffering.’

5. “Sāriputta, this misguided man Sunakkhatta will never infer of me according to Dhamma: ‘That Blessed One is accomplished, fully enlightened, perfect in true knowledge and conduct, sublime, knower of worlds, incomparable leader of persons to be tamed, teacher of gods and humans, enlightened, blessed.’

6. “And he will never infer of me according to Dhamma: ‘That Blessed One enjoys the various kinds of supernormal power: having been one, he becomes many; having been many, he becomes one; he appears and vanishes; he goes unhindered through a wall, through an enclosure, through a mountain, as though through space; he dives in and out of the earth as though it were water; he walks on water without sinking as though it were earth; seated cross-legged, he travels in space like a bird; with his hand he touches and strokes the moon and sun so powerful and mighty; he wields bodily mastery even as far as the Brahma-world.’

7. “And he will never infer of me according to Dhamma: ‘With the divine ear element, which is purified and surpasses the human, that Blessed One hears both kinds of sounds, the heavenly and the human, those that are far as well as near.’

8. “And he will never infer of me according to Dhamma: ‘That Blessed One encompasses with his own mind the minds of other beings, other persons. He understands a mind affected by lust as affected by lust and a mind unaffected by lust as unaffected by lust; he understands a mind affected by hate as affected by hate and a mind unaffected by hate as unaffected by hate; he understands a mind affected by delusion as affected by delusion and a mind unaffected by delusion as unaffected by delusion; he understands a contracted mind as contracted and a distracted mind as distracted; he understands an exalted mind as exalted and an unexalted mind as unexalted; he understands a surpassed mind as surpassed and an unsurpassed mind as unsurpassed; he understands a concentrated mind as concentrated and an unconcentrated mind as unconcentrated; he understands a liberated mind as liberated and an unliberated mind as unliberated.’

*(The Ten Powers of a Tathāgata)*

9. “Sāriputta, the Tathāgata has these ten Tathāgata’s powers, possessing which he claims the herd-leader’s place, roars his lion’s roar in the assemblies, and sets rolling the Wheel of Brahmā. What are the ten?

10. (1) “Here, the Tathāgata understands as it actually is the possible as possible and the impossible as impossible. And that [70] is a Tathāgata’s power that the Tathāgata has, by virtue of which he claims the herd-leader’s place, roars his lion’s roar in the assemblies, and sets rolling the Wheel of Brahmā.

11. (2) “Again, the Tathāgata understands as it actually is the results of actions undertaken, past, future, and present, with possibilities and with causes. That too is a Tathāgata’s power ...

12. (3) “Again, the Tathāgata understands as it actually is the ways leading to all destinations. That too is a Tathāgata’s power ...

13. (4) “Again, the Tathāgata understands as it actually is the world with its many and different elements. That too is a Tathāgata’s power ...

14. (5) “Again, the Tathāgata understands as it actually is how beings have different inclinations. That too is a Tathāgata’s power ...

15. (6) “Again, the Tathāgata understands as it actually is the disposition of the faculties of other beings, other persons. That too is a Tathāgata’s power ...

16. (7) “Again, the Tathāgata understands as it actually is the defilement, the cleansing, and the emergence in regard to the jhānas, liberations, concentrations, and attainments. That too is a Tathāgata’s power ...

17. (8) “Again, the Tathāgata recollects his manifold past lives, that is, one birth, two births ... (*as Sutta 4, §27*) ... Thus with their aspects and particulars he recollects his manifold past lives. That too is a Tathāgata’s power ...

18. (9) “Again, with the divine eye, which is purified and surpasses the human, the Tathāgata sees beings passing away and reappearing, inferior and superior, fair and ugly, fortunate and unfortunate ... (*as Sutta 4, §29*) [71] ... and he understands how beings pass on according to their actions. That too is a Tathāgata’s power ...

19. (10) “Again, by realising for himself with direct knowledge, the Tathāgata here and now enters upon and abides in the deliverance of mind and deliverance by wisdom that are taintless with the destruction of the taints. That too is a Tathāgata’s power that the Tathāgata has, by virtue of which he claims the herd-leader’s place, roars his lion’s roar in the assemblies, and sets rolling the Wheel of Brahmā.

20. “The Tathāgata has these ten Tathāgata’s powers, possessing which he claims the herd-leader’s place, roars his lion’s roar in the assemblies, and sets rolling the Wheel of Brahmā.

21. “Sāriputta, when I know and see thus, should anyone say of me: ‘The recluse Gotama does not have any superhuman states, any distinction in knowledge and vision worthy of the noble ones. The recluse Gotama teaches a Dhamma [merely] hammered out by reasoning, following his own line of inquiry as it occurs to him’— unless he abandons that assertion and that state of mind and relinquishes that view, then as [surely as if he had been] carried off and put there he will wind up in hell. Just as a bhikkhu possessed of virtue, concentration, and wisdom would here and now enjoy final knowledge, so it will happen in this case, I say, that unless he abandons that assertion and that state of mind and relinquishes that view, then as [surely as if he had been] carried off and put there he will wind up in hell.

*(Four Kinds of Intrepidity)*

22. “Sāriputta, the Tathāgata has these four kinds of intrepidity, possessing which he claims the herd-leader’s place, roars his lion’s roar in the assemblies, and sets rolling the Wheel of Brahmā. What are the four?

23. “Here, I see no ground on which any recluse or brahmin or god or Māra or Brahmā or anyone else at all in the world could, in accordance with the Dhamma, accuse me thus: ‘While you claim full enlightenment, you are not fully enlightened in regard to certain things.’ [72] And seeing no ground for that, I abide in safety, fearlessness, and intrepidity.

24. “I see no ground on which any recluse ... or anyone at all could accuse me thus: ‘While you claim to have destroyed the taints, these taints are undestroyed by you.’ And seeing no ground for that, I abide in safety, fearlessness, and intrepidity.

25. “I see no ground on which any recluse ... or anyone at all could accuse me thus: ‘Those things called obstructions by you are not able to obstruct one who engages in them.’ And seeing no ground for that, I abide in safety, fearlessness, and intrepidity.

26. “I see no ground on which any recluse ... or anyone at all could accuse me thus: ‘When you teach the Dhamma to someone, it does not lead him when he practises it to the complete destruction of suffering.’ And seeing no ground for that, I abide in safety, fearlessness, and intrepidity.

27. “A Tathāgata has these four kinds of intrepidity, possessing which he claims the herd-leader’s place, roars his lion’s roar in the assemblies, and sets rolling the Wheel of Brahmā.

28. “Sāriputta, when I know and see thus, should anyone say of me ... he will wind up in hell.

*(The Eight Assemblies)*

29. “Sāriputta, there are these eight assemblies. What are the eight? An assembly of nobles, an assembly of brahmins, an assembly of householders, an assembly of recluses, an assembly of gods of the heaven of the Four Great Kings, an assembly of gods of the heaven of the Thirty-three, an assembly of Māra’s retinue, an assembly of Brahmās. Possessing these four kinds of intrepidity, the Tathāgata approaches and enters these eight assemblies.

30. “I recall having approached many hundred assemblies of nobles ... many hundred assemblies of brahmins ... many hundred assemblies of householders ... many hundred assemblies of recluses ... many hundred assemblies of gods of the heaven of the Four Great Kings ... many hundred assemblies of gods of the heaven of the Thirty-three ... many hundred assemblies of Māra’s retinue ... many hundred assemblies of Brahmās. And formerly I had sat with them there and talked with them and held conversations with them, yet I see no ground for thinking that fear or timidity might come upon me there. And seeing no ground for that, I abide in safety, fearlessness, and intrepidity. [73]

31. “Sāriputta, when I know and see thus, should anyone say of me ... he will wind up in hell.

*(Four Kinds of Generation)*

32. “Sāriputta, there are these four kinds of generation. What are the four? Egg-born generation, womb-born generation, moisture-born generation, and spontaneous generation.

33. “What is egg-born generation? There are these beings born by breaking out of the shell of an egg; this is called egg-born generation. What is womb-born generation? There are these beings born by breaking out from the caul; this is called womb-born generation. What is moisture-born generation? There are these beings born in a rotten fish, in a rotten corpse, in rotten porridge, in a cesspit, or in a sewer; this is called moisture-born generation. What is spontaneous generation? There are gods and denizens of hell and certain human beings and some beings in the lower worlds; this is called spontaneous generation. These are the four kinds of generation.

34. “Sāriputta, when I know and see thus, should anyone say of me ... he will wind up in hell.

*(The Five Destinations and Nibbāna)*

35. “Sāriputta, there are these five destinations. What are the five? Hell, the animal realm, the realm of ghosts, human beings, and gods.

36. (1) “I understand hell, and the path and way leading to hell. And I also understand how one who has entered this path will, on the dissolution of the body,



after death, reappear in a state of deprivation, in an unhappy destination, in perdition, in hell.

(2) “I understand the animal realm, and the path and way leading to the animal realm. And I also understand how one who has entered this path will, on the dissolution of the body, after death, reappear in the animal realm.

(3) “I understand the realm of ghosts, and the path and way leading to the realm of ghosts. And I also understand how one who has entered this path will, on the dissolution of the body, after death, reappear in the realm of ghosts.

(4) “I understand human beings, and the path and way leading to the human world. And I also understand how one who has entered this path will, on the dissolution of the body, after death, reappear among human beings.

(5) “I understand the gods, and the path and way leading to the world of the gods. And I also understand how one who has entered this path will, on the dissolution of the body, after death, reappear in a happy destination, in the heavenly world.

(6) “I understand Nibbāna, and the path and way leading to Nibbāna. [74] And I also understand how one who has entered this path will, by realising for himself with direct knowledge, here and now enter upon and abide in the deliverance of mind and deliverance by wisdom that are taintless with the destruction of the taints.

37. (1) “By encompassing mind with mind I understand a certain person thus: ‘This person so behaves, so conducts himself, has taken such a path that on the dissolution of the body, after death, he will reappear in a state of deprivation, in an unhappy destination, in perdition, in hell.’ And then later on, with the divine eye, which is purified and surpasses the human, I see that on the dissolution of the body, after death, he has reappeared in a state of deprivation, in an unhappy destination, in perdition, in hell, and is experiencing exclusively painful, racking, piercing feelings. Suppose there were a charcoal pit deeper than a man’s height full of glowing coals without flame or smoke; and then a man scorched and exhausted by hot weather, weary, parched, and thirsty, came by a path going in one way only and directed to that same charcoal pit. Then a man with good sight on seeing him would say: ‘This person so behaves, so conducts himself, has taken such a path, that he will come to this same charcoal pit’; and then later on he sees that he has fallen into that charcoal pit and is experiencing exclusively painful, racking, piercing feelings. So too, by encompassing mind with mind ... piercing feelings.

38. (2) “By encompassing mind with mind I understand a certain person thus: ‘This person so behaves, so conducts himself, has taken such a path that on the dissolution of the body, after death, he will reappear in the animal realm.’ And then later on, with the divine eye, which is purified and surpasses the human, I see that on the dissolution of the body, after death, he has reappeared in the animal realm and is experiencing painful, racking, piercing feelings. Suppose there were a cesspit deeper than a man’s height full of filth; and then a man [75] scorched and exhausted by hot weather, weary, parched, and thirsty, came by a path going in one way only and directed to that same cesspit. Then a man with good sight on seeing him would say: ‘This person so

behaves ... that he will come to this same cesspit'; and then later on he sees that he has fallen into that cesspit and is experiencing painful, racking, piercing feelings. So too, by encompassing mind with mind ... piercing feelings.

39. (3) "By encompassing mind with mind I understand a certain person thus: 'This person so behaves, so conducts himself, has taken such a path that on the dissolution of the body, after death, he will reappear in the realm of ghosts.' And then later on ... I see that ... he has reappeared in the realm of ghosts and is experiencing much painful feeling. Suppose there were a tree growing on uneven ground with scanty foliage casting a dappled shadow; and then a man scorched and exhausted by hot weather, weary, parched, and thirsty, came by a path going in one way only and directed to that same tree. Then a man with good sight on seeing him would say: 'This person so behaves ... that he will come to this same tree'; and then later on he sees that he is sitting or lying in the shade of that tree experiencing much painful feeling. So too, by encompassing mind with mind ... much painful feeling.

40. (4) "By encompassing mind with mind I understand a certain person thus: 'This person so behaves, so conducts himself, has taken such a path that on the dissolution of the body, after death, he will reappear among human beings.' And then later on ... I see that ... he has reappeared among human beings and is experiencing much pleasant feeling. Suppose there were a tree growing on even ground with thick foliage casting a deep shade; and then a man scorched and exhausted by hot weather, weary, parched, and thirsty, came by a path going in one way only and directed to that same tree. Then a man with good sight on seeing him would say: 'This person so behaves ... that he will come to this same tree'; and then later on he sees that he is sitting or lying in the shade of that tree experiencing much pleasant feeling. So too, by encompassing mind with mind ... much pleasant feeling. [76]

41. (5) "By encompassing mind with mind I understand a certain person thus: 'This person so behaves, so conducts himself, has taken such a path that on the dissolution of the body, after death, he will reappear in a happy destination, in the heavenly world.' And then later on ... I see that ... he has reappeared in a happy destination, in the heavenly world, and is experiencing exclusively pleasant feelings. Suppose there were a mansion, and it had an upper chamber plastered within and without, shut off, secured by bars, with shuttered windows, and in it there was a couch spread with rugs, blankets, and sheets, with a deerskin coverlet, with a canopy as well as crimson pillows for both [head and feet]; and then a man scorched and exhausted by hot weather, weary, parched, and thirsty, came by a path going in one way only and directed to that same mansion. Then a man with good sight on seeing him would say: 'This person so behaves ... that he will come to this same mansion'; and then later on he sees that he is sitting or lying in that upper chamber in that mansion experiencing exclusively pleasant feelings. So too, by encompassing mind with mind ... exclusively pleasant feelings.

42. (6) "By encompassing mind with mind I understand a certain person thus: 'This person so behaves, so conducts himself, has taken such a path that by realising for

himself with direct knowledge, he here and now will enter upon and abide in the deliverance of mind and deliverance by wisdom that are taintless with the destruction of the taints.’ And then later on I see that by realising for himself with direct knowledge, he here and now enters upon and abides in the deliverance of mind and deliverance by wisdom that are taintless with the destruction of the taints, and is experiencing exclusively pleasant feelings. Suppose there were a pond with clean, agreeable, cool water, transparent, with smooth banks, delightful, and nearby a dense wood; and then a man scorched and exhausted by hot weather, weary, parched, and thirsty, came by a path going in one way only towards that same pond. Then a man with good sight on seeing him would say: ‘This person so behaves ... that he will come to this same pond’; and then later on he sees that he has plunged into the pond, bathed, drunk, and relieved all his distress, fatigue, and fever and has come out again and is sitting or lying in the wood [77] experiencing exclusively pleasant feelings. So too, by encompassing mind with mind ... exclusively pleasant feelings. These are the five destinations.

43. “Sāriputta, when I know and see thus, should anyone say of me: ‘The recluse Gotama does not have any superhuman states, any distinction in knowledge and vision worthy of the noble ones. The recluse Gotama teaches a Dhamma [merely] hammered out by reasoning, following his own line of inquiry as it occurs to him’— unless he abandons that assertion and that state of mind and relinquishes that view, then as [surely as if he had been] carried off and put there he will wind up in hell. Just as a bhikkhu possessed of virtue, concentration, and wisdom would here and now enjoy final knowledge, so it will happen in this case, I say, that unless he abandons that assertion and that state of mind and relinquishes that view, then as [surely as if he had been] carried off and put there he will wind up in hell.

*(The Bodhisatta’s Austerities)*

44. “Sāriputta, I recall having lived a holy life possessing four factors. I have been an ascetic—a supreme ascetic; I have been coarse—supremely coarse; I have been scrupulous—supremely scrupulous; I have been secluded—supremely secluded.

45. “Such was my asceticism, Sāriputta, that I went naked, rejecting conventions, licking my hands, not coming when asked, not stopping when asked; I did not accept food brought or food specially made or an invitation to a meal; I received nothing from a pot, from a bowl, across a threshold, across a stick, across a pestle, from two eating together, from a pregnant woman, from a woman giving suck, from a woman lying in the midst of men, from where food was advertised to be distributed, from where a dog was waiting, from where flies were buzzing; I accepted no fish or meat, I drank no liquor, wine, or fermented brew. I kept to one house, to one morsel; I kept to two [78] houses, to two morsels; ... I kept to seven houses, to seven morsels. I lived on one saucerful a day, on two saucerfuls a day ... on seven saucerfuls a day; I took food once a day, once every two days ... once every seven days; thus even up to once every fortnight, I dwelt pursuing the practice of taking food at stated intervals. I was

an eater of greens or millet or wild rice or hide-parings or moss or ricebran or rice-scum or sesamum flour or grass or cowdung. I lived on forest roots and fruits; I fed on fallen fruits. I clothed myself in hemp, in hemp-mixed cloth, in shrouds, in refuse rags, in tree bark, in antelope hide, in strips of antelope hide, in kusa-grass fabric, in bark fabric, in wood-shavings fabric, in head-hair wool, in animal wool, in owls' wings. I was one who pulled out hair and beard, pursuing the practice of pulling out hair and beard. I was one who stood continuously, rejecting seats. I was one who squatted continuously, devoted to maintaining the squatting position. I was one who used a mattress of spikes; I made a mattress of spikes my bed. I dwelt pursuing the practice of bathing in water three times daily including the evening. Thus in such a variety of ways I dwelt pursuing the practice of tormenting and mortifying the body. Such was my asceticism.

46. "Such was my coarseness, Sāriputta, that just as the bole of a tindukā tree, accumulating over the years, cakes and flakes off, so too, dust and dirt, accumulating over the years, caked off my body and flaked off. It never occurred to me: 'Oh, let me rub this dust and dirt off with my hand, or let another rub this dust and dirt off with his hand'—it never occurred to me thus. Such was my coarseness.

47. "Such was my scrupulousness, Sāriputta, that I was always mindful in stepping forwards and stepping backwards. I was full of pity even in regard to a drop of water thus: 'Let me not hurt the tiny creatures in the crevices of the ground.' Such was my scrupulousness.

48. "Such was my seclusion, Sāriputta, that [79] I would plunge into some forest and dwell there. And when I saw a cowherd or a shepherd or someone gathering grass or sticks, or a woodsman, I would flee from grove to grove, from thicket to thicket, from hollow to hollow, from hillock to hillock. Why was that? So that they should not see me or I see them. Just as a forest-bred deer, on seeing human beings, flees from grove to grove, from thicket to thicket, from hollow to hollow, from hillock to hillock, so too, when I saw a cowherd or a shepherd ... Such was my seclusion.

49. "I would go on all fours to the cow-pens when the cattle had gone out and the cowherd had left them, and I would feed on the dung of the young suckling calves. As long as my own excrement and urine lasted, I fed on my own excrement and urine. Such was my great distortion in feeding.

50. "I would plunge into some awe-inspiring grove and dwell there—a grove so awe-inspiring that normally it would make a man's hair stand up if he were not free from lust. When those cold wintry nights came during the 'eight-days interval of frost,' I would dwell by night in the open and by day in the grove. In the last month of the hot season I would dwell by day in the open and by night in the grove. And there came to me spontaneously this stanza never heard before:

'Chilled by night and scorched by day,  
Alone in awe-inspiring groves,

Naked, no fire to sit beside,  
The sage yet pursues his quest.’

51. “I would make my bed in a charnel ground with the bones of the dead for a pillow. And cowherd boys came up and spat on me, urinated on me, threw dirt at me, and poked sticks into my ears. Yet I do not recall that I ever aroused an evil mind [of hate] against them. Such was my abiding in equanimity. [80]

52. “Sāriputta, there are certain recluses and brahmins whose doctrine and view is this: ‘Purification comes about through food.’ They say: ‘Let us live on kola-fruits,’ and they eat kola-fruits, they eat kola-fruit powder, they drink kola-fruit water, and they make many kinds of kola-fruit concoctions. Now I recall having eaten a single kola-fruit a day. Sāriputta, you may think that the kola-fruit was bigger at that time, yet you should not regard it so: the kola-fruit was then at most the same size as now. Through feeding on a single kola-fruit a day, my body reached a state of extreme emaciation. Because of eating so little my limbs became like the jointed segments of vine stems or bamboo stems. Because of eating so little my backside became like a camel’s hoof. Because of eating so little the projections on my spine stood forth like corded beads. Because of eating so little my ribs jutted out as gaunt as the crazy rafters of an old roofless barn. Because of eating so little the gleam of my eyes sank far down in their sockets, looking like a gleam of water that has sunk far down in a deep well. Because of eating so little my scalp shrivelled and withered as a green bitter gourd shrivels and withers in the wind and sun. Because of eating so little my belly skin adhered to my backbone; thus if I wanted to touch my belly skin I encountered my backbone, and if I wanted to touch my backbone I encountered my belly skin. Because of eating so little, if I wanted to defecate or urinate, I fell over on my face right there. Because of eating so little, if I tried to ease my body by rubbing my limbs with my hands, the hair, rotted at its roots, fell from my body as I rubbed.

53–55. “Sāriputta, there are certain recluses and brahmins whose doctrine and view is this: ‘Purification comes about through food.’ They say: ‘Let us live on beans,’ ... ‘Let us live on sesamum,’ ... ‘Let us live on rice,’ and they eat rice, they eat rice powder, [81] they drink rice water, and they make many kinds of rice concoctions. Now I recall having eaten a single rice grain a day. Sāriputta, you may think that the rice grain was bigger at that time, yet you should not regard it so: the rice grain was then at most the same size as now. Through feeding on a single rice grain a day, my body reached a state of extreme emaciation. Because of eating so little ... the hair, rotted at its roots, fell from my body as I rubbed.

56. “Yet, Sāriputta, by such conduct, by such practice, by such performance of austerities, I did not attain any superhuman states, any distinction in knowledge and vision worthy of the noble ones. Why was that? Because I did not attain that noble wisdom which when attained is noble and emancipating and leads the one who practises in accordance with it to the complete destruction of suffering.

57. “Sāriputta, there are certain recluses and brahmins whose doctrine and view is

this: ‘Purification comes about through the round of rebirths.’ But it is not easy to find a realm in the round that I have not already [82] passed through in this long journey, except for the gods of the Pure Abodes; and had I passed through the round as a god in the Pure Abodes, I would never have returned to this world.

58. “There are certain recluses and brahmins whose doctrine and view is this: ‘Purification comes about through [some particular kind of] rebirth.’ But it is not easy to find a kind of rebirth that I have not been reborn in already in this long journey, except for the gods of the Pure Abodes ...

59. “There are certain recluses and brahmins whose doctrine and view is this: ‘Purification comes about through [some particular] abode.’ But it is not easy to find a kind of abode that I have not already dwelt in ... except for the gods of the Pure Abodes ...

60. “There are certain recluses and brahmins whose doctrine and view is this: ‘Purification comes about through sacrifice.’ But it is not easy to find a kind of sacrifice that has not already been offered up by me in this long journey, when I was either a head-anointed noble king or a well-to-do brahmin.

61. “There are certain recluses and brahmins whose doctrine and view is this: ‘Purification comes through fire-worship.’ But it is not easy to find a kind of fire that has not already been worshipped by me in this long journey, when I was either a head-anointed noble king or a well-to-do brahmin.

62. “Sāriputta, there are certain recluses and brahmins whose doctrine and view is this: ‘As long as this good man is still young, a black-haired young man endowed with the blessing of youth, in the prime of life, so long is he perfect in his lucid wisdom. But when this good man is old, aged, burdened with years, advanced in life, and come to the last stage, being eighty, ninety, or a hundred years old, then the lucidity of his wisdom is lost.’ But it should not be regarded so. I am now old, aged, burdened with years, advanced in life, and come to the last stage: my years have turned eighty. Now suppose that I had four disciples with a hundred years’ lifespan, perfect in mindfulness, retentiveness, memory, and lucidity of wisdom. Just as a skilled archer, trained, practised, and tested, could easily shoot a light arrow across the shadow of a palm tree, suppose that they were even to that extent perfect in mindfulness, retentiveness, [83] memory, and lucidity of wisdom. Suppose that they continuously asked me about the four foundations of mindfulness and that I answered them when asked and that they remembered each answer of mine and never asked a subsidiary question or paused except to eat, drink, consume food, taste, urinate, defecate, and rest in order to remove sleepiness and tiredness. Still the Tathāgata’s exposition of the Dhamma, his explanations of factors of the Dhamma, and his replies to questions would not yet come to an end, but meanwhile those four disciples of mine with their hundred years’ lifespan would have died at the end of those hundred years. Sāriputta, even if you have to carry me about on a bed, still there will be no change in the lucidity of the Tathāgata’s wisdom.

63. “Rightly speaking, were it to be said of anyone: ‘A being not subject to delusion

has appeared in the world for the welfare and happiness of many, out of compassion for the world, for the good, welfare, and happiness of gods and humans,’ it is of me indeed that rightly speaking this should be said.”

64. Now on that occasion the venerable Nāgasamāla was standing behind the Blessed One fanning him. Then he said to the Blessed One: “It is wonderful, venerable sir, it is marvellous! As I listened to this discourse on the Dhamma, the hairs of my body stood up. Venerable sir, what is the name of this discourse on the Dhamma?”

“As to that, Nāgasamāla, you may remember this discourse on the Dhamma as ‘The Hair-Raising Discourse.’”

That is what the Blessed One said. The venerable Nāgasamāla was satisfied and delighted in the Blessed One’s words.

### 13. Mahādukkhakkhandha Sutta: The Greater Discourse on the Mass of Suffering

1. Thus have I heard. On one occasion the Blessed One was living at Sāvattihī in Jeta’s Grove, Anāthapiṇḍika’s Park.

2. Then, when it was morning, a number of bhikkhus dressed, and taking their bowls and outer robes, [84] went into Sāvattihī for alms. Then they thought: “It is still too early to wander for alms in Sāvattihī. Suppose we went to the park of the wanderers of other sects.” So they went to the park of the wanderers of other sects and exchanged greetings with the wanderers. When this courteous and amiable talk was finished, they sat down at one side. The wanderers said to them:

3. “Friends, the recluse Gotama describes the full understanding of sensual pleasures, and we do so too; the recluse Gotama describes the full understanding of material form, and we do so too; the recluse Gotama describes the full understanding of feelings, and we do so too. What then is the distinction here, friends, what is the variance, what is the difference between the recluse Gotama’s teaching of the Dhamma and ours, between his instructions and ours?”

4. Then those bhikkhus neither approved nor disapproved of the wanderers’ words. Without doing either they rose from their seats and went away, thinking: “We shall come to understand the meaning of these words in the Blessed One’s presence.”

5. When they had wandered for alms in Sāvattihī and had returned from their almsround, after the meal they went to the Blessed One, and after paying homage to him, they sat down at one side and told him what had taken place. [The Blessed One said:] [85]

6. “Bhikkhus, wanderers of other sects who speak thus should be questioned thus: ‘But, friends, what is the gratification, what is the danger, and what is the escape in the case of sensual pleasures? What is the gratification, what is the danger, and what

is the escape in the case of material form? What is the gratification, what is the danger, and what is the escape in the case of feelings?' Being questioned thus, wanderers of other sects will fail to account for the matter, and what is more, they will get into difficulties. Why is that? Because it is not their province. Bhikkhus, I see no one in the world with its gods, its Māras, and its Brahmās, in this generation with its recluses and brahmins, with its princes and its people, who could satisfy the mind with a reply to these questions, except for the Tathāgata or his disciple or one who has learned it from them.

*(Sensual Pleasures)*

7. (i) "And what, bhikkhus, is the gratification in the case of sensual pleasures? Bhikkhus, there are these five cords of sensual pleasure. What are the five? Forms cognizable by the eye that are wished for, desired, agreeable and likeable, connected with sensual desire, and provocative of lust. Sounds cognizable by the ear ... Odours cognizable by the nose ... Flavours cognizable by the tongue ... Tangibles cognizable by the body that are wished for, desired, agreeable and likeable, connected with sensual desire, and provocative of lust. These are the five cords of sensual pleasure. Now the pleasure and joy that arise dependent on these five cords of sensual pleasure are the gratification in the case of sensual pleasures.

8. (ii) "And what, bhikkhus, is the danger in the case of sensual pleasures? Here, bhikkhus, on account of the craft by which a clansman makes a living—whether checking or accounting or calculating or farming or trading or husbandry or archery or the royal service, or whatever craft it may be—he has to face cold, he has to face heat, he is injured by contact with gadflies, mosquitoes, wind, sun, and creeping things; he risks death by hunger and thirst. Now this is a danger in the case of sensual pleasures, a mass of suffering visible here and now, having sensual pleasures as its cause, sensual pleasures as its source, sensual pleasures as its basis, [86] the cause being simply sensual pleasures.

9. "If no property comes to the clansman while he works and strives and makes an effort thus, he sorrows, grieves, and laments, he weeps beating his breast and becomes distraught, crying: 'My work is in vain, my effort is fruitless!' Now this too is a danger in the case of sensual pleasures, a mass of suffering visible here and now ... the cause being simply sensual pleasures.

10. "If property comes to the clansman while he works and strives and makes an effort thus, he experiences pain and grief in protecting it: 'How shall neither kings nor thieves make off with my property, nor fire burn it, nor water sweep it away, nor hateful heirs make off with it?' And as he guards and protects his property, kings or thieves make off with it, or fire burns it, or water sweeps it away, or hateful heirs make off with it. And he sorrows, grieves, and laments, he weeps beating his breast and becomes distraught, crying: 'What I had I have no longer!' Now this too is a danger in the case of sensual pleasures, a mass of suffering visible here and now ... the cause being simply sensual pleasures.



11. “Again, with sensual pleasures as the cause, sensual pleasures as the source, sensual pleasures as the basis, the cause being simply sensual pleasures, kings quarrel with kings, nobles with nobles, brahmins with brahmins, householders with householders; mother quarrels with son, son with mother, father with son, son with father; brother quarrels with brother, brother with sister, sister with brother, friend with friend. And here in their quarrels, brawls, and disputes they attack each other with fists, clods, sticks, or knives, whereby they incur death or deadly suffering. Now this too is a danger in the case of sensual pleasures, a mass of suffering here and now ... the cause being simply sensual pleasures.

12. “Again, with sensual pleasures as the cause ... men take swords and shields and buckle on bows and quivers, and they charge into battle massed in double array with arrows and spears flying and swords flashing; and there they are wounded by arrows and spears, and their heads are cut off by swords, whereby they incur death or deadly suffering. Now this too is a danger in the case of sensual pleasures, a mass of suffering here and now ... the cause being simply sensual pleasures.

13. “Again, with sensual pleasures as the cause ... men take swords and shields and buckle on bows and quivers, and they charge slippery bastions, with arrows and spears flying [87] and swords flashing; and there they are wounded by arrows and spears and splashed with boiling liquids and crushed under heavy weights, and their heads are cut off by swords, whereby they incur death or deadly suffering. Now this too is a danger in the case of sensual pleasures, a mass of suffering here and now ... the cause being simply sensual pleasures.

14. “Again, with sensual pleasures as the cause ... men break into houses, plunder wealth, commit burglary, ambush highways, seduce others’ wives, and when they are caught, kings have many kinds of torture inflicted on them. The kings have them flogged with whips, beaten with canes, beaten with clubs; they have their hands cut off, their feet cut off, their hands and feet cut off; their ears cut off, their noses cut off, their ears and noses cut off; they have them subjected to the ‘porridge pot,’ to the ‘polished-shell shave,’ to the ‘Rāhu’s mouth,’ to the ‘fiery wreath,’ to the ‘flaming hand,’ to the ‘blades of grass,’ to the ‘bark dress,’ to the ‘antelope,’ to the ‘meat hooks,’ to the ‘coins,’ to the ‘lye pickling,’ to the ‘pivoting pin,’ to the ‘rolled-up palliasse’; and they have them splashed with boiling oil, and they have them thrown to be devoured by dogs, and they have them impaled alive on stakes, and they have their heads cut off with swords—whereby they incur death or deadly suffering. Now this too is a danger in the case of sensual pleasures, a mass of suffering here and now ... the cause being simply sensual pleasures.

15. “Again, with sensual pleasures as the cause, sensual pleasures as the source, sensual pleasures as the basis, the cause being simply sensual pleasures, people indulge in misconduct of body, speech, and mind. Having done so, on the dissolution of the body, after death, they reappear in states of deprivation, in an unhappy destination, in perdition, even in hell. Now this is a danger in the case of sensual pleasures, a mass of suffering in the life to come, having sensual pleasures as its

cause, sensual pleasures as its source, sensual pleasures as its basis, the cause being simply sensual pleasures.

16. (iii) “And what, bhikkhus, is the escape in the case of sensual pleasures? It is the removal of desire and lust, the abandonment of desire and lust for sensual pleasures. This is the escape in the case of sensual pleasures.

17. “That those recluses and brahmins who do not understand as it actually is the gratification as gratification, the danger as danger, and the escape as escape in the case of sensual pleasures, can either themselves fully understand sensual pleasures or instruct another so that he can fully understand sensual pleasures—that is impossible. That those recluses and brahmins who understand as it actually is [88] the gratification as gratification, the danger as danger, and the escape as escape in the case of sensual pleasures, can either themselves fully understand sensual pleasures or instruct another so that he can fully understand sensual pleasures—that is possible.

*(Material Form)*

18. (i) “And what, bhikkhus, is the gratification in the case of material form? Suppose there were a girl of the noble class or the brahmin class or of householder stock, in her fifteenth or sixteenth year, neither too tall nor too short, neither too thin nor too fat, neither too dark nor too fair. Is her beauty and loveliness then at its height?”—“Yes, venerable sir.”—“Now the pleasure and joy that arise in dependence on that beauty and loveliness are the gratification in the case of material form.

19. (ii) “And what, bhikkhus, is the danger in the case of material form? Later on one might see that same woman here at eighty, ninety, or a hundred years, aged, as crooked as a roof bracket, doubled up, supported by a walking stick, tottering, frail, her youth gone, her teeth broken, grey-haired, scanty-haired, bald, wrinkled, with limbs all blotchy. What do you think, bhikkhus? Has her former beauty and loveliness vanished and the danger become evident?”—“Yes, venerable sir.”—“Bhikkhus, this is a danger in the case of material form.

20. “Again, one might see that same woman afflicted, suffering, and gravely ill, lying fouled in her own urine and excrement, lifted up by some and set down by others. What do you think, bhikkhus? Has her former beauty and loveliness vanished and the danger become evident?”—“Yes, venerable sir.”—“Bhikkhus, this too is a danger in the case of material form.

21. “Again, one might see that same woman as a corpse thrown aside in a charnel ground, one, two, or three days dead, bloated, livid, and oozing matter. What do you think, bhikkhus? Has her former beauty and loveliness vanished and the danger become evident?”—“Yes, venerable sir.”—“Bhikkhus, this too is a danger in the case of material form.

22–29. “Again, one might see that same woman as a corpse thrown aside in a charnel ground, being devoured by crows, hawks, vultures, dogs, jackals, or various kinds of worms ... [89] ... a skeleton with flesh and blood, held together with sinews ... a fleshless skeleton smeared with blood, held together with sinews ... a skeleton

without flesh and blood, held together with sinews ... disconnected bones scattered in all directions—here a hand-bone, there a foot-bone, here a thigh-bone, there a rib-bone, here a hip-bone, there a back-bone, here the skull ... bones bleached white, the colour of shells ... bones heaped up, more than a year old ... bones rotted and crumbled to dust. What do you think, bhikkhus? Has her former beauty and loveliness vanished and the danger become evident?”—“Yes, venerable sir.”—“Bhikkhus, this too is a danger in the case of material form.

30. (iii) “And what, bhikkhus, is the escape in the case of material form? It is the removal of desire and lust, the abandonment of desire and lust for material form. This is the escape in the case of material form.

31. “That those recluses and brahmins who do not understand as it actually is the gratification as gratification, the danger as danger, and the escape as escape in the case of material form, can either themselves fully understand material form or instruct another so that he can fully understand material form—that is impossible. That those recluses and brahmins who understand as it actually is the gratification as gratification, the danger as danger, and the escape as escape in the case of material form, can either themselves fully understand material form or instruct another so that he can fully understand material form—that is possible.

*(Feelings)*

32. (i) “And what, bhikkhus, is the gratification in the case of feelings? Here, bhikkhus, quite secluded from sensual pleasures, secluded from unwholesome states, a bhikkhu enters upon and abides in the first jhāna, which is accompanied by applied and sustained thought, with rapture and pleasure born of seclusion. On such an occasion he does not choose for his own affliction, or for another’s affliction, or for the affliction of both. [90] On that occasion he feels only feeling that is free from affliction. The highest gratification in the case of feelings is freedom from affliction, I say.

33–35. “Again, with the stilling of applied and sustained thought, a bhikkhu enters upon and abides in the second jhāna ... With the fading away as well of rapture ... he enters upon and abides in the third jhāna ... With the abandoning of pleasure and pain he enters upon and abides in the fourth jhāna ... On such an occasion he does not choose for his own affliction, or for another’s affliction, or for the affliction of both. On that occasion he feels only feeling that is free from affliction. The highest gratification in the case of feelings is freedom from affliction, I say.

36. (ii) “And what, bhikkhus, is the danger in the case of feelings? Feelings are impermanent, suffering, and subject to change. This is the danger in the case of feelings.

37. (iii) “And what, bhikkhus, is the escape in the case of feelings? It is the removal of desire and lust, the abandonment of desire and lust for feelings. This is the escape in the case of feelings.

38. “That those recluses and brahmins who do not understand as it actually is the

gratification as gratification, the danger as danger, and the escape as escape in the case of feelings, can either themselves fully understand feelings or instruct another so that he can fully understand feelings—that is impossible. That those recluses and brahmins who understand as it actually is the gratification as gratification, the danger as danger, and the escape as escape in the case of feelings, can either themselves fully understand feelings or instruct another so that he can fully understand feelings—that is possible.”

That is what the Blessed One said. The bhikkhus were satisfied and delighted in the Blessed One’s words.

## 19. Dvedhāvitakka Sutta: Two Kinds of Thought

1. Thus have I heard. On one occasion the Blessed One was living at Sāvattthī in Jeta’s Grove, Anāthapiṇḍika’s Park. There he addressed the bhikkhus thus: “Bhikkhus.”— “Venerable sir,” they replied. The Blessed One said this:

2. “Bhikkhus, before my enlightenment, while I was still only an unenlightened Bodhisatta, it occurred to me: ‘Suppose that I divide my thoughts into two classes.’ Then I set on one side thoughts of sensual desire, thoughts of ill will, and thoughts of cruelty, and I set on the other side thoughts of renunciation, thoughts of non-ill will, and thoughts of non-cruelty.

3. “As I abided thus, diligent, ardent, and resolute, [115] a thought of sensual desire arose in me. I understood thus: ‘This thought of sensual desire has arisen in me. This leads to my own affliction, to others’ affliction, and to the affliction of both; it obstructs wisdom, causes difficulties, and leads away from Nibbāna.’ When I considered: ‘This leads to my own affliction,’ it subsided in me; when I considered: ‘This leads to others’ affliction,’ it subsided in me; when I considered: ‘This leads to the affliction of both,’ it subsided in me; when I considered: ‘This obstructs wisdom, causes difficulties, and leads away from Nibbāna,’ it subsided in me. Whenever a thought of sensual desire arose in me, I abandoned it, removed it, did away with it.

4–5. “As I abided thus, diligent, ardent, and resolute, a thought of ill will arose in me ... a thought of cruelty arose in me. I understood thus: ‘This thought of cruelty has arisen in me. This leads to my own affliction, to others’ affliction, and to the affliction of both; it obstructs wisdom, causes difficulties, and leads away from Nibbāna.’ When I considered thus ... it subsided in me. Whenever a thought of cruelty arose in me, I abandoned it, removed it, did away with it.

6. “Bhikkhus, whatever a bhikkhu frequently thinks and ponders upon, that will become the inclination of his mind. If he frequently thinks and ponders upon thoughts of sensual desire, he has abandoned the thought of renunciation to cultivate the thought of sensual desire, and then his mind inclines to thoughts of sensual desire. If he frequently thinks and ponders upon thoughts of ill will ... upon thoughts of cruelty,

he has abandoned the thought of non-cruelty to cultivate the thought of cruelty, and then his mind inclines to thoughts of cruelty.

7. “Just as in the last month of the rainy season, in the autumn, when the crops thicken, a cowherd would guard his cows by constantly tapping and poking them on this side and that with a stick to check and curb them. Why is that? Because he sees that he could be flogged, imprisoned, fined, or blamed [if he let them stray into the crops]. So too I saw in unwholesome states danger, degradation, and defilement, and in wholesome states the blessing of renunciation, the aspect of cleansing. [116]

8. “As I abided thus, diligent, ardent, and resolute, a thought of renunciation arose in me. I understood thus: ‘This thought of renunciation has arisen in me. This does not lead to my own affliction, or to others’ affliction, or to the affliction of both; it aids wisdom, does not cause difficulties, and leads to Nibbāna. If I think and ponder upon this thought even for a night, even for a day, even for a night and day, I see nothing to fear from it. But with excessive thinking and pondering I might tire my body, and when the body is tired, the mind becomes disturbed, and when the mind is disturbed, it is far from concentration.’ So I steadied my mind internally, quieted it, brought it to singleness, and concentrated it. Why is that? So that my mind should not be disturbed.

9–10. “As I abided thus, diligent, ardent, and resolute, a thought of non-ill will arose in me ... a thought of non-cruelty arose in me. I understood thus: ‘This thought of non-cruelty has arisen in me. This does not lead to my own affliction, or to others’ affliction, or to the affliction of both; it aids wisdom, does not cause difficulties, and leads to Nibbāna. If I think and ponder upon this thought even for a night, even for a day, even for a night and day, I see nothing to fear from it. But with excessive thinking and pondering I might tire my body, and when the body is tired, the mind becomes disturbed, and when the mind is disturbed, it is far from concentration.’ So I steadied my mind internally, quieted it, brought it to singleness, and concentrated it. Why is that? So that my mind should not be disturbed.

11. “Bhikkhus, whatever a bhikkhu frequently thinks and ponders upon, that will become the inclination of his mind. If he frequently thinks and ponders upon thoughts of renunciation, he has abandoned the thought of sensual desire to cultivate the thought of renunciation, and then his mind inclines to thoughts of renunciation. If he frequently thinks and ponders upon thoughts of non-ill will ... upon thoughts of non-cruelty, he has abandoned the thought of cruelty to cultivate the thought of non-cruelty, and then his mind inclines to thoughts of non-cruelty.

12. “Just as in the last month of the hot season, when all the crops have been brought inside the villages, [117] a cowherd would guard his cows while staying at the root of a tree or out in the open, since he needs only to be mindful that the cows are there; so too, there was need for me only to be mindful that those states were there.

13. “Tireless energy was aroused in me and unremitting mindfulness was established, my body was tranquil and untroubled, my mind concentrated and unified.

14–23. “Quite secluded from sensual pleasures, secluded from unwholesome states,

I entered upon and abided in the first jhāna ... (*as Sutta 4, §§23–32*) ... I directly knew: ‘Birth is destroyed, the holy life has been lived, what had to be done has been done, there is no more coming to any state of being.’

24. “This was the third true knowledge attained by me in the last watch of the night. Ignorance was banished and true knowledge arose, darkness was banished and light arose, as happens in one who abides diligent, ardent, and resolute.

25. “Suppose, bhikkhus, that in a wooded range there was a great low-lying marsh near which a large herd of deer lived. Then a man appeared desiring their ruin, harm, and bondage, and he closed off the safe and good path that led to their happiness, and he opened up a false path, and he put out a decoy and set up a dummy so that the large herd of deer might later come upon calamity, disaster, and loss. But another man came desiring their good, welfare, and protection, and he reopened the safe and good path that led to their happiness, and he closed off the false path, and he removed the decoy and destroyed the dummy, so that the large herd of deer might later come to growth, increase, and fulfilment.

26. “Bhikkhus, I have given this simile in order to convey a meaning. [118] This is the meaning: ‘The great low-lying marsh’ is a term for sensual pleasures. ‘The large herd of deer’ is a term for beings. ‘The man desiring their ruin, harm, and bondage’ is a term for Māra the Evil One. ‘The false path’ is a term for the wrong eightfold path, that is: wrong view, wrong intention, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong concentration. ‘The decoy’ is a term for delight and lust. ‘The dummy’ is a term for ignorance. ‘The man desiring their good, welfare, and protection’ is a term for the Tathāgata, accomplished and fully enlightened. ‘The safe and good path that led to their happiness’ is a term for the Noble Eightfold Path, that is: right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration.

“So, bhikkhus, the safe and good path that leads to happiness has been reopened by me, the wrong path has been closed off, the decoy removed, the dummy destroyed.

27. “What should be done for his disciples out of compassion by a teacher who seeks their welfare and has compassion for them, that I have done for you, bhikkhus. There are these roots of trees, these empty huts. Meditate, bhikkhus, do not delay or else you will regret it later. This is our instruction to you.”

That is what the Blessed One said. The bhikkhus were satisfied and delighted in the Blessed One’s words.

## 20. Vitakkasaṅṭhāna Sutta: The Removal of Distracting Thoughts

1. Thus have I heard. On one occasion the Blessed One was living at Sāvattihī in Jeta’s Grove, Anāthapiṇḍika’s Park. There he addressed the bhikkhus thus: “Bhikkhus.”—

“Venerable sir,” [119] they replied. The Blessed One said this:

2. “Bhikkhus, when a bhikkhu is pursuing the higher mind, from time to time he should give attention to five signs. What are the five?”

3. (i) “Here, bhikkhus, when a bhikkhu is giving attention to some sign, and owing to that sign there arise in him evil unwholesome thoughts connected with desire, with hate, and with delusion, then he should give attention to some other sign connected with what is wholesome. When he gives attention to some other sign connected with what is wholesome, then any evil unwholesome thoughts connected with desire, with hate, and with delusion are abandoned in him and subside. With the abandoning of them his mind becomes steadied internally, quieted, brought to singleness, and concentrated. Just as a skilled carpenter or his apprentice might knock out, remove, and extract a coarse peg by means of a fine one, so too ... when a bhikkhu gives attention to some other sign connected with what is wholesome ... his mind becomes steadied internally, quieted, brought to singleness, and concentrated.

4. (ii) “If, while he is giving attention to some other sign connected with what is wholesome, there still arise in him evil unwholesome thoughts connected with desire, with hate, and with delusion, then he should examine the danger in those thoughts thus: ‘These thoughts are unwholesome, they are reprehensible, they result in suffering.’ When he examines the danger in those thoughts, then any evil unwholesome thoughts connected with desire, with hate, and with delusion are abandoned in him and subside. With the abandoning of them his mind becomes steadied internally, quieted, brought to singleness, and concentrated. Just as a man or a woman, young, youthful, and fond of ornaments, would be horrified, humiliated, and disgusted if the carcass of a snake or a dog or a human being [120] were hung around his or her neck, so too ... when a bhikkhu examines the danger in those thoughts ... his mind becomes steadied internally, quieted, brought to singleness, and concentrated.

5. (iii) “If, while he is examining the danger in those thoughts, there still arise in him evil unwholesome thoughts connected with desire, with hate, and with delusion, then he should try to forget those thoughts and should not give attention to them. When he tries to forget those thoughts and does not give attention to them, then any evil unwholesome thoughts connected with desire, with hate, and with delusion are abandoned in him and subside. With the abandoning of them his mind becomes steadied internally, quieted, brought to singleness, and concentrated. Just as a man with good eyes who did not want to see forms that had come within range of sight would either shut his eyes or look away, so too ... when a bhikkhu tries to forget those thoughts and does not give attention to them ... his mind becomes steadied internally, quieted, brought to singleness, and concentrated.

6. (iv) “If, while he is trying to forget those thoughts and is not giving attention to them, there still arise in him evil unwholesome thoughts connected with desire, with hate, and with delusion, then he should give attention to stilling the thought-formation of those thoughts. When he gives attention to stilling the thought-formation of those

thoughts, then any evil unwholesome thoughts connected with desire, with hate, and with delusion are abandoned in him and subside. With the abandoning of them his mind becomes steadied internally, quieted, brought to singleness, and concentrated. Just as a man walking fast might consider: ‘Why am I walking fast? What if I walk slowly?’ and he would walk slowly; then he might consider: ‘Why am I walking slowly? What if I stand?’ and he would stand; then he might consider: ‘Why am I standing? What if I sit?’ and he would sit; then he might consider: ‘Why am I sitting? What if I lie down?’ and he would lie down. By doing so he would substitute for each grosser posture one that was subtler. So too ... when a bhikkhu gives attention to stilling the thought-formation of those thoughts ... his mind becomes steadied internally, quieted, brought to singleness, and concentrated.

7. (v) “If, while he is giving attention to stilling the thought-formation of those thoughts, there still arise in him evil unwholesome thoughts connected with desire, with hate, and with delusion, then, with his teeth clenched and his tongue pressed against the roof of his mouth, he should beat down, constrain, and crush mind with mind. [121] When, with his teeth clenched and his tongue pressed against the roof of his mouth, he beats down, constrains, and crushes mind with mind, then any evil unwholesome thoughts connected with desire, with hate, and with delusion are abandoned in him and subside. With the abandoning of them his mind becomes steadied internally, quieted, brought to singleness, and concentrated. Just as a strong man might seize a weaker man by the head or shoulders and beat him down, constrain him, and crush him, so too ... when, with his teeth clenched and his tongue pressed against the roof of his mouth, a bhikkhu beats down, constrains, and crushes mind with mind ... his mind becomes steadied internally, quieted, brought to singleness, and concentrated.

8. “Bhikkhus, when a bhikkhu is giving attention to some sign, and owing to that sign there arise in him evil unwholesome thoughts connected with desire, with hate, and with delusion, then when he gives attention to some other sign connected with what is wholesome, any such evil unwholesome thoughts are abandoned in him and subside, and with the abandoning of them his mind becomes steadied internally, quieted, brought to singleness, and concentrated. When he examines the danger in those thoughts ... When he tries to forget those thoughts and does not give attention to them ... When he gives attention to stilling the thought-formation of those thoughts ... When, with his teeth clenched and his tongue pressed against the roof of his mouth, he beats down, constrains, and crushes mind with mind, any such evil unwholesome thoughts are abandoned in him ... and his mind becomes steadied internally, quieted, [122] brought to singleness, and concentrated. This bhikkhu is then called a master of the courses of thought. He will think whatever thought he wishes to think and he will not think any thought that he does not wish to think. He has severed craving, flung off the fetters, and with the complete penetration of conceit he has made an end of suffering.”



That is what the Blessed One said. The bhikkhus were satisfied and delighted in the Blessed One's words.

## 22. Alagaddūpama Sutta: The Simile of the Snake

*(Setting)*

[130] 1. Thus have I heard. On one occasion the Blessed One was living at Sāvattḥī in Jeta's Grove, Anāthapiṇḍika's Park.

2. Now on that occasion a pernicious view had arisen in a bhikkhu named Ariṭṭha, formerly of the vulture killers, thus: "As I understand the Dhamma taught by the Blessed One, those things called obstructions by the Blessed One are not able to obstruct one who engages in them."

3. Several bhikkhus, having heard about this, went to the bhikkhu Ariṭṭha and asked him: "Friend Ariṭṭha, is it true that such a pernicious view has arisen in you?"

"Exactly so, friends. As I understand the Dhamma taught by the Blessed One, those things called obstructions by the Blessed One are not able to obstruct one who engages in them."

Then these bhikkhus, desiring to detach him from that pernicious view, pressed and questioned and cross-questioned him thus: "Friend Ariṭṭha, do not say so. Do not misrepresent the Blessed One; it is not good to misrepresent the Blessed One. The Blessed One would not speak thus. For in many ways the Blessed One has stated how obstructive things are obstructions, and how they are able to obstruct one who engages in them. The Blessed One has stated how sensual pleasures provide little gratification, much suffering, and much despair, and how great is the danger in them. With the simile of the skeleton ... with the simile of the piece of meat ... with the simile of the grass torch ... with the simile of the pit of coals ... with the simile of the dream ... with the simile of the borrowed goods ... with the simile of fruits on a tree ... with the simile of the butcher's knife and block ... with the simile of the sword stake ... with the simile of the snake's head, the Blessed One has stated how sensual pleasures provide little gratification, much suffering, and much despair, and how great is the danger in them."

Yet although pressed and questioned and cross-questioned by those bhikkhus in this way, the bhikkhu Ariṭṭha, formerly of the vulture killers, still obstinately adhered to that pernicious view and continued to insist upon it.

4. Since the bhikkhus were unable to detach him [131] from that pernicious view, they went to the Blessed One, and after paying homage to him, they sat down at one side and told him all that had occurred, adding: "Venerable sir, since we could not detach the bhikkhu Ariṭṭha, formerly of the vulture killers, from this pernicious view, we have reported this matter to the Blessed One."

5. Then the Blessed One addressed a certain bhikkhu thus: "Come, bhikkhu, tell the bhikkhu Ariṭṭha, formerly of the vulture killers, in my name that the Teacher calls

him.”—[132] “Yes, venerable sir,” he replied, and he went to the bhikkhu Ariṭṭha and told him: “The Teacher calls you, friend Ariṭṭha.”

“Yes, friend,” he replied, and he went to the Blessed One, and after paying homage to him, sat down at one side. The Blessed One then asked him: “Ariṭṭha, is it true that the following pernicious view has arisen in you: ‘As I understand the Dhamma taught by the Blessed One, those things called obstructions by the Blessed One are not able to obstruct one who engages in them’?”

“Exactly so, venerable sir. As I understand the Dhamma taught by the Blessed One, those things called obstructions by the Blessed One are not able to obstruct one who engages in them.”

6. “Misguided man, to whom have you ever known me to teach the Dhamma in that way? Misguided man, have I not stated in many ways how obstructive things are obstructions, and how they are able to obstruct one who engages in them? I have stated how sensual pleasures provide little gratification, much suffering, and much despair, and how great is the danger in them. With the simile of the skeleton ... with the simile of the piece of meat ... with the simile of the grass torch ... with the simile of the pit of coals ... with the simile of the dream ... with the simile of the borrowed goods ... with the simile of fruits on a tree ... with the simile of the butcher’s knife and block ... with the simile of the sword stake ... with the simile of the snake’s head, I have stated how sensual pleasures provide little gratification, much suffering, and much despair, and how great is the danger in them. But you, misguided man, have misrepresented us by your wrong grasp and injured yourself and stored up much demerit; for this will lead to your harm and suffering for a long time.”

7. Then the Blessed One addressed the bhikkhus thus: “Bhikkhus, what do you think? Has this bhikkhu Ariṭṭha, formerly of the vulture killers, kindled even a spark of wisdom in this Dhamma and Discipline?”

“How could he, venerable sir? No, venerable sir.”

When this was said, the bhikkhu Ariṭṭha, formerly of the vulture killers, sat silent, dismayed, with shoulders drooping and head down, glum, and without response. Then, knowing this, the Blessed One told him: “Misguided man, you will be recognised by your own pernicious view. I shall question the bhikkhus on this matter.”

8. Then the Blessed One addressed the bhikkhus thus: “Bhikkhus, [133] do you understand the Dhamma taught by me as this bhikkhu Ariṭṭha, formerly of the vulture killers, does when he misrepresents us by his wrong grasp and injures himself and stores up much demerit?”

“No, venerable sir. For in many ways the Blessed One has stated how obstructive things are obstructions, and how they are able to obstruct one who engages in them. The Blessed One has stated how sensual pleasures provide little gratification, much suffering, and much despair, and how great is the danger in them. With the simile of the skeleton ... with the simile of the snake’s head, the Blessed One has stated ... how great is the danger in them.”

“Good, bhikkhus. It is good that you understand the Dhamma taught by me thus. For in many ways I have stated how obstructive things are obstructions, and how they are able to obstruct one who engages in them. I have stated how sensual pleasures provide little gratification, much suffering, and much despair, and how great is the danger in them. With the simile of the skeleton ... with the simile of the snake’s head, I have stated ... how great is the danger in them. But this bhikkhu Aritṭha, formerly of the vulture killers, misrepresents us by his wrong grasp and injures himself and stores up much demerit; for this will lead to this misguided man’s harm and suffering for a long time.

9. “Bhikkhus, that one can engage in sensual pleasures without sensual desires, without perceptions of sensual desire, without thoughts of sensual desire—that is impossible.

*(The Simile of the Snake)*

10. “Here, bhikkhus, some misguided men learn the Dhamma—discourses, stanzas, expositions, verses, exclamations, sayings, birth stories, marvels, and answers to questions—but having learned the Dhamma, they do not examine the meaning of those teachings with wisdom. Not examining the meaning of those teachings with wisdom, they do not gain a reflective acceptance of them. Instead they learn the Dhamma only for the sake of criticising others and for winning in debates, and they do not experience the good for the sake of which they learned the Dhamma. Those teachings, being wrongly grasped by them, conduce to their harm and suffering for a long time. Why is that? Because of the wrong grasp of those teachings.

“Suppose a man needing a snake, seeking a snake, wandering in search of a snake, saw a large snake and grasped its coils or its tail. It would turn back on him and bite his hand or his arm or one of his limbs, [134] and because of that he would come to death or deadly suffering. Why is that? Because of his wrong grasp of the snake. So too, here some misguided men learn the Dhamma ... Why is that? Because of the wrong grasp of those teachings.

11. “Here, bhikkhus, some clansmen learn the Dhamma—discourses ... answers to questions—and having learned the Dhamma, they examine the meaning of those teachings with wisdom. Examining the meaning of those teachings with wisdom, they gain a reflective acceptance of them. They do not learn the Dhamma for the sake of criticising others and for winning in debates, and they experience the good for the sake of which they learned the Dhamma. Those teachings, being rightly grasped by them, conduce to their welfare and happiness for a long time. Why is that? Because of the right grasp of those teachings.

“Suppose a man needing a snake, seeking a snake, wandering in search of a snake, saw a large snake and caught it rightly with a cleft stick, and having done so, grasped it rightly by the neck. Then although the snake might wrap its coils round his hand or his arm or his limbs, still he would not come to death or deadly suffering because of that. Why is that? Because of his right grasp of the snake. So too, here some clansmen

learn the Dhamma ... Why is that? Because of the right grasp of those teachings.

12. “Therefore, bhikkhus, when you understand the meaning of my statements, remember it accordingly; and when you do not understand the meaning of my statements, then ask either me about it or those bhikkhus who are wise.

*(The Simile of the Raft)*

13. “Bhikkhus, I shall show you how the Dhamma is similar to a raft, being for the purpose of crossing over, not for the purpose of grasping. Listen and attend closely to what I shall say.”—“Yes, venerable sir,” the bhikkhus replied. The Blessed One said this:

“Bhikkhus, suppose a man in the course of a journey saw a great expanse of water, whose near shore was dangerous and fearful and whose further shore was safe and free from fear, but there was no ferryboat or bridge for going to the far shore. [135] Then he thought: ‘There is this great expanse of water, whose near shore is dangerous and fearful and whose further shore is safe and free from fear, but there is no ferryboat or bridge for going to the far shore. Suppose I collect grass, twigs, branches, and leaves and bind them together into a raft, and supported by the raft and making an effort with my hands and feet, I got safely across to the far shore.’ And then the man collected grass, twigs, branches, and leaves and bound them together into a raft, and supported by the raft and making an effort with his hands and feet, he got safely across to the far shore. Then, when he had got across and had arrived at the far shore, he might think thus: ‘This raft has been very helpful to me, since supported by it and making an effort with my hands and feet, I got safely across to the far shore. Suppose I were to hoist it on my head or load it on my shoulder, and then go wherever I want.’ Now, bhikkhus, what do you think? By doing so, would that man be doing what should be done with that raft?”

“No, venerable sir.”

“By doing what would that man be doing what should be done with that raft? Here, bhikkhus, when that man got across and had arrived at the far shore, he might think thus: ‘This raft has been very helpful to me, since supported by it and making an effort with my hands and feet, I got safely across to the far shore. Suppose I were to haul it onto the dry land or set it adrift in the water, and then go wherever I want.’ Now, bhikkhus, it is by so doing that that man would be doing what should be done with that raft. So I have shown you how the Dhamma is similar to a raft, being for the purpose of crossing over, not for the purpose of grasping.

14. “Bhikkhus, when you know the Dhamma to be similar to a raft, you should abandon even the teachings, how much more so things contrary to the teachings.

*(Standpoints for Views)*

15. “Bhikkhus, there are these six standpoints for views. What are the six? Here, bhikkhus, an untaught ordinary person, who has no regard for noble ones and is unskilled and undisciplined in their Dhamma, who has no regard for true men and is

unskilled and undisciplined in their Dhamma, regards material form thus: ‘This is mine, this I am, this is my self.’ He regards feeling thus: ‘This is mine, this I am, this is my self.’ He regards perception thus: ‘This is mine, this I am, this is my self.’ He regards formations thus: ‘This is mine, this I am, this is my self.’ He regards what is seen, heard, sensed, cognized, encountered, sought, mentally pondered thus: ‘This is mine, this I am, this is my self.’ And this standpoint for views, namely, ‘That which is the self is the world; after death I shall be permanent, everlasting, eternal, not subject to change; [136] I shall endure as long as eternity’—this too he regards thus: ‘This is mine, this I am, this is my self.’

16. “Bhikkhus, a well-taught noble disciple who has regard for noble ones and is skilled and disciplined in their Dhamma, who has regard for true men and is skilled and disciplined in their Dhamma, regards material form thus: ‘This is not mine, this I am not, this is not my self.’ He regards feeling thus: ‘This is not mine, this I am not, this is not my self.’ He regards perception thus: ‘This is not mine, this I am not, this is not my self.’ He regards formations thus: ‘This is not mine, this I am not, this is not my self.’ He regards what is seen, heard, sensed, cognized, encountered, sought, mentally pondered thus: ‘This is not mine, this I am not, this is not my self.’ And this standpoint for views, namely, ‘That which is the self is the world; after death I shall be permanent, everlasting, eternal, not subject to change; I shall endure as long as eternity’—this too he regards thus: ‘This is not mine, this I am not, this is not my self.’

17. “Since he regards them thus, he is not agitated about what is non-existent.”

*(Agitation)*

18. When this was said, a certain bhikkhu asked the Blessed One: “Venerable sir, can there be agitation about what is non-existent externally?”

“There can be, bhikkhu,” the Blessed One said. “Here, bhikkhu, someone thinks thus: ‘Alas, I had it! Alas, I have it no longer! Alas, may I have it! Alas, I do not get it!’ Then he sorrows, grieves, and laments, he weeps beating his breast and becomes distraught. That is how there is agitation about what is non-existent externally.”

19. “Venerable sir, can there be no agitation about what is non-existent externally?”

“There can be, bhikkhu,” the Blessed One said. “Here, bhikkhu, someone does not think thus: ‘Alas I had it! Alas, I have it no longer! Alas, may I have it! Alas, I do not get it!’ Then he does not sorrow, grieve, and lament, he does not weep beating his breast and become distraught. That is how there is no agitation about what is non-existent externally.”

20. “Venerable sir, can there be agitation about what is non-existent internally?”

“There can be, bhikkhu,” the Blessed One said. “Here, bhikkhu, someone has the view: ‘That which is the self is the world; after death I shall be permanent, everlasting, eternal, not subject to change; I shall endure as long as eternity.’ He hears the Tathāgata or a disciple of the Tathāgata teaching the Dhamma for the elimination of all standpoints, decisions, obsessions, adherences, and underlying tendencies, for

the stilling of all formations, for the relinquishing of all attachments, for the destruction of craving, for dispassion, for cessation, for Nibbāna. He [137] thinks thus: ‘So I shall be annihilated! So I shall perish! So I shall be no more!’ Then he sorrows, grieves, and laments, he weeps beating his breast and becomes distraught. That is how there is agitation about what is non-existent internally.”

21. “Venerable sir, can there be no agitation about what is non-existent internally?”

“There can be, bhikkhu,” the Blessed One said. “Here, bhikkhu, someone does not have the view: ‘That which is the self is the world ... I shall endure as long as eternity.’ He hears the Tathāgata or a disciple of the Tathāgata teaching the Dhamma for the elimination of all standpoints, decisions, obsessions, adherences, and underlying tendencies, for the stilling of all formations, for the relinquishing of all attachments, for the destruction of craving, for dispassion, for cessation, for Nibbāna. He does not think thus: ‘So I shall be annihilated! So I shall perish! So I shall be no more!’ Then he does not sorrow, grieve, and lament, he does not weep beating his breast and become distraught. That is how there is no agitation about what is non-existent internally.

*(Impermanence and not self)*

22. “Bhikkhus, you may well acquire that possession that is permanent, everlasting, eternal, not subject to change, and that might endure as long as eternity. But do you see any such possession, bhikkhus?”—“No, venerable sir.”—“Good, bhikkhus. I too do not see any possession that is permanent, everlasting, eternal, not subject to change, and that might endure as long as eternity.

23. “Bhikkhus, you may well cling to that doctrine of self that would not arouse sorrow, lamentation, pain, grief, and despair in one who clings to it. But do you see any such doctrine of self, bhikkhus?”—“No, venerable sir.”—“Good, bhikkhus. I too do not see any doctrine of self that would not arouse sorrow, lamentation, pain, grief, and despair in one who clings to it.

24. “Bhikkhus, you may well take as a support that view that would not arouse sorrow, lamentation, pain, grief, and despair in one who takes it as a support. But do you see any such support of views, bhikkhus?”—“No, venerable sir.”—“Good, bhikkhus. I too do not see any support of views [138] that would not arouse sorrow, lamentation, pain, grief, and despair in one who takes it as a support.

25. “Bhikkhus, there being a self, would there be for me what belongs to a self?”—“Yes, venerable sir.”—“Or, there being what belongs to a self, would there be for me a self?”—“Yes, venerable sir.”—“Bhikkhus, since a self and what belongs to a self are not apprehended as true and established, then this standpoint for views, namely, ‘That which is the self is the world; after death I shall be permanent, everlasting, eternal, not subject to change; I shall endure as long as eternity’—would it not be an utterly and completely foolish teaching?”

“What else could it be, venerable sir, but an utterly and completely foolish teaching?”

26. “Bhikkhus, what do you think? Is material form permanent or impermanent?”—“Impermanent, venerable sir.”—“Is what is impermanent suffering or happiness?”—“Suffering, venerable sir.”—“Is what is impermanent, suffering, and subject to change, fit to be regarded thus: ‘This is mine, this I am, this is my self?’”—“No, venerable sir.”

“Bhikkhus, what do you think? Is feeling ... Is perception ... Are formations ... Is consciousness permanent or impermanent?”—“Impermanent, venerable sir.”—“Is what is impermanent suffering or happiness?”—“Suffering, venerable sir.”—“Is what is impermanent, suffering, and subject to change, fit to be regarded thus: ‘This is mine, this I am, this is my self?’”—“No, venerable sir.”

27. “Therefore, bhikkhus, any kind of material form whatever, whether past, future, or present, internal or external, [139] gross or subtle, inferior or superior, far or near, all material form should be seen as it actually is with proper wisdom thus: ‘This is not mine, this I am not, this is not my self.’ Any kind of feeling whatever ... Any kind of perception whatever ... Any kind of formations whatever ... Any kind of consciousness whatever, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near, all consciousness should be seen as it actually is with proper wisdom thus: ‘This is not mine, this I am not, this is not my self.’

28. “Seeing thus, bhikkhus, a well-taught noble disciple becomes disenchanted with material form, disenchanted with feeling, disenchanted with perception, disenchanted with formations, disenchanted with consciousness.

29. “Being disenchanted, he becomes dispassionate. Through dispassion [his mind] is liberated. When it is liberated there comes the knowledge: ‘It is liberated.’ He understands: ‘Birth is destroyed, the holy life has been lived, what had to be done has been done, there is no more coming to any state of being.’

*(The Arahant)*

30. “Bhikkhus, this bhikkhu is called one whose shaft has been lifted, whose trench has been filled in, whose pillar has been uprooted, one who has no bar, a noble one whose banner is lowered, whose burden is lowered, who is unfettered.

31. “And how is the bhikkhu one whose shaft has been lifted? Here the bhikkhu has abandoned ignorance, has cut it off at the root, made it like a palm stump, done away with it, so that it is no longer subject to future arising. That is how the bhikkhu is one whose shaft has been lifted.

32. “And how is the bhikkhu one whose trench has been filled in? Here the bhikkhu has abandoned the round of births that brings renewed being, has cut it off at the root ... so that it is no longer subject to future arising. That is how the bhikkhu is one whose trench has been filled in.

33. “And how is the bhikkhu one whose pillar has been uprooted? Here the bhikkhu has abandoned craving, has cut it off at the root ... so that it is no longer subject to future arising. That is how the bhikkhu is one whose pillar has been uprooted.

34. “And how is the bhikkhu one who has no bar? Here the bhikkhu has abandoned

the five lower fetters, has cut them off at the root ... so that they are no longer subject to future arising. That is how the bhikkhu is one who has no bar.

35. “And how is the bhikkhu a noble one whose banner is lowered, whose burden is lowered, who is unfettered? Here a bhikkhu has abandoned the conceit ‘I am,’ has cut it off at the root [140] ... so that it is no longer subject to future arising. That is how the bhikkhu is a noble one whose banner is lowered, whose burden is lowered, who is unfettered.

36. “Bhikkhus, when the gods with Indra, with Brahmā and with Pajāpati seek a bhikkhu who is thus liberated in mind, they do not find [anything of which they could say]: ‘The consciousness of one thus gone is supported by this.’ Why is that? One thus gone, I say, is untraceable here and now.

*(Misrepresentation of the Tathāgata)*

37. “So saying, bhikkhus, so proclaiming, I have been baselessly, vainly, falsely, and wrongly misrepresented by some recluses and brahmins thus: ‘The recluse Gotama is one who leads astray; he teaches the annihilation, the destruction, the extermination of an existing being.’ As I am not, as I do not proclaim, so have I been baselessly, vainly, falsely, and wrongly misrepresented by some recluses and brahmins thus: ‘The recluse Gotama is one who leads astray; he teaches the annihilation, the destruction, the extermination of an existing being.’

38. “Bhikkhus, both formerly and now what I teach is suffering and the cessation of suffering. If others abuse, revile, scold, and harass the Tathāgata for that, the Tathāgata on that account feels no annoyance, bitterness, or dejection of the heart. And if others honour, respect, revere, and venerate the Tathāgata for that, the Tathāgata on that account feels no delight, joy, or elation of the heart. If others honour, respect, revere, and venerate the Tathāgata for that, the Tathāgata on that account thinks thus: ‘They perform such services as these towards that which earlier was fully understood.’

39. “Therefore, bhikkhus, if others abuse, revile, scold, and harass you, on that account you should not entertain any annoyance, bitterness, or dejection of the heart. And if others honour, respect, revere, and venerate you, on that account you should not entertain any delight, joy, or elation of the heart. If others honour, respect, revere, and venerate you, on that account you should think thus: ‘They perform such services as these towards that which earlier was fully understood.’

*(Not Yours)*

40. “Therefore, bhikkhus, whatever is not yours, abandon it; when you have abandoned it, that will lead to your welfare and happiness for a long time. What is it that is not yours? Material form is not yours. Abandon it. When you have abandoned it, that will lead to your welfare and happiness for a long time. Feeling is not yours. [141] Abandon it. When you have abandoned it, that will lead to your welfare and happiness for a long time. Perception is not yours. Abandon it. When you have



abandoned it, that will lead to your welfare and happiness for a long time. Formations are not yours. Abandon them. When you have abandoned them, that will lead to your welfare and happiness for a long time. Consciousness is not yours. Abandon it. When you have abandoned it, that will lead to your welfare and happiness for a long time.

41. “Bhikkhus, what do you think? If people carried off the grass, sticks, branches, and leaves in this Jeta Grove, or burned them, or did what they liked with them, would you think: ‘People are carrying us off or burning us or doing what they like with us’?”—“No, venerable sir. Why not? Because that is neither our self nor what belongs to our self.”—“So too, bhikkhus, whatever is not yours, abandon it; when you have abandoned it, that will lead to your welfare and happiness for a long time. What is it that is not yours? Material form is not yours ... Feeling is not yours ... Perception is not yours ... Formations are not yours ... Consciousness is not yours. Abandon it. When you have abandoned it, that will lead to your welfare and happiness for a long time.

*(In this Dhamma)*

42. “Bhikkhus, the Dhamma well proclaimed by me thus is clear, open, evident, and free of patchwork. In the Dhamma well proclaimed by me thus, which is clear, open, evident, and free of patchwork, there is no [future] round for manifestation in the case of those bhikkhus who are arahants with taints destroyed, who have lived the holy life, done what had to be done, laid down the burden, reached their own goal, destroyed the fetters of being, and are completely liberated through final knowledge.

43. “Bhikkhus, the Dhamma well proclaimed by me thus is clear ... free of patchwork. In the Dhamma well proclaimed by me thus, which is clear ... free of patchwork, those bhikkhus who have abandoned the five lower fetters are all due to reappear spontaneously [in the Pure Abodes] and there attain final Nibbāna, without ever returning from that world.

44. “Bhikkhus, the Dhamma well proclaimed by me thus is clear ... free of patchwork. In the Dhamma well proclaimed by me thus, which is clear ... free of patchwork, those bhikkhus who have abandoned three fetters and attenuated lust, hate, and delusion are all once-returners, returning once to this world to make an end of suffering.

45. “Bhikkhus, the Dhamma well proclaimed by me thus is clear ... free of patchwork. In the Dhamma well proclaimed by me thus, which is clear ... free of patchwork, those bhikkhus who have abandoned three fetters are all stream-enterers, no longer subject to perdition, [142] bound [for deliverance] and headed for enlightenment.

46. “Bhikkhus, the Dhamma well proclaimed by me thus is clear ... free of patchwork. In the Dhamma well proclaimed by me thus, which is clear ... free of patchwork, those bhikkhus who are Dhamma-followers or faith-followers are all headed for enlightenment.

47. “Bhikkhus, the Dhamma well proclaimed by me thus is clear, open, evident,

and free of patchwork. In the Dhamma well proclaimed by me thus, which is clear, open, evident, and free of patchwork, those who have sufficient faith in me, sufficient love for me, are all headed for heaven.”

That is what the Blessed One said. The bhikkhus were satisfied and delighted in the Blessed One’s words.

## 26. Ariyapariyesanā Sutta: The Noble Search

1. Thus have I heard. On one occasion the Blessed One was living at Sāvattthī in Jeta’s Grove, Anāthapiṇḍika’s Park.

2. Then, when it was morning, the Blessed One dressed, and taking his bowl and outer robe, went into Sāvattthī for alms. Then a number of bhikkhus went to the venerable Ānanda and said to him: “Friend Ānanda, it is long since we heard a talk on the Dhamma from the Blessed One’s own lips. It would be good if we could get to hear such a talk, friend Ānanda.”—“Then let the venerable ones go to the brahmin Rammaka’s hermitage. Perhaps you will get to hear a talk on the Dhamma from the Blessed One’s own lips.”—“Yes, friend,” they replied.

3. Then, when the Blessed One had wandered for alms in Sāvattthī and had returned from his almsround, after his meal he addressed the venerable Ānanda: “Ānanda, let us go to the Eastern Park, to the Palace of Migāra’s Mother, for the day’s abiding.”—“Yes, venerable sir,” the venerable Ānanda replied. [161] Then the Blessed One went with the venerable Ānanda to the Eastern Park, the Palace of Migāra’s Mother, for the day’s abiding.

Then, when it was evening, the Blessed One rose from meditation and addressed the venerable Ānanda: “Ānanda, let us go to the Eastern Bathing Place to bathe.”—“Yes, venerable sir,” the venerable Ānanda replied. Then the Blessed One went with the venerable Ānanda to the Eastern Bathing Place to bathe. When he was finished, he came up out of the water and stood in one robe drying his limbs. Then the venerable Ānanda said to the Blessed One: “Venerable sir, the brahmin Rammaka’s hermitage is nearby. That hermitage is agreeable and delightful. Venerable sir, it would be good if the Blessed One went there out of compassion.” The Blessed One consented in silence.

4. Then the Blessed One went to the brahmin Rammaka’s hermitage. Now on that occasion a number of bhikkhus were sitting together in the hermitage discussing the Dhamma. The Blessed One stood outside the door waiting for their discussion to end. When he knew that it was over, he coughed and knocked, and the bhikkhus opened the door for him. The Blessed One entered, sat down on a seat made ready, and addressed the bhikkhus thus: “Bhikkhus, for what discussion are you sitting together here now? And what was your discussion that was interrupted?”

“Venerable sir, our discussion on the Dhamma that was interrupted was about the

Blessed One himself. Then the Blessed One arrived.”

“Good, bhikkhus. It is fitting for you clansmen who have gone forth out of faith from the home life into homelessness to sit together to discuss the Dhamma. When you gather together, bhikkhus, you should do either of two things: hold discussion on the Dhamma or maintain noble silence.

*(Two Kinds of Search)*

5. “Bhikkhus, there are these two kinds of search: the noble search and the ignoble search. And what is the ignoble search? Here someone being himself subject to birth seeks what is also subject to birth; being himself subject to ageing, [162] he seeks what is also subject to ageing; being himself subject to sickness, he seeks what is also subject to sickness; being himself subject to death, he seeks what is also subject to death; being himself subject to sorrow, he seeks what is also subject to sorrow; being himself subject to defilement, he seeks what is also subject to defilement.

6. “And what may be said to be subject to birth? Wife and children are subject to birth, men and women slaves, goats and sheep, fowl and pigs, elephants, cattle, horses, and mares, gold and silver are subject to birth. These acquisitions are subject to birth; and one who is tied to these things, infatuated with them, and utterly committed to them, being himself subject to birth, seeks what it also subject to birth.

7. “And what may be said to be subject to ageing? Wife and children are subject to ageing, men and women slaves, goats and sheep, fowl and pigs, elephants, cattle, horses, and mares, gold and silver are subject to ageing. These acquisitions are subject to ageing; and one who is tied to these things, infatuated with them, and utterly committed to them, being himself subject to ageing, seeks what is also subject to ageing.

8. “And what may be said to be subject to sickness? Wife and children are subject to sickness, men and women slaves, goats and sheep, fowl and pigs, elephants, cattle, horses, and mares are subject to sickness. These acquisitions are subject to sickness; and one who is tied to these things, infatuated with them, and utterly committed to them, being himself subject to sickness, seeks what is also subject to sickness.

9. “And what may be said to be subject to death? Wife and children are subject to death, men and women slaves, goats and sheep, fowl and pigs, elephants, cattle, horses, and mares are subject to death. These acquisitions are subject to death; and one who is tied to these things, infatuated with them, and utterly committed to them, being himself subject to death, seeks what is also subject to death.

10. “And what may be said to be subject to sorrow? Wife and children are subject to sorrow, men and women slaves, goats and sheep, fowl and pigs, elephants, cattle, horses, and mares are subject to sorrow. These acquisitions are subject to sorrow; and one who is tied to these things, infatuated with them, and utterly committed to them, being himself subject to sorrow, seeks what is also subject to sorrow.

11. “And what may be said to be subject to defilement? Wife and children are subject to defilement, men and women slaves, goats and sheep, fowl and pigs,

elephants, cattle, horses, and mares, gold and silver are subject to defilement. These acquisitions are subject to defilement; and one who is tied to these things, infatuated with them, and utterly committed to them, being himself subject to defilement, seeks what is also subject to defilement. This is the ignoble search.

12. “And what is the noble search? Here someone being himself subject to birth, having understood the danger in what is subject to birth, [163] seeks the unborn supreme security from bondage, Nibbāna; being himself subject to ageing, having understood the danger in what is subject to ageing, he seeks the unageing supreme security from bondage, Nibbāna; being himself subject to sickness, having understood the danger in what is subject to sickness, he seeks the unailing supreme security from bondage, Nibbāna; being himself subject to death, having understood the danger in what is subject to death, he seeks the deathless supreme security from bondage, Nibbāna; being himself subject to sorrow, having understood the danger in what is subject to sorrow, he seeks the sorrowless supreme security from bondage, Nibbāna; being himself subject to defilement, having understood the danger in what is subject to defilement, he seeks the undefiled supreme security from bondage, Nibbāna. This is the noble search.

*(The Search for Enlightenment)*

13. “Bhikkhus, before my enlightenment, while I was still only an unenlightened Bodhisatta, I too, being myself subject to birth, sought what was also subject to birth; being myself subject to ageing, sickness, death, sorrow, and defilement, I sought what was also subject to ageing, sickness, death, sorrow, and defilement. Then I considered thus: ‘Why, being myself subject to birth, do I seek what is also subject to birth? Why, being myself subject to ageing, sickness, death, sorrow, and defilement, do I seek what is also subject to ageing, sickness, death, sorrow, and defilement? Suppose that, being myself subject to birth, having understood the danger in what is subject to birth, I seek the unborn supreme security from bondage, Nibbāna. Suppose that, being myself subject to ageing, sickness, death, sorrow, and defilement, having understood the danger in what is subject to ageing, sickness, death, sorrow, and defilement, I seek the unageing, unailing, deathless, sorrowless, and undefiled supreme security from bondage, Nibbāna.’

14. “Later, while still young, a black-haired young man endowed with the blessing of youth, in the prime of life, though my mother and father wished otherwise and wept with tearful faces, I shaved off my hair and beard, put on the yellow robe, and went forth from the home life into homelessness.

15. “Having gone forth, bhikkhus, in search of what is wholesome, seeking the supreme state of sublime peace, I went to Āḷāra Kālāma and said to him: ‘Friend Kālāma, I want to lead the holy life in this Dhamma and Discipline.’ Āḷāra Kālāma replied: ‘The venerable one may stay here. This Dhamma is such that a wise man [164] can soon enter upon and abide in it, realising for himself through direct knowledge his own teacher’s doctrine.’ I soon quickly learned that Dhamma. As far as

mere lip-reciting and rehearsal of his teaching went, I could speak with knowledge and assurance, and I claimed, ‘I know and see’—and there were others who did likewise.

“I considered: ‘It is not through mere faith alone that Āḷāra Kālāma declares: “By realising for myself with direct knowledge, I enter upon and abide in this Dhamma.” Certainly Āḷāra Kālāma abides knowing and seeing this Dhamma.’ Then I went to Āḷāra Kālāma and asked him: ‘Friend Kālāma, in what way do you declare that by realising for yourself with direct knowledge you enter upon and abide in this Dhamma?’ In reply he declared the base of nothingness.

“I considered: ‘Not only Āḷāra Kālāma has faith, energy, mindfulness, concentration, and wisdom. I too have faith, energy, mindfulness, concentration, and wisdom. Suppose I endeavour to realise the Dhamma that Āḷāra Kālāma declares he enters upon and abides in by realising for himself with direct knowledge?’

“I soon quickly entered upon and abided in that Dhamma by realising for myself with direct knowledge. Then I went to Āḷāra Kālāma and asked him: ‘Friend Kālāma, is it in this way that you declare that you enter upon and abide in this Dhamma by realising for yourself with direct knowledge?’—‘That is the way, friend.’—‘It is in this way, friend, that I also enter upon and abide in this Dhamma by realising for myself with direct knowledge.’—‘It is a gain for us, friend, it is a great gain for us that we have such a venerable one for our companion in the holy life. So the Dhamma that I declare I enter upon and abide in by realising for myself with direct knowledge is the Dhamma that you enter upon and abide in by realising for yourself with direct knowledge. [165] And the Dhamma that you enter upon and abide in by realising for yourself with direct knowledge is the Dhamma that I declare I enter upon and abide in by realising for myself with direct knowledge. So you know the Dhamma that I know and I know the Dhamma that you know. As I am, so are you; as you are, so am I. Come, friend, let us now lead this community together.’

“Thus Āḷāra Kālāma, my teacher, placed me, his pupil, on an equal footing with himself and awarded me the highest honour. But it occurred to me: ‘This Dhamma does not lead to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna, but only to reappearance in the base of nothingness.’ Not being satisfied with that Dhamma, disappointed with it, I left.

16. “Still in search, bhikkhus, of what is wholesome, seeking the supreme state of sublime peace, I went to Uddaka Rāmaputta and said to him: ‘Friend, I want to lead the holy life in this Dhamma and Discipline.’ Uddaka Rāmaputta replied: ‘The venerable one may stay here. This Dhamma is such that a wise man can soon enter upon and abide in it, himself realising through direct knowledge his own teacher’s doctrine.’ I soon quickly learned that Dhamma. As far as mere lip-reciting and rehearsal of his teaching went, I could speak with knowledge and assurance, and I claimed, ‘I know and see’—and there were others who did likewise.

“I considered: ‘It was not through mere faith alone that Rāma declared: “By realising for myself with direct knowledge, I enter upon and abide in this Dhamma.”

Certainly Rāma abided knowing and seeing this Dhamma.’ Then I went to Uddaka Rāmaputta and asked him: ‘Friend, in what way did Rāma declare that by realising for himself with direct knowledge he entered upon and abided in this Dhamma?’ In reply Uddaka Rāmaputta declared the base of neither-perception-nor-non-perception.

‘I considered: ‘Not only Rāma had faith, [166] energy, mindfulness, concentration, and wisdom. I too have faith, energy, mindfulness, concentration, and wisdom. Suppose I endeavour to realise the Dhamma that Rāma declared he entered upon and abided in by realising for himself with direct knowledge.’

‘I soon quickly entered upon and abided in that Dhamma by realising for myself with direct knowledge. Then I went to Uddaka Rāmaputta and asked him: ‘Friend, was it in this way that Rāma declared that he entered upon and abided in this Dhamma by realising for himself with direct knowledge?’—‘That is the way, friend.’—‘It is in this way, friend, that I also enter upon and abide in this Dhamma by realising for myself with direct knowledge.’—‘It is a gain for us, friend, it is a great gain for us that we have such a venerable one for our companion in the holy life. So the Dhamma that Rāma declared he entered upon and abided in by realising for himself with direct knowledge is the Dhamma that you enter upon and abide in by realising for yourself with direct knowledge. And the Dhamma that you enter upon and abide in by realising for yourself with direct knowledge is the Dhamma that Rāma declared he entered upon and abided in by realising for himself with direct knowledge. So you know the Dhamma that Rāma knew and Rāma knew the Dhamma that you know. As Rāma was, so are you; as you are, so was Rāma. Come, friend, now lead this community.’

‘Thus Uddaka Rāmaputta, my companion in the holy life, placed me in the position of a teacher and accorded me the highest honour. But it occurred to me: ‘This Dhamma does not lead to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna, but only to reappearance in the base of neither-perception-nor-non-perception.’ Not being satisfied with that Dhamma, disappointed with it, I left.

17. ‘Still in search, bhikkhus, of what is wholesome, seeking the supreme state of sublime peace, I wandered by stages through the Magadhan country until eventually I arrived at Senānigama near Uruvelā. [167] There I saw an agreeable piece of ground, a delightful grove with a clear-flowing river with pleasant, smooth banks and nearby a village for alms resort. I considered: ‘This is an agreeable piece of ground, this is a delightful grove with a clear-flowing river with pleasant, smooth banks and nearby a village for alms resort. This will serve for the striving of a clansman intent on striving.’ And I sat down there thinking: ‘This will serve for striving.’

*(Enlightenment)*

18. ‘Then, bhikkhus, being myself subject to birth, having understood the danger in what is subject to birth, seeking the unborn supreme security from bondage, Nibbāna, I attained the unborn supreme security from bondage, Nibbāna; being myself subject to ageing, having understood the danger in what is subject to ageing, seeking the

unageing supreme security from bondage, Nibbāna, I attained the unageing supreme security from bondage, Nibbāna; being myself subject to sickness, having understood the danger in what is subject to sickness, seeking the unailing supreme security from bondage, Nibbāna, I attained the unailing supreme security from bondage, Nibbāna; being myself subject to death, having understood the danger in what is subject to death, seeking the deathless supreme security from bondage, Nibbāna, I attained the deathless supreme security from bondage, Nibbāna; being myself subject to sorrow, having understood the danger in what is subject to sorrow, seeking the sorrowless supreme security from bondage, Nibbāna, I attained the sorrowless supreme security from bondage, Nibbāna; being myself subject to defilement, having understood the danger in what is subject to defilement, seeking the undefiled supreme security from bondage, Nibbāna, I attained the undefiled supreme security from bondage, Nibbāna. The knowledge and vision arose in me: ‘My deliverance is unshakeable; this is my last birth; now there is no renewal of being.’

19. “I considered: ‘This Dhamma that I have attained is profound, hard to see and hard to understand, peaceful and sublime, unattainable by mere reasoning, subtle, to be experienced by the wise. But this generation delights in worldliness, takes delight in worldliness, rejoices in worldliness. It is hard for such a generation to see this truth, namely, specific conditionality, dependent origination. And it is hard to see this truth, namely, the stilling of all formations, the relinquishing of all acquisitions, the destruction of craving, dispassion, cessation, Nibbāna. [168] If I were to teach the Dhamma, others would not understand me, and that would be wearying and troublesome for me.’ Thereupon there came to me spontaneously these stanzas never heard before:

‘Enough with teaching the Dhamma  
That even I found hard to reach;  
For it will never be perceived  
By those who live in lust and hate.

Those dyed in lust, wrapped in darkness  
Will never discern this abstruse Dhamma  
Which goes against the worldly stream,  
Subtle, deep, and difficult to see.’

Considering thus, my mind inclined to inaction rather than to teaching the Dhamma.

20. “Then, bhikkhus, the Brahmā Sahampati knew with his mind the thought in my mind and he considered: ‘The world will be lost, the world will perish, since the mind of the Tathāgata, accomplished and fully enlightened, inclines to inaction rather than to teaching the Dhamma.’ Then, just as quickly as a strong man might extend his flexed arm or flex his extended arm, the Brahmā Sahampati vanished in the Brahma-

world and appeared before me. He arranged his upper robe on one shoulder, and extending his hands in reverential salutation towards me, said: ‘Venerable sir, let the Blessed One teach the Dhamma, let the Sublime One teach the Dhamma. There are beings with little dust in their eyes who are wasting through not hearing the Dhamma. There will be those who will understand the Dhamma.’ The Brahmā Sahampati spoke thus, and then he said further:

‘In Magadha there have appeared till now  
Impure teachings devised by those still stained.  
Open the doors to the Deathless! Let them hear  
The Dhamma that the Stainless One has found.

Just as one who stands on a mountain peak  
Can see below the people all around,  
So, O Wise One, All-seeing Sage,  
Ascend the palace of the Dhamma.  
Let the Sorrowless One survey this human breed,  
Engulfed in sorrow, overcome by birth and old age. [169]

Arise, victorious hero, caravan leader,  
Debtless one, and wander in the world.  
Let the Blessed One teach the Dhamma,  
There will be those who will understand.’

21. “Then I listened to the Brahmā’s pleading, and out of compassion for beings I surveyed the world with the eye of a Buddha. Surveying the world with the eye of a Buddha, I saw beings with little dust in their eyes and with much dust in their eyes, with keen faculties and with dull faculties, with good qualities and with bad qualities, easy to teach and hard to teach, and some who dwelt seeing fear in blame and in the other world. Just as in a pond of blue or red or white lotuses, some lotuses that are born and grow in the water thrive immersed in the water without rising out of it, and some other lotuses that are born and grow in the water rest on the water’s surface, and some other lotuses that are born and grow in the water rise out of the water and stand clear, unwetted by it; so too, surveying the world with the eye of a Buddha, I saw beings with little dust in their eyes and with much dust in their eyes, with keen faculties and with dull faculties, with good qualities and with bad qualities, easy to teach and hard to teach, and some who dwelt seeing fear in blame and in the other world. Then I replied to the Brahmā Sahampati in stanzas:

‘Open for them are the doors to the Deathless,  
Let those with ears now show their faith.  
Thinking it would be troublesome, O Brahmā,  
I did not speak the Dhamma subtle and sublime.’



Then the Brahmā Sahampati thought: ‘I have created the opportunity for the Blessed One to teach the Dhamma.’ And after paying homage to me, keeping me on the right, he thereupon departed at once.

22. “I considered thus: ‘To whom should I first teach the Dhamma? Who will understand this Dhamma quickly?’ It then occurred to me: ‘Āḷāra Kālāma is wise, intelligent, and discerning; he has long had little dust in his eyes. Suppose I [170] taught the Dhamma first to Āḷāra Kālāma. He will understand it quickly.’ Then deities approached me and said: ‘Venerable sir, Āḷāra Kālāma died seven days ago.’ And the knowledge and vision arose in me: ‘Āḷāra Kālāma died seven days ago.’ I thought: ‘Āḷāra Kālāma’s loss is a great one. If he had heard this Dhamma, he would have understood it quickly.’

23. “I considered thus: ‘To whom should I first teach the Dhamma? Who will understand this Dhamma quickly?’ It then occurred to me: ‘Uddaka Rāmaputta is wise, intelligent, and discerning; he has long had little dust in his eyes. Suppose I taught the Dhamma first to Uddaka Rāmaputta. He will understand it quickly.’ Then deities approached me and said: ‘Venerable sir, Uddaka Rāmaputta died last night.’ And the knowledge and vision arose in me: ‘Uddaka Rāmaputta died last night.’ I thought: ‘Uddaka Rāmaputta’s loss is a great one. If he had heard this Dhamma, he would have understood it quickly.’

24. “I considered thus: ‘To whom should I first teach the Dhamma? Who will understand this Dhamma quickly?’ It then occurred to me: ‘The bhikkhus of the group of five who attended upon me while I was engaged in my striving were very helpful. Suppose I taught the Dhamma first to them.’ Then I thought: ‘Where are the bhikkhus of the group of five now living?’ And with the divine eye, which is purified and surpasses the human, I saw that they were living at Benares in the Deer Park at Isipatana.

*(The Teaching of the Dhamma)*

25. “Then, bhikkhus, when I had stayed at Uruvelā as long as I chose, I set out to wander by stages to Benares. Between Gayā and the Place of Enlightenment the Ājīvaka Upaka saw me on the road and said: ‘Friend, your faculties are clear, the colour of your skin is pure and bright. Under whom have you gone forth, friend? Who is your teacher? Whose Dhamma do you [171] profess?’ I replied to the Ājīvaka Upaka in stanzas:

‘I am one who has transcended all, a knower of all,  
Unsullied among all things, renouncing all,  
By craving’s ceasing freed. Having known this all  
For myself, to whom should I point as teacher?’

I have no teacher, and one like me  
Exists nowhere in all the world

With all its gods, because I have  
No person for my counterpart.

I am the Accomplished One in the world,  
I am the Teacher Supreme.  
I alone am a Fully Enlightened One  
Whose fires are quenched and extinguished.

I go now to the city of Kāsi  
To set in motion the Wheel of Dhamma.  
In a world that has become blind  
I go to beat the drum of the Deathless.’

‘By your claims, friend, you ought to be the Universal Victor.’

‘The victors are those like me  
Who have won to destruction of taints.  
I have vanquished all evil states,  
Therefore, Upaka, I am a victor.’

“When this was said, the Ājīvaka Upaka said: ‘May it be so, friend.’ Shaking his head, he took a bypath and departed.

26. “Then, bhikkhus, wandering by stages, I eventually came to Benares, to the Deer Park at Isipatana, and I approached the bhikkhus of the group of five. The bhikkhus saw me coming in the distance, and they agreed among themselves thus: ‘Friends, here comes the recluse Gotama who lives luxuriously, who gave up his striving, and reverted to luxury. We should not pay homage to him or rise up for him or receive his bowl and outer robe. But a seat may be prepared for him. If he likes, he may sit down.’ However, as I approached, those bhikkhus found themselves unable to keep their pact. One came to meet me and took my bowl and outer robe, another prepared a seat, and another set out water for my feet; however, they addressed me by name and as ‘friend.’

27. “Thereupon I told them: ‘Bhikkhus, do not address the Tathāgata by name and as “friend.” The Tathāgata is an Accomplished One, [172] a Fully Enlightened One. Listen, bhikkhus, the Deathless has been attained. I shall instruct you, I shall teach you the Dhamma. Practising as you are instructed, by realising for yourselves here and now through direct knowledge you will soon enter upon and abide in that supreme goal of the holy life for the sake of which clansmen rightly go forth from the home life into homelessness.’

“When this was said, the bhikkhus of the group of five answered me thus: ‘Friend Gotama, by the conduct, the practice, and the performance of austerities that you undertook, you did not achieve any superhuman states, any distinction in knowledge and vision worthy of the noble ones. Since you now live luxuriously, having given up

your striving and reverted to luxury, how will you have achieved any superhuman states, any distinction in knowledge and vision worthy of the noble ones?’ When this was said, I told them: ‘The Tathāgata does not live luxuriously, nor has he given up his striving and reverted to luxury. The Tathāgata is an Accomplished One, a Fully Enlightened One. Listen, bhikkhus, the Deathless has been attained ... from the home life into homelessness.’

“A second time the bhikkhus of the group of five said to me: ‘Friend Gotama ... how will you have achieved any superhuman states, any distinction in knowledge and vision worthy of the noble ones?’ A second time I told them: ‘The Tathāgata does not live luxuriously ... from the home life into homelessness.’ A third time the bhikkhus of the group of five said to me: ‘Friend Gotama ... how will you have achieved any superhuman states, any distinction in knowledge and vision worthy of the noble ones?’

28. “When this was said I asked them: ‘Bhikkhus, have you ever known me to speak like this before?’—‘No, venerable sir.’—‘Bhikkhus, the Tathāgata is an Accomplished One, a Fully Enlightened One. Listen, bhikkhus, the Deathless has been attained. I shall instruct you, I shall teach you the Dhamma. Practising as you are instructed, by realising for yourselves here and now through direct knowledge you will soon enter upon and abide in that supreme goal of the holy life for the sake of which clansmen rightly go forth from the home life into homelessness.’ [173]

29. “I was able to convince the bhikkhus of the group of five. Then I sometimes instructed two bhikkhus while the other three went for alms, and the six of us lived on what those three bhikkhus brought back from their almsround. Sometimes I instructed three bhikkhus while the other two went for alms, and the six of us lived on what those two bhikkhus brought back from their almsround.

30. “Then the bhikkhus of the group of five, thus taught and instructed by me, being themselves subject to birth, having understood the danger in what is subject to birth, seeking the unborn supreme security from bondage, Nibbāna, attained the unborn supreme security from bondage, Nibbāna; being themselves subject to ageing, sickness, death, sorrow, and defilement, having understood the danger in what is subject to ageing, sickness, death, sorrow, and defilement, seeking the unageing, unailing, deathless, sorrowless, and undefiled supreme security from bondage, Nibbāna, they attained the unageing, unailing, deathless, sorrowless, and undefiled supreme security from bondage, Nibbāna. The knowledge and vision arose in them: ‘Our deliverance is unshakeable; this is our last birth; there is no renewal of being.’

*(Sensual Pleasure)*

31. “Bhikkhus, there are these five cords of sensual pleasure. What are the five? Forms cognizable by the eye that are wished for, desired, agreeable and likeable, connected with sensual desire, and provocative of lust. Sounds cognizable by the ear ... Odours cognizable by the nose ... Flavours cognizable by the tongue ... Tangibles cognizable by the body that are wished for, desired, agreeable and likeable, connected

with sensual desire, and provocative of lust. These are the five cords of sensual pleasure.

32. “As to those recluses and brahmins who are tied to these five cords of sensual pleasure, infatuated with them and utterly committed to them, and who use them without seeing the danger in them or understanding the escape from them, it may be understood of them: ‘They have met with calamity, met with disaster, the Evil One may do with them as he likes.’ Suppose a forest deer who was bound lay down on a heap of snares; it might be understood of him: ‘He has met with calamity, met with disaster, the hunter can do with him as he likes, and when the hunter comes he cannot go where he wants.’ So too, as to those recluses and brahmins who are tied to these five cords of sensual pleasure ... it may be understood of them: ‘They have met with calamity, met with disaster, the Evil One may do with them as he likes.’

33. “As to those recluses and brahmins who are not tied to these five cords of sensual pleasure, who are not infatuated with them or utterly committed to them, and who use them seeing the danger in them and understanding the escape from them, [174] it may be understood of them: ‘They have not met with calamity, not met with disaster, the Evil One cannot do with them as he likes.’ Suppose a forest deer who was unbound lay down on a heap of snares; it might be understood of him: ‘He has not met with calamity, not met with disaster, the hunter cannot do with him as he likes, and when the hunter comes he can go where he wants.’ So too, as to those recluses and brahmins who are not tied to these five cords of sensual pleasure ... it may be understood of them: ‘They have not met with calamity, not met with disaster, the Evil One cannot do with them as he likes.’

34. “Suppose a forest deer is wandering in the forest wilds: he walks confidently, stands confidently, sits confidently, lies down confidently. Why is that? Because he is out of the hunter’s range. So too, quite secluded from sensual pleasures, secluded from unwholesome states, a bhikkhu enters upon and abides in the first jhāna, which is accompanied by applied and sustained thought, with rapture and pleasure born of seclusion. This bhikkhu is said to have blindfolded Māra, to have become invisible to the Evil One by depriving Māra’s eye of its opportunity.

35. “Again, with the stilling of applied and sustained thought, a bhikkhu enters upon and abides in the second jhāna, which has self-confidence and singleness of mind without applied and sustained thought, with rapture and pleasure born of concentration. This bhikkhu is said to have blindfolded Māra ...

36. “Again, with the fading away as well of rapture, a bhikkhu abides in equanimity, and mindful and fully aware, still feeling pleasure with the body, he enters upon and abides in the third jhāna, on account of which noble ones announce: ‘He has a pleasant abiding who has equanimity and is mindful.’ This bhikkhu is said to have blindfolded Māra ...

37. “Again, with the abandoning of pleasure and pain, and with the previous disappearance of joy and grief, a bhikkhu enters upon and abides in the fourth jhāna, which has neither-pain-nor-pleasure and purity of mindfulness due to equanimity.

This bhikkhu is said to have blindfolded Māra ...

38. “Again, with the complete surmounting of perceptions of form, with the disappearance of perceptions of sensory impact, with non-attention to perceptions of diversity, aware that ‘space is infinite,’ a bhikkhu enters upon and abides in the base of infinite space. This bhikkhu is said to have blindfolded Māra ...

39. “Again, by completely surmounting the base of infinite space, aware that ‘consciousness is infinite,’ a bhikkhu enters upon and abides in the base of infinite consciousness. This bhikkhu is said to have blindfolded Māra ...

40. “Again, by completely surmounting the base of infinite consciousness, aware that ‘there is nothing,’ a bhikkhu enters upon and abides in the base of nothingness. This bhikkhu is said to have blindfolded Māra ...

41. “Again, by completely surrounding the base of nothingness, [175] a bhikkhu enters upon and abides in the base of neither-perception-nor-non-perception. This bhikkhu is said to have blindfolded Māra, to have become invisible to the Evil One by depriving Māra’s eye of its opportunity.

42. “Again, by completely surmounting the base of neither-perception-nor-non-perception, a bhikkhu enters upon and abides in the cessation of perception and feeling. And his taints are destroyed by his seeing with wisdom. This bhikkhu is said to have blindfolded Māra, to have become invisible to the Evil One by depriving Māra’s eye of its opportunity, and to have crossed beyond attachment to the world. He walks confidently, stands confidently, sits confidently, lies down confidently. Why is that? Because he is out of the Evil One’s range.”

That is what the Blessed One said. The bhikkhus were satisfied and delighted in the Blessed One’s words.

## 27. Cūlahatthipadopama Sutta: The Shorter Discourse on the Simile of the Elephant’s Footprint

1. Thus have I heard. On one occasion the Blessed One was living at Sāvattḥī in Jeta’s Grove, Anāthapiṇḍika’s Park.

2. Now on that occasion the brahmin Jāṇussoṇi was driving out of Sāvattḥī in the middle of the day in an all-white chariot drawn by white mares. He saw the wanderer Pilotika coming in the distance and asked him: “Now where is Master Vacchāyana coming from in the middle of the day?”

“Sir, I am coming from the presence of the recluse Gotama.”

“What does Master Vacchāyana think of the recluse Gotama’s lucidity of wisdom? He is wise, is he not?”

“Sir, who am I to know the recluse Gotama’s lucidity of wisdom? One would surely have to be his equal to know the recluse Gotama’s lucidity of wisdom.”

“Master Vacchāyana praises the recluse Gotama with high praise indeed.”

“Sir, who am I to praise the recluse Gotama? The recluse Gotama is praised by the praised as best among gods and humans.”

“What reasons does Master Vacchāyana see that he has such firm confidence in the recluse Gotama?”

3. “Sir, suppose a wise elephant woodsman were to enter an elephant wood and were to see in the elephant wood [176] a big elephant’s footprint, long in extent and broad across. He would come to the conclusion: ‘Indeed, this is a big bull elephant.’ So too, when I saw four footprints of the recluse Gotama, I came to the conclusion: ‘The Blessed One is fully enlightened, the Dhamma is well proclaimed by the Blessed One, the Sangha is practising the good way.’ What are the four?

4. “Sir, I have seen here certain learned nobles who were clever, knowledgeable about the doctrines of others, as sharp as hairsplitting marksmen; they wander about, as it were, demolishing the views of others with their sharp wits. When they hear: ‘The recluse Gotama will visit such and such a village or town,’ they formulate a question thus: ‘We will go to the recluse Gotama and ask him this question. If he is asked like this, he will answer like this, and so we will refute his doctrine in this way; and if he is asked like that, he will answer like that, and so we will refute his doctrine in that way.’

“They hear: ‘The recluse Gotama has come to visit such and such a village or town.’ They go to the recluse Gotama, and the recluse Gotama instructs, urges, rouses, and gladdens them with a talk on the Dhamma. After they have been instructed, urged, roused, and gladdened by the recluse Gotama with a talk on the Dhamma, they do not so much as ask him the question, so how should they refute his doctrine? In actual fact, they become his disciples. When I saw this first footprint of the recluse Gotama, I came to the conclusion: ‘The Blessed One is fully enlightened, the Dhamma is well proclaimed by the Blessed One, the Sangha is practising the good way.’

5. “Again, I have seen certain learned brahmins who were clever ... In actual fact, they too become his disciples. When I saw this second footprint of the recluse Gotama, I came to the conclusion: ‘The Blessed One is fully enlightened ... ’

6. “Again, I have seen certain learned householders who were clever ... [177] ... In actual fact, they too become his disciples. When I saw this third footprint of the recluse Gotama, I came to the conclusion: ‘The Blessed One is fully enlightened ... ’

7. “Again, I have seen certain learned recluses who were clever ... They do not so much as ask him the question, so how should they refute his doctrine? In actual fact, they ask the recluse Gotama to allow them to go forth from the home life into homelessness, and he gives them the going forth. Not long after they have gone forth, dwelling alone, withdrawn, diligent, ardent, and resolute, by realising for themselves with direct knowledge they here and now enter upon and abide in that supreme goal of the holy life for the sake of which clansmen rightly go forth from the home life into homelessness. They say thus: ‘We were very nearly lost, we very nearly perished, for formerly we claimed that we were recluses though we were not really recluses; we

claimed that we were brahmins though we were not really brahmins; we claimed that we were arahants though we were not really arahants. But now we are recluses, now we are brahmins, now we are arahants.’ When I saw this fourth footprint of the recluse Gotama, I came to the conclusion: ‘The Blessed One is fully enlightened ... ’

“When I saw these four footprints of the recluse Gotama, I came to the conclusion: ‘The Blessed One is fully enlightened, the Dhamma is well proclaimed by the Blessed One, the Sangha is practising the good way.’”

8. When this was said, the brahmin Jāṇussoṇi got down from his all-white chariot drawn by white mares, and arranging his upper robe on one shoulder, he extended his hands in reverential salutation towards the Blessed One and uttered this exclamation three times: “Honour to the Blessed One, accomplished and fully enlightened! Honour to the Blessed One, accomplished and fully enlightened! Honour to the Blessed One, accomplished and fully enlightened! Perhaps some time or other [178] we might meet Master Gotama and have some conversation with him.”

9. Then the brahmin Jāṇussoṇi went to the Blessed One and exchanged greetings with him. When this courteous and amiable talk was finished, he sat down at one side and related to the Blessed One his entire conversation with the wanderer Pilotika. Thereupon the Blessed One told him: “At this point, brahmin, the simile of the elephant’s footprint has not yet been completed in detail. As to how it is completed in detail, listen and attend carefully to what I shall say.”—“Yes, sir,” the brahmin Jāṇussoṇi replied. The Blessed One said this:

10. “Brahmin, suppose an elephant woodsman were to enter an elephant wood and were to see in the elephant wood a big elephant’s footprint, long in extent and broad across. A wise elephant woodsman would not yet come to the conclusion: ‘Indeed, this is a big bull elephant.’ Why is that? In an elephant wood there are small she-elephants that leave a big footprint, and this might be one of their footprints. He follows it and sees in the elephant wood a big elephant’s footprint, long in extent and broad across, and some scrapings high up. A wise elephant woodsman would not yet come to the conclusion: ‘Indeed, this is a big bull elephant.’ Why is that? In an elephant wood there are tall she-elephants that have prominent teeth and leave a big footprint, and this might be one of their footprints. He follows it further and sees in the elephant wood a big elephant’s footprint, long in extent and broad across, and some scrapings high up, and marks made by tusks. A wise elephant woodsman would not yet come to the conclusion: ‘Indeed, this is a big bull elephant.’ Why is that? In an elephant wood there are tall she-elephants that have tusks and leave a big footprint, and this might be one of their footprints. He follows it further and sees in the elephant wood a big elephant’s footprint, long in extent and broad across, and some scrapings high up, and marks made by tusks, and broken-off branches. And he sees that bull elephant at the root of a tree or in the open, walking about, sitting, or lying down. He comes to the conclusion: ‘This is that big bull elephant.’

11. “So too, [179] brahmin, here a Tathāgata appears in the world, accomplished, fully enlightened, perfect in true knowledge and conduct, sublime, knower of worlds,

incomparable leader of persons to be tamed, teacher of gods and humans, enlightened, blessed. He declares this world with its gods, its Māras, and its Brahmās, this generation with its recluses and brahmins, its princes and its people, which he has himself realised with direct knowledge. He teaches the Dhamma good in the beginning, good in the middle, and good in the end, with the right meaning and phrasing, and he reveals a holy life that is utterly perfect and pure.

12. “A householder or householder’s son or one born in some other clan hears that Dhamma. On hearing the Dhamma he acquires faith in the Tathāgata. Possessing that faith, he considers thus: ‘Household life is crowded and dusty; life gone forth is wide open. It is not easy, while living in a home, to lead the holy life utterly perfect and pure as a polished shell. Suppose I shave off my hair and beard, put on the yellow robe, and go forth from the home life into homelessness.’ On a later occasion, abandoning a small or a large fortune, abandoning a small or a large circle of relatives, he shaves off his hair and beard, puts on the yellow robe, and goes forth from the home life into homelessness.

13. “Having thus gone forth and possessing the bhikkhu’s training and way of life, abandoning the killing of living beings, he abstains from killing living beings; with rod and weapon laid aside, gentle and kindly, he abides compassionate to all living beings. Abandoning the taking of what is not given, he abstains from taking what is not given; taking only what is given, expecting only what is given, by not stealing he abides in purity. Abandoning incelibacy, he observes celibacy, living apart, abstaining from the vulgar practice of sexual intercourse.

“Abandoning false speech, he abstains from false speech; he speaks truth, adheres to truth, is trustworthy and reliable, one who is no deceiver of the world. Abandoning malicious speech, he abstains from malicious speech; he does not repeat elsewhere what he has heard here in order to divide [those people] from these, nor does he repeat to these people what he has heard elsewhere in order to divide [these people] from those; thus he is one who reunites those who are divided, a promoter of friendships, who enjoys concord, rejoices in concord, delights in concord, a speaker of words that promote concord. Abandoning harsh speech, he abstains from harsh speech; he speaks such words as are gentle, pleasing to the ear, and loveable, as go to the heart, are courteous, desired by many [180] and agreeable to many. Abandoning gossip, he abstains from gossip; he speaks at the right time, speaks what is fact, speaks on what is good, speaks on the Dhamma and the Discipline; at the right time he speaks such words as are worth recording, reasonable, moderate, and beneficial.

“He abstains from injuring seeds and plants. He practises eating only one meal a day, abstaining from eating at night and outside the proper time. He abstains from dancing, singing, music, and theatrical shows. He abstains from wearing garlands, smartening himself with scent, and embellishing himself with unguents. He abstains from high and large couches. He abstains from accepting gold and silver. He abstains from accepting raw grain. He abstains from accepting raw meat. He abstains from accepting women and girls. He abstains from accepting men and women slaves. He



abstains from accepting goats and sheep. He abstains from accepting fowl and pigs. He abstains from accepting elephants, cattle, horses, and mares. He abstains from accepting fields and land. He abstains from going on errands and running messages. He abstains from buying and selling. He abstains from false weights, false metals, and false measures. He abstains from cheating, deceiving, defrauding, and trickery. He abstains from wounding, murdering, binding, brigandage, plunder, and violence.

14. “He becomes content with robes to protect his body and with almsfood to maintain his stomach, and wherever he goes, he sets out taking only these with him. Just as a bird, wherever it goes, flies with its wings as its only burden, so too the bhikkhu becomes content with robes to protect his body and with almsfood to maintain his stomach, and wherever he goes, he sets out taking only these with him. Possessing this aggregate of noble virtue, he experiences within himself a bliss that is blameless.

15. “On seeing a form with the eye, he does not grasp at its signs and features. Since, if he left the eye faculty unguarded, evil unwholesome states of covetousness and grief might invade him, he practises the way of its restraint, he guards the eye faculty, he undertakes the restraint of the eye faculty. On hearing a sound with the ear ... On smelling an odour with the nose ... On tasting a flavour with the tongue ... On touching a tangible with the body ... On cognizing a mind-object with the mind, he does not grasp at its signs and features. Since, if he left the mind faculty unguarded, evil unwholesome states of covetousness and grief might invade him, he practises the way of its restraint, [181] he guards the mind faculty, he undertakes the restraint of the mind faculty. Possessing this noble restraint of the faculties, he experiences within himself a bliss that is unsullied.

16. “He becomes one who acts in full awareness when going forward and returning; who acts in full awareness when looking ahead and looking away; who acts in full awareness when flexing and extending his limbs; who acts in full awareness when wearing his robes and carrying his outer robe and bowl; who acts in full awareness when eating, drinking, consuming food, and tasting; who acts in full awareness when defecating and urinating; who acts in full awareness when walking, standing, sitting, falling asleep, waking up, talking, and keeping silent.

17. “Possessing this aggregate of noble virtue, and this noble restraint of the faculties, and possessing this noble mindfulness and full awareness, he resorts to a secluded resting place: the forest, the root of a tree, a mountain, a ravine, a hillside cave, a charnel ground, a jungle thicket, an open space, a heap of straw.

18. “On returning from his almsround, after his meal he sits down, folding his legs crosswise, setting his body erect, and establishing mindfulness before him. Abandoning covetousness for the world, he abides with a mind free from covetousness; he purifies his mind from covetousness. Abandoning ill will and hatred, he abides with a mind free from ill will, compassionate for the welfare of all living beings; he purifies his mind from ill will and hatred. Abandoning sloth and torpor, he abides free from sloth and torpor, percipient of light, mindful and fully aware; he

purifies his mind from sloth and torpor. Abandoning restlessness and remorse, he abides unagitated with a mind inwardly peaceful; he purifies his mind from restlessness and remorse. Abandoning doubt, he abides having gone beyond doubt, unperplexed about wholesome states; he purifies his mind from doubt.

19. “Having thus abandoned these five hindrances, imperfections of the mind that weaken wisdom, quite secluded from sensual pleasures, secluded from unwholesome states, he enters upon and abides in the first jhāna, which is accompanied by applied and sustained thought, with rapture and pleasure born of seclusion. This, brahmin, is called a footprint of the Tathāgata, something scraped by the Tathāgata, something marked by the Tathāgata, but a noble disciple does not yet come to the conclusion: ‘The Blessed One is fully enlightened, the Dhamma is well proclaimed by the Blessed One, the Sangha is practising the good way.’

20. “Again, with the stilling of applied and sustained thought, a bhikkhu enters upon and abides in the second jhāna, which has self-confidence and singleness of mind without applied and sustained thought, with rapture and pleasure born of concentration. This too, brahmin, is called a footprint of the Tathāgata ... but a noble [182] disciple does not yet come to the conclusion: ‘The Blessed One is fully enlightened ... ’

21. “Again, with the fading away as well of rapture, a bhikkhu abides in equanimity, and mindful and fully aware, still feeling pleasure with the body, he enters upon and abides in the third jhāna, on account of which noble ones announce: ‘He has a pleasant abiding who has equanimity and is mindful.’ This too, brahmin, is called a footprint of the Tathāgata ... but a noble disciple does not yet come to the conclusion: ‘The Blessed One is fully enlightened ... ’

22. “Again, with the abandoning of pleasure and pain, and with the previous disappearance of joy and grief, a bhikkhu enters upon and abides in the fourth jhāna, which has neither-pain-nor-pleasure and purity of mindfulness due to equanimity. This too, brahmin, is called a footprint of the Tathāgata ... but a noble disciple does not yet come to the conclusion: ‘The Blessed One is fully enlightened ... ’

23. “When his concentrated mind is thus purified, bright, unblemished, rid of imperfection, malleable, wieldy, steady, and attained to imperturbability, he directs it to knowledge of the recollection of past lives. He recollects his manifold past lives, that is, one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, a hundred births, a thousand births, a hundred thousand births, many aeons of world-contraction, many aeons of world-expansion, many aeons of world-contraction and expansion: ... (*as Sutta 4, §27*) ... Thus with their aspects and particulars he recollects his manifold past lives. This too, brahmin, is called a footprint of the Tathāgata ... but a noble disciple does not yet come to the conclusion: ‘The Blessed One is fully enlightened ... ’ [183]

24. “When his concentrated mind is thus purified, bright, unblemished, rid of imperfection, malleable, wieldy, steady, and attained to imperturbability, he directs it to knowledge of the passing away and reappearance of beings. With the divine eye,

which is purified and surpasses the human, he sees beings passing away and reappearing, inferior and superior, fair and ugly, fortunate and unfortunate. He understands how beings pass on according to their actions thus: ... (*as Sutta 4, §29*) ... Thus with the divine eye, which is purified and surpasses the human, he sees beings passing away and reappearing, inferior and superior, fair and ugly, fortunate and unfortunate, and he understands how beings pass on according to their actions. This too, brahmin, is called a footprint of the Tathāgata ... but a noble disciple does not yet come to the conclusion: ‘The Blessed One is fully enlightened ... ’

25. “When his concentrated mind is thus purified, bright, unblemished, rid of imperfection, malleable, wieldy, steady, and attained to imperturbability, he directs it to knowledge of the destruction of the taints. He understands as it actually is: ‘This is suffering’; ... ‘This is the origin of suffering’; ... ‘This is the cessation of suffering’; ... ‘This is the way leading to the cessation of suffering’; ... ‘These are the taints’; ... ‘This is the origin of the taints’; ... ‘This is the cessation of the taints’; ... ‘This is the way leading to the cessation of the taints.’

“This too, brahmin, is called a footprint of the Tathāgata, something scraped by the Tathāgata, something marked by the Tathāgata, but a noble disciple still has not yet come to the conclusion: ‘The Blessed One is fully enlightened, the Dhamma is well proclaimed by the Blessed One, the Sangha is practising the good way.’ Rather, he is in the process of coming to this conclusion.

26. “When he knows and sees thus, his mind is liberated from the taint of sensual desire, [184] from the taint of being, and from the taint of ignorance. When it is liberated there comes the knowledge: ‘It is liberated.’ He understands: ‘Birth is destroyed, the holy life has been lived, what had to be done has been done, there is no more coming to any state of being.’

“This too, brahmin, is called a footprint of the Tathāgata, something scraped by the Tathāgata, something marked by the Tathāgata. It is at this point that a noble disciple has come to the conclusion: ‘The Blessed One is fully enlightened, the Dhamma is well proclaimed by the Blessed One, the Sangha is practising the good way.’ And it is at this point, brahmin, that the simile of the elephant’s footprint has been completed in detail.”

27. When this was said, the brahmin Jāṇussoṇi said to the Blessed One: “Magnificent, Master Gotama! Magnificent, Master Gotama! Master Gotama has made the Dhamma clear in many ways, as though he were turning upright what had been overthrown, revealing what was hidden, showing the way to one who was lost, or holding up a lamp in the dark for those with eyesight to see forms. I go to Master Gotama for refuge and to the Dhamma and to the Sangha of bhikkhus. From today let Master Gotama remember me as a lay follower who has gone to him for refuge for life.”

## 28. Mahāhatthipadopama Sutta: The Greater Discourse on the Simile of the Elephant’s Footprint

1. Thus have I heard. On one occasion the Blessed One was living at Sāvattḥī in Jeta’s Grove, Anāthapiṇḍika’s Park. There the venerable Sāriputta addressed the bhikkhus thus: “Friends, bhikkhus.”—“Friend,” they replied. The venerable Sāriputta said this:

2. “Friends, just as the footprint of any living being that walks can be placed within an elephant’s footprint, and so the elephant’s footprint is declared the chief of them because of its great size; so too, all wholesome states can be included in the Four Noble Truths. In what four? In the noble truth of suffering, [185] in the noble truth of the origin of suffering, in the noble truth of the cessation of suffering, and in the noble truth of the way leading to the cessation of suffering.

3. “And what is the noble truth of suffering? Birth is suffering, ageing is suffering, death is suffering; sorrow, lamentation, pain, grief, and despair are suffering; not to obtain what one wants is suffering; in short, the five aggregates affected by clinging are suffering.

4. “And what are the five aggregates affected by clinging? They are: the material form aggregate affected by clinging, the feeling aggregate affected by clinging, the perception aggregate affected by clinging, the formations aggregate affected by clinging, and the consciousness aggregate affected by clinging.

5. “And what is the material form aggregate affected by clinging? It is the four great elements and the material form derived from the four great elements. And what are the four great elements? They are the earth element, the water element, the fire element, and the air element.

### *(The Earth Element)*

6. “What, friends, is the earth element? The earth element may be either internal or external. What is the internal earth element? Whatever internally, belonging to oneself, is solid, solidified, and clung-to; that is, head-hairs, body-hairs, nails, teeth, skin, flesh, sinews, bones, bone-marrow, kidneys, heart, liver, diaphragm, spleen, lungs, intestines, mesentery, contents of the stomach, feces, or whatever else internally, belonging to oneself, is solid, solidified, and clung-to: this is called the internal earth element. Now both the internal earth element and the external earth element are simply earth element. And that should be seen as it actually is with proper wisdom thus: ‘This is not mine, this I am not, this is not my self.’ When one sees it thus as it actually is with proper wisdom, one becomes disenchanted with the earth element and makes the mind dispassionate toward the earth element.

7. “Now there comes a time when the water element is disturbed and then the external earth element vanishes. When even this external earth element, great as it is, is seen to be impermanent, subject to destruction, disappearance, and change, what of this body, which is clung to by craving and lasts but a while? There can be no considering that as ‘I’ or ‘mine’ or ‘I am.’

8. “So then, if others abuse, revile, scold, and harass a bhikkhu [who has seen this element as it actually is], he understands thus: ‘This painful feeling born of ear-contact has arisen in me. That is dependent, not independent. Dependent on what? [186] Dependent on contact.’ Then he sees that contact is impermanent, that feeling is impermanent, that perception is impermanent, that formations are impermanent, and that consciousness is impermanent. And his mind, having made an element its objective support, enters into [that new objective support] and acquires confidence, steadiness, and resolution.

9. “Now, if others attack that bhikkhu in ways that are unwished for, undesired, and disagreeable, by contact with fists, clods, sticks, or knives, he understands thus: ‘This body is of such a nature that contact with fists, clods, sticks, and knives assail it. But this has been said by the Blessed One in his “advice on the simile of the saw”’: “Bhikkhus, even if bandits were to sever you savagely limb by limb with a two-handed saw, he who gave rise to a mind of hate towards them would not be carrying out my teaching.” So tireless energy shall be aroused in me and unremitting mindfulness established, my body shall be tranquil and untroubled, my mind concentrated and unified. And now let contact with fists, clods, sticks, and knives assail this body; for this is just how the Buddha’s teaching is practised.’

10. “When that bhikkhu thus recollects the Buddha, the Dhamma, and the Sangha, if equanimity supported by the wholesome does not become established in him, then he arouses a sense of urgency thus: ‘It is a loss for me, it is no gain for me, it is bad for me, it is no good for me, that when I thus recollect the Buddha, the Dhamma, and the Sangha, equanimity supported by the wholesome does not become established in me.’ Just as when a daughter-in-law sees her father-in-law, she arouses a sense of urgency [to please him], so too, when that bhikkhu thus recollects the Buddha, the Dhamma, and the Sangha, if equanimity supported by the wholesome does not become established in him, then he arouses a sense of urgency. But if, when he recollects the Buddha, the Dhamma, and the Sangha, equanimity supported by the wholesome becomes established in him, [187] then he is satisfied with it. At that point, friends, much has been done by that bhikkhu.

*(The Water Element)*

11. “What, friends, is the water element? The water element may be either internal or external. What is the internal water element? Whatever internally, belonging to oneself, is water, watery, and clung-to; that is, bile, phlegm, pus, blood, sweat, fat, tears, grease, spittle, snot, oil-of-the-joints, urine, or whatever else internally, belonging to oneself, is water, watery, and clung-to: this is called the internal water element. Now both the internal water element and the external water element are simply water element. And that should be seen as it actually is with proper wisdom thus: ‘This is not mine, this I am not, this is not my self.’ When one sees it thus as it actually is with proper wisdom, one becomes disenchanted with the water element and makes the mind dispassionate toward the water element.

12. “Now there comes a time when the external water element is disturbed. It carries away villages, towns, cities, districts, and countries. There comes a time when the waters in the great ocean sink down a hundred leagues, two hundred leagues, three hundred leagues, four hundred leagues, five hundred leagues, six hundred leagues, seven hundred leagues. There comes a time when the waters in the great ocean stand seven palms deep, six palms deep ... two palms deep, only a palm deep. There comes a time when the waters in the great ocean stand seven fathoms deep, six fathoms deep ... two fathoms deep, only a fathom deep. There comes a time when the waters in the great ocean stand half a fathom deep, only waist deep, only knee deep, only ankle deep. There comes a time when the waters in the great ocean are not enough to wet even the joint of a finger. When even this external water element, great as it is, [188] is seen to be impermanent, subject to destruction, disappearance, and change, what of this body, which is clung to by craving and lasts but a while? There can be no considering that as ‘I’ or ‘mine’ or ‘I am.’

13–15. “So then, if others abuse, revile, scold, and harass a bhikkhu [who has seen this element as it actually is], he understands thus: ... (*repeat §§8–10*) ... At that point too, friends, much has been done by that bhikkhu.

*(The Fire Element)*

16. “What, friends, is the fire element? The fire element may be either internal or external. What is the internal fire element? Whatever internally, belonging to oneself, is fire, fiery, and clung-to; that is, that by which one is warmed, ages, and is consumed, and that by which what is eaten, drunk, consumed, and tasted gets completely digested, or whatever else internally, belonging to oneself, is fire, fiery, and clung-to: this is called the internal fire element. Now both the internal fire element and the external fire element are simply fire element. And that should be seen as it actually is with proper wisdom thus: ‘This is not mine, this I am not, this is not my self.’ When one sees it thus as it actually is with proper wisdom, one becomes disenchanted with the fire element and makes the mind dispassionate toward the fire element.

17. “Now there comes a time when the external fire element is disturbed. It burns up villages, towns, cities, districts, and countries. It goes out due to lack of fuel only when it comes to green grass, or to a road, or to a rock, or to water, or to a fair open space. There comes a time when they seek to make a fire even with a cock’s feather or a hide-paring. When even this external fire element, great as it is, is seen to be impermanent, subject to destruction, disappearance, and change, what of this body, which is clung to by craving and lasts but a while? There can be no considering that as ‘I’ or ‘mine’ or ‘I am.’

18–20. “So then, if others abuse, revile, scold, and harass a bhikkhu [who has seen this element as it actually is], he understands thus: ... (*repeat §§8–10*) ... At that point too, friends, much has been done by that bhikkhu.

*(The Air Element)*

21. “What, friends, is the air element? The air element may be either internal or external. What is the internal air element? Whatever internally, belonging to oneself, is air, airy, and clung-to; that is, up-going winds, down-going winds, winds in the belly, winds in the bowels, winds that course through the limbs, in-breath and out-breath, or whatever else internally, belonging to oneself, is air, airy, and clung-to: this is called the internal air element. Now both the internal air element and the external air element are simply air element. And that should be seen as it actually is with proper wisdom thus: ‘This is not mine, this I am not, this is not my self.’ When one sees it thus as it actually is with proper wisdom, one becomes disenchanted with the air element and makes the mind dispassionate toward the air element. [189]

22. “Now there comes a time when the external air element is disturbed. It sweeps away villages, towns, cities, districts, and countries. There comes a time in the last month of the hot season when they seek wind by means of a fan or bellows and even the strands of straw in the drip-fringe of the thatch do not stir. When even this external air element, great as it is, is seen to be impermanent, subject to destruction, disappearance, and change, what of this body, which is clung to by craving and lasts but a while? There can be no considering that as ‘I’ or ‘mine’ or ‘I am.’

23–25. “So then, if others abuse, revile, scold, and harass a bhikkhu [who has seen this element as it actually is], he understands thus: ... [190] (*repeat §§8–10*) ... At that point too, friends, much has been done by that bhikkhu.

26. “Friends, just as when a space is enclosed by timber and creepers, grass, and clay, it comes to be termed ‘house,’ so too, when a space is enclosed by bones and sinews, flesh and skin, it comes to be termed ‘material form.’

27. “If, friends, internally the eye is intact but no external forms come into its range, and there is no corresponding [conscious] engagement, then there is no manifestation of the corresponding class of consciousness. If internally the eye is intact and external forms come into its range, but there is no corresponding [conscious] engagement, then there is no manifestation of the corresponding class of consciousness. But when internally the eye is intact and external forms come into its range and there is the corresponding [conscious] engagement, then there is the manifestation of the corresponding class of consciousness.

28. “The material form in what has thus come to be is included in the material form aggregate affected by clinging. The feeling in what has thus come to be is included in the feeling aggregate affected by clinging. The perception in what has thus come to be is included in the perception aggregate affected by clinging. The formations in what has thus come to be are included in the formations aggregate affected by clinging. The consciousness in what has thus come to be is included in the consciousness aggregate affected by clinging. He understands thus: ‘This, indeed, is how there comes to be the inclusion, gathering, and amassing of things into these five aggregates affected by clinging. Now this has been said by the Blessed One: “One who sees [191] dependent origination sees the Dhamma; one who sees the Dhamma sees dependent origination.”’

And these five aggregates affected by clinging are dependently arisen. The desire, indulgence, inclination, and holding based on these five aggregates affected by clinging is the origin of suffering. The removal of desire and lust, the abandonment of desire and lust for these five aggregates affected by clinging is the cessation of suffering.’ At that point too, friends, much has been done by that bhikkhu.

29–30. “If, friends, internally the ear is intact but no external sounds come into its range ... (*as in §§27–28*) ... At that point too, friends, much has been done by that bhikkhu.

31–32. “If, friends, internally the nose is intact but no external smells come into its range ... At that point too, friends, much has been done by that bhikkhu.

33–34. “If, friends, internally the tongue is intact but no external flavours come into its range ... At that point too, friends, much has been done by that bhikkhu.

35–36. “If, friends, internally the body is intact but no external tangibles come into its range ... At that point too, friends, much has been done by that bhikkhu.

37. “If, friends, internally the mind is intact but no external mind-objects come into its range, and there is no corresponding [conscious] engagement, then there is no manifestation of the corresponding class of consciousness. If internally the mind is intact and external mind-objects come into its range, but there is no corresponding [conscious] engagement, then there is no manifestation of the corresponding class of consciousness. But when internally the mind is intact and external mind-objects come into its range and there is the corresponding [conscious] engagement, then there is the manifestation of the corresponding class of consciousness.

38. “The material form in what has thus come to be is included in the material form aggregate affected by clinging. The feeling in what has thus come to be is included in the feeling aggregate affected by clinging. The perception in what has thus come to be is included in the perception aggregate affected by clinging. The formations in what has thus come to be are included in the formations aggregate affected by clinging. The consciousness in what has thus come to be is included in the consciousness aggregate affected by clinging. He understands thus: ‘This, indeed, is how there comes to be the inclusion, gathering, and amassing of things into these five aggregates affected by clinging. Now this has been said by the Blessed One: “One who sees dependent origination sees the Dhamma; one who sees the Dhamma sees dependent origination.” And these five aggregates affected by clinging are dependently arisen. The desire, indulgence, inclination, and holding based on these five aggregates affected by clinging is the origin of suffering. The removal of desire and lust, the abandonment of desire and lust for these five aggregates affected by clinging is the cessation of suffering.’ At that point too, friends, much has been done by that bhikkhu.”

That is what the venerable Sāriputta said. The bhikkhus were satisfied and delighted in the venerable Sāriputta’s words.



## 29. Mahāsāropama Sutta: The Greater Discourse on the Simile of the Heartwood

[192] 1. Thus have I heard. On one occasion the Blessed One was living at Rājagaha on the mountain Vulture Peak; it was soon after Devadatta had left. There, referring to Devadatta, the Blessed One addressed the bhikkhus thus:

2. “Bhikkhus, here some clansman goes forth out of faith from the home life into homelessness, considering: ‘I am a victim of birth, ageing, and death, of sorrow, lamentation, pain, grief, and despair; I am a victim of suffering, a prey to suffering. Surely an ending of this whole mass of suffering can be known.’ When he has gone forth thus, he acquires gain, honour, and renown. He is pleased with that gain, honour, and renown, and his intention is fulfilled. On account of it he lauds himself and disparages others thus: ‘I have gain, honour, and renown, but these other bhikkhus are unknown, of no account.’ He becomes intoxicated with that gain, honour, and renown, grows negligent, falls into negligence, and being negligent, he lives in suffering.

“Suppose a man needing heartwood, seeking heartwood, wandering in search of heartwood, came to a great tree standing possessed of heartwood. Passing over its heartwood, its sapwood, its inner bark, and its outer bark, he would cut off its twigs and leaves and take them away thinking they were heartwood. Then a man with good sight, seeing him, might say: ‘This good man did not know the heartwood, the sapwood, the inner bark, the outer bark, or the twigs and leaves. Thus, while needing heartwood, seeking heartwood, wandering in search of heartwood, he came to a great tree standing possessed of heartwood, and passing over its heartwood, its sapwood, its inner bark, and its outer bark, he cut off its twigs and leaves and took them away thinking they were heartwood. Whatever it was this good man had to make with heartwood, his purpose will not be served.’ So too, bhikkhus, here some clansman goes forth out of faith ... [193] ... he lives in suffering. This bhikkhu is called one who has taken the twigs and leaves of the holy life and stopped short with that.

3. “Here, bhikkhus, some clansman goes forth out of faith from the home life into homelessness, considering: ‘I am a victim of birth, ageing, and death, of sorrow, lamentation, pain, grief, and despair; I am a victim of suffering, a prey to suffering. Surely an ending of this whole mass of suffering can be known.’ When he has gone forth thus, he acquires gain, honour, and renown. He is not pleased with that gain, honour, and renown, and his intention is not fulfilled. He does not, on account of it, laud himself and disparage others. He does not become intoxicated with that gain, honour, and renown; he does not grow negligent and fall into negligence. Being diligent, he achieves the attainment of virtue. He is pleased with that attainment of virtue and his intention is fulfilled. On account of it he lauds himself and disparages others thus: ‘I am virtuous, of good character, but these other bhikkhus are immoral, of evil character.’ He becomes intoxicated with that attainment of virtue, grows negligent, falls into negligence, and being negligent, he lives in suffering.

“Suppose a man needing heartwood, seeking heartwood, wandering in search of

heartwood, came to a great tree standing possessed of heartwood. Passing over its heartwood, its sapwood, and its inner bark, he would cut off its outer bark and take it away thinking it was heartwood. Then a man with good sight, seeing him, might say: ‘This good man did not know the heartwood ... or the twigs and leaves. Thus, while needing heartwood ... he cut off its outer bark and took it away thinking it was heartwood. Whatever it was this good man had to make with heartwood, his purpose will not be served.’ So too, bhikkhus, here some clansman goes forth out of faith ... he lives in suffering. [194] This bhikkhu is called one who has taken the outer bark of the holy life and stopped short with that.

4. “Here, bhikkhus, some clansman goes forth out of faith from the home life into homelessness, considering: ‘I am a victim of birth, ageing, and death, of sorrow, lamentation, pain, grief, and despair; I am a victim of suffering, a prey to suffering. Surely an ending of this whole mass of suffering can be known.’ When he has gone forth thus, he acquires gain, honour, and renown. He is not pleased with that gain, honour, and renown, and his intention is not fulfilled ... Being diligent, he achieves the attainment of virtue. He is pleased with that attainment of virtue, but his intention is not fulfilled. He does not, on account of it, laud himself and disparage others. He does not become intoxicated with that attainment of virtue; he does not grow negligent and fall into negligence. Being diligent, he achieves the attainment of concentration. He is pleased with that attainment of concentration and his intention is fulfilled. On account of it he lauds himself and disparages others thus: ‘I am concentrated, my mind is unified, but these other bhikkhus are unconcentrated, with their minds astray.’ He becomes intoxicated with that attainment of concentration, grows negligent, falls into negligence, and being negligent, he lives in suffering.

“Suppose a man needing heartwood, seeking heartwood, wandering in search of heartwood, came to a great tree standing possessed of heartwood. Passing over its heartwood and its sapwood, he would cut off its inner bark and take it away thinking it was heartwood. Then a man with good sight, seeing him, might say: ‘This good man did not know the heartwood ... or the twigs and leaves. Thus, while needing heartwood ... he cut off its inner bark and took it away thinking it was heartwood. Whatever it was this good man had to make with heartwood, his purpose will not be served.’ So too, bhikkhus, here some clansman goes forth out of faith ... he lives in suffering. [195] This bhikkhu is called one who has taken the inner bark of the holy life and stopped short with that.

5. “Here, bhikkhus, some clansman goes forth out of faith from the home life into homelessness, considering: ‘I am a victim of birth, ageing, and death, of sorrow, lamentation, pain, grief, and despair; I am a victim of suffering, a prey to suffering. Surely an ending of this whole mass of suffering can be known.’ When he has gone forth thus, he acquires gain, honour, and renown. He is not pleased with that gain, honour, and renown, and his intention is not fulfilled ... Being diligent, he achieves the attainment of virtue. He is pleased with that attainment of virtue, but his intention is not fulfilled ... Being diligent, he achieves the attainment of concentration. He is

pleased with that attainment of concentration, but his intention is not fulfilled. He does not, on account of it, laud himself and disparage others. He does not become intoxicated with that attainment of concentration; he does not grow negligent and fall into negligence. Being diligent, he achieves knowledge and vision. He is pleased with that knowledge and vision and his intention is fulfilled. On account of it he lauds himself and disparages others thus: 'I live knowing and seeing, but these other bhikkhus live unknowing and unseeing.' He becomes intoxicated with that knowledge and vision, grows negligent, falls into negligence, and being negligent, he lives in suffering.

"Suppose a man needing heartwood, seeking heartwood, wandering in search of heartwood, came to a great tree standing possessed of heartwood. Passing over its heartwood, he would cut off its sapwood and take it away thinking it was heartwood. Then a man with good sight, seeing him, might say: 'This good man did not know the heartwood ... or the twigs and leaves. Thus, while needing heartwood ... he cut off its sapwood and took it away thinking it was heartwood. Whatever it was this good man had to make with heartwood, his purpose will not be served.' [196] So too, bhikkhus, here some clansman goes forth out of faith ... he lives in suffering. This bhikkhu is called one who has taken the sapwood of the holy life and stopped short with that.

6. "Here, bhikkhus, some clansman goes forth out of faith from the home life into homelessness, considering: 'I am a victim of birth, ageing, and death, of sorrow, lamentation, pain, grief, and despair; I am a victim of suffering, a prey to suffering. Surely an ending of this whole mass of suffering can be known.' When he has gone forth thus, he acquires gain, honour, and renown. He is not pleased with that gain, honour, and renown, and his intention is not fulfilled ... When he is diligent, he achieves the attainment of virtue. He is pleased with that attainment of virtue, but his intention is not fulfilled ... When he is diligent, he achieves the attainment of concentration. He is pleased with that attainment of concentration, but his intention is not fulfilled ... When he is diligent, he achieves knowledge and vision. He is pleased with that knowledge and vision, but his intention is not fulfilled. He does not, on account of it, laud himself and disparage others. He does not become intoxicated with that knowledge and vision; he does not grow negligent and fall into negligence. Being diligent, he attains perpetual liberation. And it is impossible for that bhikkhu to fall away from that perpetual deliverance.

"Suppose a man needing heartwood, seeking heartwood, wandering in search of heartwood, came to a great tree standing possessed of heartwood, and cutting off only its heartwood, he would take it away knowing it was heartwood. Then a man with good sight, seeing him, might say: 'This good man knew the heartwood, the sapwood, the inner bark, the outer bark, and the twigs and leaves. Thus, while needing heartwood, seeking heartwood, wandering in search of heartwood, [197] he came to a great tree standing possessed of heartwood, and cutting off only its heartwood, he took it away knowing it was heartwood. Whatever it was this good man had to make with heartwood, his purpose will be served.' So too, bhikkhus, here some clansman

goes forth out of faith ... When he is diligent, he attains perpetual liberation. And it is impossible for that bhikkhu to fall away from that perpetual deliverance.

7. “So this holy life, bhikkhus, does not have gain, honour, and renown for its benefit, or the attainment of virtue for its benefit, or the attainment of concentration for its benefit, or knowledge and vision for its benefit. But it is this unshakeable deliverance of mind that is the goal of this holy life, its heartwood, and its end.”

That is what the Blessed One said. The bhikkhus were satisfied and delighted in the Blessed One’s words.

### 31. Cūḷagosinga Sutta: The Shorter Discourse in Gosinga

1. Thus have I heard. On one occasion the Blessed One was living at Nādikā in the Brick House.

2. Now on that occasion the venerable Anuruddha, the venerable Nandiya, and the venerable Kimbila were living at the Park of the Gosinga Sāla-tree Wood.

3. Then, when it was evening, the Blessed One rose from meditation and went to the Park of the Gosinga Sāla-tree Wood. The park keeper saw the Blessed One coming in the distance and told him: “Do not enter this park, recluse. There are three clansmen here seeking their own good. Do not disturb them.”

4. The venerable Anuruddha heard the park keeper speaking to the Blessed One and told him: “Friend park keeper, do not keep the Blessed One out. It is our Teacher, the Blessed One, who has come.” Then the venerable Anuruddha went to the venerable Nandiya and the venerable Kimbila and said: “Come out, venerable sirs, come out! Our Teacher, [206] the Blessed One, has come.”

5. Then all three went to meet the Blessed One. One took his bowl and outer robe, one prepared a seat, and one set out water for washing the feet. The Blessed One sat down on the seat made ready and washed his feet. Then those three venerable ones paid homage to the Blessed One and sat down at one side. When they were seated, the Blessed One said to them: “I hope you are all keeping well, Anuruddha, I hope you are all comfortable, I hope you are not having any trouble getting almsfood.”

“We are keeping well, Blessed One, we are comfortable, and we are not having any trouble getting almsfood.”

6. “I hope, Anuruddha, that you are all living in concord, with mutual appreciation, without disputing, blending like milk and water, viewing each other with kindly eyes.”

“Surely, venerable sir, we are living in concord, with mutual appreciation, without disputing, blending like milk and water, viewing each other with kindly eyes.”

“But, Anuruddha, how do you live thus?”

7. “Venerable sir, as to that, I think thus: ‘It is a gain for me, it is a great gain for me, that I am living with such companions in the holy life.’ I maintain bodily acts of

loving-kindness towards those venerable ones both openly and privately; I maintain verbal acts of loving-kindness towards them both openly and privately; I maintain mental acts of loving-kindness towards them both openly and privately. I consider: ‘Why should I not [207] set aside what I wish to do and do what these venerable ones wish to do?’ Then I set aside what I wish to do and do what these venerable ones wish to do. We are different in body, venerable sir, but one in mind.”

The venerable Nandiya and the venerable Kimbila each spoke likewise, adding: “That is how, venerable sir, we are living in concord, with mutual appreciation, without disputing, blending like milk and water, viewing each other with kindly eyes.”

8. “Good, good, Anuruddha. I hope that you all abide diligent, ardent, and resolute.”

“Surely, venerable sir, we abide diligent, ardent, and resolute.”

“But, Anuruddha, how do you abide thus?”

9. “Venerable sir, as to that, whichever of us returns first from the village with almsfood prepares the seats, sets out the water for drinking and for washing, and puts the refuse bucket in its place. Whichever of us returns last eats any food left over, if he wishes; otherwise he throws it away where there is no greenery or drops it into water where there is no life. He puts away the seats and the water for drinking and for washing. He puts away the refuse bucket after washing it and he sweeps out the refectory. Whoever notices that the pots of water for drinking, washing, or the latrine are low or empty takes care of them. If they are too heavy for him, he calls someone else by a signal of the hand and they move it by joining hands, but because of this we do not break out into speech. But every five days we sit together all night discussing the Dhamma. That is how we abide diligent, ardent, and resolute.”

10. “Good, good, Anuruddha. But while you abide thus diligent, ardent, and resolute, have you attained any superhuman state, a distinction in knowledge and vision worthy of the noble ones, a comfortable abiding?”

“Why not, venerable sir? Here, venerable sir, whenever we want, quite secluded from sensual pleasures, secluded from unwholesome states, we enter upon and abide in the first jhāna, which is accompanied by applied and sustained thought, with rapture and pleasure born of seclusion. Venerable sir, this is a superhuman state, a distinction in knowledge and vision worthy of the noble ones, a comfortable abiding, which we have attained while abiding diligent, ardent, and resolute.”

11–13. “Good, good, Anuruddha. But is there any other superhuman state, a distinction in knowledge and vision worthy of the noble ones, a comfortable abiding, which you have attained by surmounting that abiding, [208] by making that abiding subside?”

“Why not, venerable sir? Here, venerable sir, whenever we want, with the stilling of applied and sustained thought, we enter upon and abide in the second jhāna ... With the fading away as well of rapture ... we enter upon and abide in the third jhāna ... With the abandoning of pleasure and pain ... we enter upon and abide in the fourth

jhāna ... Venerable sir, this is another superhuman state, a distinction in knowledge and vision worthy of the noble ones, a comfortable abiding, which we have attained by surmounting the preceding abiding, by making that abiding subside.”

14. “Good, good, Anuruddha. But is there any other superhuman state ... which you have attained by surmounting that abiding, by making that abiding subside?”

“Why not, venerable sir? Here, venerable sir, whenever we want, with the complete surmounting of perceptions of form, with the disappearance of perceptions of sensory impact, with non-attention to perceptions of diversity, aware that ‘space is infinite,’ [209] we enter upon and abide in the base of infinite space. Venerable sir, this is another superhuman state ... which we have attained by surmounting the preceding abiding, by making that abiding subside.”

15–17. “Good, good, Anuruddha. But is there any other superhuman state ... which you have attained by surmounting that abiding, by making that abiding subside?”

“Why not, venerable sir? Here, venerable sir, whenever we want, by completely surmounting the base of infinite space, aware that ‘consciousness is infinite,’ we enter upon and abide in the base of infinite consciousness ... By completely surmounting the base of infinite consciousness, aware that ‘there is nothing,’ we enter upon and abide in the base of nothingness ... By completely surmounting the base of nothingness, we enter upon and abide in the base of neither-perception-nor-non-perception. Venerable sir, this is another superhuman state ... which we have attained by surmounting the preceding abiding, by making that abiding subside.”

18. “Good, good Anuruddha. But is there any other superhuman state, a distinction in knowledge and vision worthy of the noble ones, a comfortable abiding, which you have attained by surmounting that abiding, by making that abiding subside?”

“Why not, venerable sir? Here, venerable sir, whenever we want, by completely surmounting the base of neither-perception-nor-non-perception, we enter upon and abide in the cessation of perception and feeling. And our taints are destroyed by our seeing with wisdom. Venerable sir, this is another superhuman state, a distinction in knowledge and vision worthy of the noble ones, a comfortable abiding, which we have attained by surmounting the preceding abiding, by making that abiding subside. And, venerable sir, we do not see any other comfortable abiding higher or more sublime than this one.”

“Good, good Anuruddha. There is no other comfortable abiding higher or more sublime than that one.”

19. Then, when the Blessed One had instructed, urged, roused, and gladdened the venerable Anuruddha, the venerable Nandiya, and the venerable Kimbila with a talk on the Dhamma, he rose from his seat and departed.

20. After they had accompanied the Blessed One a little way and turned back again, the venerable [210] Nandiya and the venerable Kimbila asked the venerable Anuruddha: “Have we ever reported to the venerable Anuruddha that we have obtained those abidings and attainments that the venerable Anuruddha, in the Blessed One’s presence, ascribed to us up to the destruction of the taints?”

“The venerable ones have never reported to me that they have obtained those abidings and attainments. Yet by encompassing the venerable ones’ minds with my own mind, I know that they have obtained those abidings and attainments. And deities have also reported to me: ‘These venerable ones have obtained those abidings and attainments.’ Then I declared it when directly questioned by the Blessed One.”

21. Then the spirit Dīgha Parajana went to the Blessed One. After paying homage to the Blessed One, he stood at one side and said: “It is a gain for the Vajjians, venerable sir, a great gain for the Vajjian people that the Tathāgata, accomplished and fully enlightened, dwells among them and these three clansmen, the venerable Anuruddha, the venerable Nandiya, and the venerable Kimbila!” On hearing the exclamation of the spirit Dīgha Parajana, the earth gods exclaimed: “It is a gain for the Vajjians, a great gain for the Vajjian people that the Tathāgata, accomplished and fully enlightened, dwells among them and these three clansmen, the venerable Anuruddha, the venerable Nandiya, and the venerable Kimbila!” On hearing the exclamation of the earth gods, the gods of the heaven of the Four Great Kings ... the gods of the heaven of the Thirty-three ... the Yāma gods ... the gods of the Tusita heaven ... the gods who delight in creating ... the gods who wield power over others’ creations ... the gods of Brahmā’s retinue exclaimed: “It is a gain for the Vajjians, a great gain for the Vajjian people that the Tathāgata, accomplished and fully enlightened, dwells among them and these three clansmen, the venerable Anuruddha, the venerable Nandiya, and the venerable Kimbila!” Thus at that instant, at that moment, those venerable ones were known as far as the Brahma-world.

22. [The Blessed One said:] “So it is, Dīgha, so it is! And if the clan from which those three clansmen went forth from the home life into homelessness should remember them with confident heart, that would lead to the welfare and happiness of that clan for a long time. And if the retinue of the clan from which those three clansmen went forth [211] ... the village from which they went forth ... the town from which they went forth ... the city from which they went forth ... the country from which those three clansmen went forth from the home life into homelessness should remember them with confident heart, that would lead to the welfare and happiness of that country for a long time. If all nobles should remember those three clansmen with confident heart, that would lead to the welfare and happiness of the nobles for a long time. If all brahmins ... all merchants ... all workers should remember those three clansmen with confident heart, that would lead to the welfare and happiness of the workers for a long time. If the world with its gods, its Māras, and its Brahmās, this generation with its recluses and brahmins, its princes and its people, should remember those three clansmen with confident heart, that would lead to the welfare and happiness of the world for a long time. See, Dīgha, how those three clansmen are practising for the welfare and happiness of the many, out of compassion for the world, for the good, welfare and happiness of gods and humans.”

That is what the Blessed One said. The spirit Dīgha Parajana was satisfied and delighted in the Blessed One’s words.

## 32. Mahāgosinga Sutta: The Greater Discourse in Gosinga

[212] 1. Thus have I heard. On one occasion the Blessed One was living in the Park of the Gosinga Sāla-tree Wood together with a number of very well-known elder disciples—the venerable Sāriputta, the venerable Mahā Moggallāna, the venerable Mahā Kassapa, the venerable Anuruddha, the venerable Revata, the venerable Ānanda, and other very well known elder disciples.

2. Then, when it was evening, the venerable Mahā Moggallāna rose from meditation, went to the venerable Mahā Kassapa, and said to him: “Friend Kassapa, let us go to the venerable Sāriputta to listen to the Dhamma.”—“Yes, friend,” the venerable Mahā Kassapa replied. Then the venerable Mahā Moggallāna, the venerable Mahā Kassapa, and the venerable Anuruddha went to the venerable Sāriputta to listen to the Dhamma.

3. The venerable Ānanda saw them going to the venerable Sāriputta to listen to the Dhamma. Thereupon he went to the venerable Revata and said to him: “Friend Revata, those true men are going to the venerable Sāriputta to listen to the Dhamma. Let us also go to the venerable Sāriputta to listen to the Dhamma.”—“Yes, friend,” the venerable Revata replied. Then the venerable Revata and the venerable Ānanda went to the venerable Sāriputta to listen to the Dhamma.

4. The venerable Sāriputta saw the venerable Revata and the venerable Ānanda coming in the distance and said to the venerable Ānanda: “Let the venerable Ānanda come, welcome to the venerable Ānanda, the Blessed One’s attendant, who is always in the Blessed One’s presence. Friend Ānanda, the Gosinga Sāla-tree Wood is delightful, the night is moonlit, the sāla trees are all in blossom, and heavenly scents seem to be floating in the air. What kind of bhikkhu, friend Ānanda, could illuminate the Gosinga Sāla-tree Wood?”

“Here, friend [213] Sāriputta, a bhikkhu has learned much, remembers what he has learned, and consolidates what he has learned. Such teachings as are good in the beginning, good in the middle, and good in the end, with the right meaning and phrasing, and which affirm a holy life that is utterly perfect and pure—such teachings as these he has learned much of, remembered, mastered verbally, investigated with the mind, and penetrated well by view. And he teaches the Dhamma to the four assemblies with well-rounded and coherent statements and phrases for the eradication of the underlying tendencies. That kind of bhikkhu could illuminate this Gosinga Sāla-tree Wood.”

5. When this was said, the venerable Sāriputta addressed the venerable Revata thus: “Friend Revata, the venerable Ānanda has spoken according to his own inspiration. Now we ask the venerable Revata: Friend Revata, the Gosinga Sāla-tree Wood is



delightful, the night is moonlit, the sāla trees are all in blossom, and heavenly scents seem to be floating in the air. What kind of bhikkhu, friend Revata, could illuminate this Gosinga Sāla-tree Wood?”

“Here, friend Sāriputta, a bhikkhu delights in solitary meditation and takes delight in solitary meditation; he is devoted to internal serenity of mind, does not neglect meditation, possesses insight, and dwells in empty huts. That kind of bhikkhu could illuminate this Gosinga Sāla-tree Wood.”

6. When this was said, the venerable Sāriputta addressed the venerable Anuruddha thus: “Friend Anuruddha, the venerable Revata has spoken according to his own inspiration. Now we ask the venerable Anuruddha: Friend Anuruddha, the Gosinga Sāla-tree Wood is delightful ... What kind of bhikkhu, friend Anuruddha, could illuminate this Gosinga Sāla-tree Wood?”

“Here, friend Sāriputta, with the divine eye, which is purified and surpasses the human, a bhikkhu surveys a thousand worlds. Just as a man with good sight, when he has ascended to the upper palace chamber, might survey a thousand wheel-rims, so too, with the divine eye, which is purified and surpasses the human, a bhikkhu surveys a thousand worlds. That kind of bhikkhu could illuminate this Gosinga Sāla-tree Wood.”

7. When this was said, the venerable Sāriputta addressed the venerable Mahā Kassapa thus: “Friend Kassapa, the venerable Anuruddha has spoken according to his own inspiration. Now we ask the venerable Mahā Kassapa: Friend Kassapa, the Gosinga Sāla-tree Wood is delightful ... What kind of bhikkhu, friend Kassapa, [214] could illuminate this Gosinga Sāla-tree Wood?”

“Here, friend Sāriputta, a bhikkhu is a forest dweller himself and speaks in praise of forest dwelling; he is an almsfood eater himself and speaks in praise of eating almsfood; he is a refuse-rag wearer himself and speaks in praise of wearing refuse-rag robes; he is a triple-robe wearer himself and speaks in praise of wearing the triple robe; he has few wishes himself and speaks in praise of fewness of wishes; he is content himself and speaks in praise of contentment; he is secluded himself and speaks in praise of seclusion; he is aloof from society himself and speaks in praise of aloofness from society; he is energetic himself and speaks in praise of arousing energy; he has attained to virtue himself and speaks in praise of the attainment of virtue; he has attained to concentration himself and speaks in praise of the attainment of concentration; he has attained to wisdom himself and speaks in praise of the attainment of wisdom; he has attained to deliverance himself and speaks in praise of the attainment of deliverance; he has attained to the knowledge and vision of deliverance himself and speaks in praise of the attainment of the knowledge and vision of deliverance. That kind of bhikkhu could illuminate this Gosinga Sāla-tree Wood.”

8. When this was said, the venerable Sāriputta addressed the venerable Mahā Moggallāna thus: “Friend Moggallāna, the venerable Mahā Kassapa has spoken according to his own inspiration. Now we ask the venerable Mahā Moggallāna: Friend

Moggallāna, the Gosinga Sāla-tree Wood is delightful ... What kind of bhikkhu, friend Moggallāna, could illuminate this Gosinga Sāla-tree Wood?”

“Here, friend Sāriputta, two bhikkhus engage in a talk on the higher Dhamma and they question each other, and each being questioned by the other answers without foundering, and their talk rolls on in accordance with the Dhamma. That kind of bhikkhu could illuminate this Gosinga Sāla-tree Wood.”

9. When this was said, the venerable Mahā Moggallāna addressed the venerable Sāriputta thus: “Friend Sāriputta, we have all spoken according to our own inspiration. Now we ask the venerable Sāriputta: Friend Sāriputta, the Gosinga Sāla-tree Wood is delightful, the night is moonlit, the sāla trees are all in blossom, and heavenly scents seem to be floating in the air. What kind of bhikkhu, friend Sāriputta, could illuminate this Gosinga Sāla-tree Wood?”

“Here, friend Moggallāna, a bhikkhu wields mastery over his mind, he does not let the mind wield mastery over him. In the morning he abides in whatever abiding or attainment he wants [215] to abide in during the morning; at midday he abides in whatever abiding or attainment he wants to abide in at midday; in the evening he abides in whatever abiding or attainment he wants to abide in during the evening. Suppose a king or a king’s minister had a chest full of variously coloured garments. In the morning he could put on whatever pair of garments he wanted to put on in the morning; at midday he could put on whatever pair of garments he wanted to put on at midday; in the evening he could put on whatever pair of garments he wanted to put on in the evening. So too, a bhikkhu wields mastery over his mind, he does not let the mind wield mastery over him. In the morning ... at midday ... in the evening he abides in whatever abiding or attainment he wants to abide in during the evening. That kind of bhikkhu could illuminate this Gosinga Sāla-tree Wood.”

10. Then the venerable Sāriputta addressed those venerable ones thus: “Friends, we have all spoken according to our own inspiration. Let us go to the Blessed One and report this matter to him. As the Blessed One answers, so let us remember it.”—“Yes, friend,” they replied. Then those venerable ones went to the Blessed One, and after paying homage to him, they sat down at one side. The venerable Sāriputta said to the Blessed One:

11. “Venerable sir, the venerable Revata and the venerable Ānanda came to me to listen to the Dhamma. I saw them coming in the distance and [216] said to the venerable Ānanda: ‘Let the venerable Ānanda come, welcome to the venerable Ānanda ... Friend Ānanda, the Gosinga Sāla-tree Wood is delightful ... What kind of bhikkhu, friend Ānanda, could illuminate this Gosinga Sāla-tree Wood?’ When asked, venerable sir, the venerable Ānanda replied: ‘Here, friend Sāriputta, a bhikkhu has learned much ... (*as in §4*) ... That kind of bhikkhu could illuminate this Gosinga Sāla-tree Wood.’”

“Good, good, Sāriputta. Ānanda, speaking rightly, should speak just as he did. For Ānanda has learned much, remembers what he has learned, and consolidates what he has learned. Such teachings as are good in the beginning, good in the middle, and

good in the end, with the right meaning and phrasing, and which affirm a holy life that is utterly perfect and pure—such teachings as these he has learned much of, remembered, mastered verbally, investigated with the mind, and penetrated well by view. And he teaches the Dhamma to the four assemblies with well-rounded and coherent statements and phrases for the eradication of the underlying tendencies.”

12. “When this was said, venerable sir, I addressed the venerable Revata thus: ‘Friend Revata ... What kind of bhikkhu could illuminate this Gosinga Sāla-tree Wood?’ And the venerable Revata replied: ‘Here, friend Sāriputta, a bhikkhu delights in solitary meditation ... (*as in §5*) ... That kind of bhikkhu could illuminate this Gosinga Sāla-tree Wood.’”

“Good, good, Sāriputta. Revata, speaking rightly, should speak just as he did. For Revata delights in solitary meditation, takes delight in solitary meditation, is devoted to internal serenity of mind, does not neglect meditation, possesses insight, and dwells in empty huts.” [217]

13. “When that was said, venerable sir, I addressed the venerable Anuruddha thus: ‘Friend Anuruddha ... What kind of bhikkhu could illuminate this Gosinga Sāla-tree Wood?’ And the venerable Anuruddha replied: ‘Here, friend Sāriputta, with the divine eye ... (*as in §6*) ... That kind of bhikkhu could illuminate this Gosinga Sāla-tree Wood.’”

“Good, good, Sāriputta. Anuruddha, speaking rightly, should speak just as he did. For with the divine eye, which is purified and surpasses the human, Anuruddha surveys a thousand worlds.”

14. “When this was said, venerable sir, I addressed the venerable Mahā Kassapa thus: ‘Friend Kassapa ... What kind of bhikkhu could illuminate this Gosinga Sāla-tree Wood?’ And the venerable Mahā Kassapa replied: ‘Here, friend Sāriputta, a bhikkhu is a forest-dweller himself ... (*as in §7*) ... That kind of bhikkhu could illuminate this Gosinga Sāla-tree Wood.’” [218]

“Good, good, Sāriputta. Kassapa, speaking rightly, should speak just as he did. For Kassapa is a forest-dweller himself and speaks in praise of forest dwelling ... he has attained to the knowledge and vision of deliverance himself and speaks in praise of the attainment of the knowledge and vision of deliverance.”

15. “When this was said, venerable sir, I addressed the venerable Mahā Moggallāna thus: ‘Friend Moggallāna ... What kind of bhikkhu could illuminate this Gosinga Sāla-tree Wood?’ And the venerable Mahā Moggallāna replied: ‘Here, friend Sāriputta, two bhikkhus engage in a talk on the higher Dhamma ... (*as in §8*) ... That kind of bhikkhu could illuminate this Gosinga Sāla-tree Wood.’”

“Good, good, Sāriputta. Moggallāna, speaking rightly, should speak just as he did. For Moggallāna is one who talks on the Dhamma.”

16. When that was said, the venerable Mahā Moggallāna told the Blessed One: “Then, venerable sir, I addressed the venerable Sāriputta thus: ‘Friend Sāriputta ... What kind of bhikkhu could illuminate this Gosinga Sāla-tree Wood?’ And the venerable Sāriputta replied: ‘Here, friend Moggallāna, a bhikkhu wields mastery over

his mind ... [219] (*as in §9*) ... That kind of bhikkhu could illuminate this Gosinga Sāla-tree Wood.”

“Good, good, Moggallāna. Sāriputta, speaking rightly, should speak just as he did. For Sāriputta wields mastery over his mind, he does not let the mind wield mastery over him. In the morning he abides in whatever abiding or attainment he wants to abide in during the morning; at midday he abides in whatever abiding or attainment he wants to abide in at midday; in the evening he abides in whatever abiding or attainment he wants to abide in during the evening.”

17. When this was said, the venerable Sāriputta asked the Blessed One: “Venerable sir, which of us has spoken well?”

“You have all spoken well, Sāriputta, each in his own way. Hear also from me what kind of bhikkhu could illuminate this Gosinga Sāla-tree Wood. Here, Sāriputta, when a bhikkhu has returned from his almsround, after his meal, he sits down, folds his legs crosswise, sets his body erect, and establishing mindfulness in front of him, resolves: ‘I shall not break this sitting position until through not clinging my mind is liberated from the taints.’ That kind of bhikkhu could illuminate this Gosinga Sāla-tree Wood.”

That is what the Blessed One said. Those venerable ones were satisfied and delighted in the Blessed One’s words.

### 36. Mahāsaccaka Sutta: The Greater Discourse to Saccaka

1. Thus have I heard. On one occasion the Blessed One was living at Vesālī in the Great Wood in the Hall with the Peaked Roof.

2. Now on that occasion, when it was morning, the Blessed One had finished dressing and had taken his bowl and outer robe, desiring to go into Vesālī for alms.

3. Then, as Saccaka the Nigaṇṭha’s son was walking and wandering for exercise, he came to the Hall with the Peaked Roof in the Great Wood. The venerable Ānanda saw him coming in the distance and said to the Blessed One: “Venerable sir, here comes Saccaka the Nigaṇṭha’s son, a debater and a clever speaker regarded by many as a saint. He wants to discredit the Buddha, the Dhamma, and the Sangha. It would be good if the Blessed One would sit down for a while out of compassion.” The Blessed One sat down on the seat made ready. Then Saccaka the Nigaṇṭha’s son went up to the Blessed One and exchanged greetings with him. When this courteous and amiable talk was finished, he sat down at one side and said to the Blessed One:

4. “Master Gotama, there are some recluses and brahmins who abide pursuing development of body, but not development of mind. They are touched by bodily painful feeling. In the past, when one was touched by bodily painful feeling, one’s thighs would become rigid, one’s heart would burst, hot blood would gush from one’s mouth, and one would go mad, go out of one’s mind. So then the mind was subservient to the body, the body wielded mastery over it. Why is that? [238] Because

the mind was not developed. But there are some recluses and brahmins who abide pursuing development of mind, but not development of body. They are touched by mental painful feeling. In the past, when one was touched by mental painful feeling, one's thighs would become rigid, one's heart would burst, hot blood would gush from one's mouth, and one would go mad, go out of one's mind. So then the body was subservient to the mind, the mind wielded mastery over it. Why is that? Because the body was not developed. Master Gotama, it has occurred to me: 'Surely Master Gotama's disciples abide pursuing development of mind, but not development of body.'

5. "But, Aggivessana, what have you learned about development of body?"

"Well, there are, for example, Nanda Vaccha, Kisa Sankicca, Makkhali Gosāla. They go naked, rejecting conventions, licking their hands, not coming when asked, not stopping when asked; they do not accept food brought or food specially made or an invitation to a meal; they receive nothing from a pot, from a bowl, across a threshold, across a stick, across a pestle, from two eating together, from a pregnant woman, from a woman giving suck, from a woman in the midst of men, from where food is advertised to be distributed, from where a dog is waiting, from where flies are buzzing; they accept no fish or meat, they drink no liquor, wine, or fermented brew. They keep to one house, to one morsel; they keep to two houses, to two morsels ... they keep to seven houses, to seven morsels. They live on one saucerful a day, on two saucerfuls a day ... on seven saucerfuls a day. They take food once a day, once every two days ... once every seven days; thus even up to once every fortnight, they dwell pursuing the practice of taking food at stated intervals."

6. "But do they subsist on so little, Aggivessana?"

"No, Master Gotama, sometimes they consume excellent hard food, eat excellent soft food, taste excellent delicacies, drink excellent drinks. Thereby they again regain their strength, fortify themselves, and become fat."

"What they earlier abandoned, Aggivessana, they later gather together again. That is how there is increase and decrease of this body. But what have you learned about development of mind?" [239]

When Saccaka the Nigaṇṭha's son was asked by the Blessed One about development of mind, he was unable to answer.

7. Then the Blessed One told him: "What you have just spoken of as development of body, Aggivessana, is not development of body according to the Dhamma in the Noble One's Discipline. Since you do not know what development of body is, how could you know what development of mind is? Nevertheless, Aggivessana, as to how one is undeveloped in body and undeveloped in mind, and developed in body and developed in mind, listen and attend closely to what I shall say."—"Yes, sir," Saccaka the Nigaṇṭha's son replied. The Blessed One said this:

8. "How, Aggivessana, is one undeveloped in body and undeveloped in mind? Here, Aggivessana, pleasant feeling arises in an untaught ordinary person. Touched by that pleasant feeling, he lusts after pleasure and continues to lust after pleasure. That

pleasant feeling of his ceases. With the cessation of the pleasant feeling, painful feeling arises. Touched by that painful feeling, he sorrows, grieves, and laments, he weeps beating his breast and becomes distraught. When that pleasant feeling has arisen in him, it invades his mind and remains because body is not developed. And when that painful feeling has arisen in him, it invades his mind and remains because mind is not developed. Anyone in whom, in this double manner, arisen pleasant feeling invades his mind and remains because body is not developed, and arisen painful feeling invades his mind and remains because mind is not developed, is thus undeveloped in body and undeveloped in mind.

9. “And how, Aggivessana, is one developed in body and developed in mind? Here, Aggivessana, pleasant feeling arises in a well-taught noble disciple. Touched by that pleasant feeling, he does not lust after pleasure or continue to lust after pleasure. That pleasant feeling of his ceases. With the cessation of the pleasant feeling, painful feeling arises. Touched by that painful feeling, he does not sorrow, grieve, and lament, he does not weep beating his breast and become distraught. When that pleasant feeling has arisen in him, it does not invade his mind and remain because body is developed. And when that painful feeling has arisen in him, it does not invade his mind and remain because mind is developed. Anyone in whom, in this double manner, arisen pleasant feeling [240] does not invade his mind and remain because body is developed, and arisen painful feeling does not invade his mind and remain because mind is developed, is thus developed in body and developed in mind.”

10. “I have confidence in Master Gotama thus: ‘Master Gotama is developed in body and developed in mind.’”

“Surely, Aggivessana, your words are offensive and discourteous, but still I will answer you. Since I shaved off my hair and beard, put on the yellow robe, and went forth from the home life into homelessness, it has not been possible for arisen pleasant feeling to invade my mind and remain or for arisen painful feeling to invade my mind and remain.”

11. “Has there never arisen in Master Gotama a feeling so pleasant that it could invade his mind and remain? Has there never arisen in Master Gotama a feeling so painful that it could invade his mind and remain?”

12. “Why not, Aggivessana? Here, Aggivessana, before my enlightenment, while I was still only an unenlightened Bodhisatta, I thought: ‘Household life is crowded and dusty; life gone forth is wide open. It is not easy, while living in a home, to lead the holy life utterly perfect and pure as a polished shell. Suppose I shave off my hair and beard, put on the yellow robe, and go forth from the home life into homelessness.’”

13–16. “Later, while still young, a black-haired young man endowed with the blessing of youth, in the prime of life ... (*as Sutta 26, §§14–17*) ... And I sat down there thinking: ‘This will serve for striving.’”

17. “Now these three similes occurred to me spontaneously, never heard before. Suppose there were a wet sappy piece of wood lying in water, and a man came with an upper fire-stick, thinking: ‘I shall light a fire, I shall produce heat.’ What do you

think, Aggivessana? Could the man light a fire and produce heat by taking the upper fire-stick and rubbing it against the wet sappy piece of wood lying in the water?”

“No, Master Gotama. Why not? Because it is a wet sappy piece of wood, [241] and it is lying in water. Eventually the man would reap only weariness and disappointment.”

“So too, Aggivessana, as to those recluses and brahmins who still do not live bodily withdrawn from sensual pleasures, and whose sensual desire, affection, infatuation, thirst, and fever for sensual pleasures has not been fully abandoned and suppressed internally, even if those good recluses and brahmins feel painful, racking, piercing feelings due to exertion, they are incapable of knowledge and vision and supreme enlightenment; and even if those good recluses and brahmins do not feel painful, racking, piercing feelings due to exertion, they are incapable of knowledge and vision and supreme enlightenment. This was the first simile that occurred to me spontaneously, never heard before.

18. “Again, Aggivessana, a second simile occurred to me spontaneously, never heard before. Suppose there were a wet sappy piece of wood lying on dry land far from water, and a man came with an upper fire-stick, thinking: ‘I shall light a fire, I shall produce heat.’ What do you think, Aggivessana? Could the man light a fire and produce heat by taking the upper fire-stick and rubbing it against the wet sappy piece of wood lying on dry land far from water?”

“No, Master Gotama. Why not? Because it is a wet sappy piece of wood, even though it is lying on dry land far from water. Eventually the man would reap only weariness and disappointment.”

“So too, Aggivessana, as to those recluses and brahmins who live bodily withdrawn from sensual pleasures, but whose sensual desire, affection, infatuation, thirst, and fever for sensual pleasures has not been fully abandoned and suppressed internally, even if those good recluses and brahmins feel painful, racking, piercing feelings due to exertion, they are incapable of knowledge and vision and supreme enlightenment; and even if those good recluses and brahmins do not feel painful, racking, piercing feelings due to exertion, they are incapable of knowledge and vision and supreme enlightenment. This was the second simile that occurred to me spontaneously, never heard before.

19. “Again, Aggivessana, a third simile occurred to me [242] spontaneously, never heard before. Suppose there were a dry sapless piece of wood lying on dry land far from water, and a man came with an upper fire-stick, thinking: ‘I shall light a fire, I shall produce heat.’ What do you think, Aggivessana? Could the man light a fire and produce heat by rubbing it against the dry sapless piece of wood lying on dry land far from water?”

“Yes, Master Gotama. Why so? Because it is a dry sapless piece of wood, and it is lying on dry land far from water.”

“So too, Aggivessana, as to those recluses and brahmins who live bodily withdrawn from sensual pleasures, and whose sensual desire, affection, infatuation, thirst, and

fever for sensual pleasures has been fully abandoned and suppressed internally, even if those good recluses and brahmins feel painful, racking, piercing feelings due to exertion, they are capable of knowledge and vision and supreme enlightenment; and even if those good recluses and brahmins do not feel painful, racking, piercing feelings due to exertion, they are capable of knowledge and vision and supreme enlightenment. This was the third simile that occurred to me spontaneously, never heard before. These are the three similes that occurred to me spontaneously, never heard before.

20. “I thought: ‘Suppose, with my teeth clenched and my tongue pressed against the roof of my mouth, I beat down, constrain, and crush mind with mind.’ So, with my teeth clenched and my tongue pressed against the roof of my mouth, I beat down, constrained, and crushed mind with mind. While I did so, sweat ran from my armpits. Just as a strong man might seize a weaker man by the head or shoulders and beat him down, constrain him, and crush him, so too, with my teeth clenched and my tongue pressed against the roof of my mouth, I beat down, constrained, and crushed mind with mind, and sweat ran from my armpits. But although tireless energy was aroused in me and unremitting mindfulness was established, my body was overwrought [243] and uncalm because I was exhausted by the painful striving. But such painful feeling that arose in me did not invade my mind and remain.

21. “I thought: ‘Suppose I practise the breathingless meditation.’ So I stopped the in-breaths and out-breaths through my mouth and nose. While I did so, there was a loud sound of winds coming out from my earholes. Just as there is a loud sound when a smith’s bellows are blown, so too, while I stopped the in-breaths and out-breaths through my nose and ears, there was a loud sound of winds coming out from my earholes. But although tireless energy was aroused in me and unremitting mindfulness was established, my body was overwrought and uncalm because I was exhausted by the painful striving. But such painful feeling that arose in me did not invade my mind and remain.

22. “I thought: ‘Suppose I practise further the breathingless meditation.’ So I stopped the in-breaths and out-breaths through my mouth, nose, and ears. While I did so, violent winds cut through my head. Just as if a strong man were splitting my head open with a sharp sword, so too, while I stopped the in-breaths and out-breaths through my mouth, nose, and ears, violent winds cut through my head. But although tireless energy was aroused in me and unremitting mindfulness was established, my body was overwrought and uncalm because I was exhausted by the painful striving. But such painful feeling that arose in me did not invade my mind and remain.

23. “I thought: ‘Suppose I practise further the breathingless meditation.’ So I stopped the in-breaths and out-breaths through my mouth, nose, and ears. While I did so, there were violent pains in my head. Just as if a strong man [244] were tightening a tough leather strap around my head as a headband, so too, while I stopped the in-breaths and out-breaths through my mouth, nose, and ears, there were violent pains in my head. But although tireless energy was aroused in me and unremitting mindfulness



was established, my body was overwrought and uncalm because I was exhausted by the painful striving. But such painful feeling that arose in me did not invade my mind and remain.

24. "I thought: 'Suppose I practise further the breathingless meditation.' So I stopped the in-breaths and out-breaths through my mouth, nose, and ears. While I did so, violent winds carved up my belly. Just as if a skilled butcher or his apprentice were to carve up an ox's belly with a sharp butcher's knife, so too, while I stopped the in-breaths and out-breaths through my mouth, nose, and ears, violent winds carved up my belly. But although tireless energy was aroused in me and unremitting mindfulness was established, my body was overwrought and uncalm because I was exhausted by the painful striving. But such painful feeling that arose in me did not invade my mind and remain.

25. "I thought: 'Suppose I practise further the breathingless meditation.' So I stopped the in-breaths and out-breaths through my mouth, nose, and ears. While I did so, there was a violent burning in my body. Just as if two strong men were to seize a weaker man by both arms and roast him over a pit of hot coals, so too, while I stopped the in-breaths and out-breaths through my mouth, nose, and ears, there was a violent burning in my body. But although tireless energy was aroused in me and unremitting mindfulness was established, my body was overwrought and uncalm because I was exhausted by the painful striving. But such painful feeling that arose in me did not invade my mind and remain.

26. "Now when [245] deities saw me, some said: 'The recluse Gotama is dead.' Other deities said: 'The recluse Gotama is not dead, he is dying.' And other deities said: 'The recluse Gotama is not dead nor dying; he is an arahant, for such is the way arahants abide.'

27. "I thought: 'Suppose I practise entirely cutting off food.' Then deities came to me and said: 'Good sir, do not practise entirely cutting off food. If you do so, we shall infuse heavenly food into the pores of your skin and you will live on that.' I considered: 'If I claim to be completely fasting while these deities infuse heavenly food into the pores of my skin and I live on that, then I shall be lying.' So I dismissed those deities, saying: 'There is no need.'

28. "I thought: 'Suppose I take very little food, a handful each time, whether of bean soup or lentil soup or vetch soup or pea soup.' So I took very little food, a handful each time, whether of bean soup or lentil soup or vetch soup or pea soup. While I did so, my body reached a state of extreme emaciation. Because of eating so little my limbs became like the jointed segments of vine stems or bamboo stems. Because of eating so little my backside became like a camel's hoof. Because of eating so little the projections on my spine stood forth like corded beads. Because of eating so little my ribs jutted out as gaunt as the crazy rafters of an old roofless barn. Because of eating so little the gleam of my eyes sank far down in their sockets, looking like the gleam of water that has sunk far down in a deep well. Because of eating so little my scalp shrivelled and withered as [246] a green bitter gourd shrivels

and withers in the wind and sun. Because of eating so little my belly skin adhered to my backbone; thus if I touched my belly skin I encountered my backbone and if I touched my backbone I encountered my belly skin. Because of eating so little, if I defecated or urinated, I fell over on my face there. Because of eating so little, if I tried to ease my body by rubbing my limbs with my hands, the hair, rotted at its roots, fell from my body as I rubbed.

29. “Now when people saw me, some said: ‘The recluse Gotama is black.’ Other people said: ‘The recluse Gotama is not black, he is brown.’ Other people said: ‘The recluse Gotama is neither black nor brown, he is golden-skinned.’ So much had the clear, bright colour of my skin deteriorated through eating so little.

30. “I thought: ‘Whatever recluses or brahmins in the past have experienced painful, racking, piercing feelings due to exertion, this is the utmost, there is none beyond this. And whatever recluses and brahmins in the future will experience painful, racking, piercing feelings due to exertion, this is the utmost, there is none beyond this. And whatever recluses and brahmins at present experience painful, racking, piercing feelings due to exertion, this is the utmost, there is none beyond this. But by this racking practice of austerities I have not attained any superhuman states, any distinction in knowledge and vision worthy of the noble ones. Could there be another path to enlightenment?’

31. “I considered: ‘I recall that when my father the Sakyan was occupied, while I was sitting in the cool shade of a rose-apple tree, quite secluded from sensual pleasures, secluded from unwholesome states, I entered upon and abided in the first jhāna, which is accompanied by applied and sustained thought, with rapture and pleasure born of seclusion. Could that be the path to enlightenment?’ Then, following on that memory, came the realisation: ‘That is the path to enlightenment.’

32. “I thought: ‘Why [247] am I afraid of that pleasure that has nothing to do with sensual pleasures and unwholesome states?’ I thought: ‘I am not afraid of that pleasure since it has nothing to do with sensual pleasures and unwholesome states.’

33. “I considered: ‘It is not easy to attain that pleasure with a body so excessively emaciated. Suppose I ate some solid food—some boiled rice and bread.’ And I ate some solid food—some boiled rice and bread. Now at that time five bhikkhus were waiting upon me, thinking: ‘If our recluse Gotama achieves some higher state, he will inform us.’ But when I ate the boiled rice and bread, the five bhikkhus were disgusted and left me, thinking: ‘The recluse Gotama now lives luxuriously; he has given up his striving and reverted to luxury.’

34. “Now when I had eaten solid food and regained my strength, then quite secluded from sensual pleasures, secluded from unwholesome states, I entered upon and abided in the first jhāna, which is accompanied by applied and sustained thought, with rapture and pleasure born of seclusion. But such pleasant feeling that arose in me did not invade my mind and remain.

35–37. “With the stilling of applied and sustained thought, I entered upon and abided in the second jhāna ... With the fading away as well of rapture ... I entered

upon and abided in the third jhāna ... With the abandoning of pleasure and pain ... I entered upon and abided in the fourth jhāna ... But such pleasant feeling that arose in me did not invade my mind and remain.

38. “When my concentrated mind was thus purified, bright, unblemished, rid of imperfection, malleable, wieldy, steady, and attained to imperturbability, [248] I directed it to knowledge of the recollection of past lives. I recollected my manifold past lives, that is, one birth, two births ... (*as Sutta 4, §27*) ... Thus with their aspects and particulars I recollected my manifold past lives.

39. “This was the first true knowledge attained by me in the first watch of the night. Ignorance was banished and true knowledge arose, darkness was banished and light arose, as happens in one who abides diligent, ardent, and resolute. But such pleasant feeling that arose in me did not invade my mind and remain.

40. “When my concentrated mind was thus purified, bright, unblemished, rid of imperfection, malleable, wieldy, steady, and attained to imperturbability, I directed it to knowledge of the passing away and reappearance of beings ... (*as Sutta 4, §29*) ... Thus with the divine eye, which is purified and surpasses the human, I saw beings passing away and reappearing, inferior and superior, fair and ugly, fortunate and unfortunate, and I understood how beings pass on according to their actions.

41. “This was the second true knowledge attained by me in the middle watch of the night. Ignorance was banished and true knowledge arose, [249] darkness was banished and light arose, as happens in one who abides diligent, ardent, and resolute. But such pleasant feeling that arose in me did not invade my mind and remain.

42. “When my concentrated mind was thus purified, bright, unblemished, rid of imperfection, malleable, wieldy, steady, and attained to imperturbability, I directed it to knowledge of the destruction of the taints. I directly knew as it actually is: ‘This is suffering’; ... ‘This is the origin of suffering’; ... ‘This is the cessation of suffering’; ... ‘This is the way leading to the cessation of suffering’; ... ‘These are the taints’; ... ‘This is the origin of the taints’; ... ‘This is the cessation of the taints’; ... ‘This is the way leading to the cessation of the taints.’

43. “When I knew and saw thus, my mind was liberated from the taint of sensual desire, from the taint of being, and from the taint of ignorance. When it was liberated there came the knowledge: ‘It is liberated.’ I directly knew: ‘Birth is destroyed, the holy life has been lived, what had to be done has been done, there is no more coming to any state of being.’

44. “This was the third true knowledge attained by me in the last watch of the night. Ignorance was banished and true knowledge arose, darkness was banished and light arose, as happens in one who abides diligent, ardent, and resolute. But such pleasant feeling that arose in me did not invade my mind and remain.

45. “Aggivessana, I recall teaching the Dhamma to an assembly of many hundreds. Perhaps each person thinks: ‘The recluse Gotama is teaching the Dhamma especially for me.’ But it should not be so regarded; the Tathāgata teaches the Dhamma to others only to give them knowledge. When the talk is finished, Aggivessana, then I steady

my mind internally, quieten it, bring it to singleness, and concentrate it on that same sign of concentration as before, in which I constantly abide.”

“This can be believed of Master Gotama, since he is accomplished and fully enlightened. But does Master Gotama recall sleeping during the day?”

46. “I recall, Aggivessana, in the last month of the hot season, on returning from my almsround, after my meal I lay out my outer robe folded in four, and lying down on my right side, I fall asleep mindful and fully aware.”

“Some recluses and brahmins call that abiding in delusion, Master Gotama.” [250]

“It is not in such a way that one is deluded or undeluded, Aggivessana. As to how one is deluded or undeluded, listen and attend closely to what I shall say.”—“Yes, sir,” Saccaka the Nigaṇṭha’s son replied. The Blessed One said this:

47. “Him I call deluded, Aggivessana, who has not abandoned the taints that defile, bring renewal of being, give trouble, ripen in suffering, and lead to future birth, ageing, and death; for it is with the non-abandoning of the taints that one is deluded. Him I call undeluded who has abandoned the taints that defile, bring renewal of being, give trouble, ripen in suffering, and lead to future birth, ageing, and death; for it is with the abandoning of the taints that one is undeluded. The Tathāgata, Aggivessana, has abandoned the taints that defile, bring renewal of being, give trouble, ripen in suffering, and lead to future birth, ageing, and death; he has cut them off at the root, made them like a palm stump, done away with them so that they are no longer subject to future arising. Just as a palm tree whose crown is cut off is incapable of further growth, so too, the Tathāgata has abandoned the taints that defile ... done away with them so that they are no longer subject to future arising.”

48. When this was said, Saccaka the Nigaṇṭha’s son said: “It is wonderful, Master Gotama, it is marvellous how when Master Gotama is spoken to offensively again and again, assailed by discourteous courses of speech, the colour of his skin brightens and the colour of his face clears, as is to be expected of one who is accomplished and fully enlightened. I recall, Master Gotama, engaging Pūraṇa Kassapa in debate, and then he prevaricated, led the talk aside, and showed anger, hate, and bitterness. But when Master Gotama is spoken to offensively again and again, assaulted by discourteous courses of speech, the colour of his skin brightens and the colour of his face clears, as is to be expected of one who is accomplished and fully enlightened. I recall, Master Gotama, engaging Makkhali Gosāla ... Ajita Kesakambalin ... Pakudha Kaccāyana ... Saṅjaya Belaṭṭhiputta ... the Nigaṇṭha Nātaputta in debate, [251] and then he prevaricated, led the talk aside, and showed anger, hate, and bitterness. But when Master Gotama is spoken to offensively again and again, assailed by discourteous courses of speech, the colour of his skin brightens and the colour of his face clears, as is to be expected of one who is accomplished and fully enlightened. And now, Master Gotama, we depart. We are busy and have much to do.”

“Now is the time, Aggivessana, to do as you think fit.”

Then Saccaka the Nigaṇṭha’s son, having delighted and rejoiced in the Blessed

One's words, got up from his seat and departed.

## 38. Mahātaṇhāsankhaya Sutta: The Greater Discourse on the Destruction of Craving

*(Setting)*

1. Thus have I heard. On one occasion the Blessed One was living at Sāvattḥī in Jeta's Grove, Anāthapiṇḍika's Park.

2. Now on that occasion a pernicious view had arisen in a bhikkhu named Sāti, son of a fisherman, thus: "As I understand the Dhamma taught by the Blessed One, it is this same consciousness that runs and wanders through the round of rebirths, not another."

3. Several bhikkhus, having heard about this, went to the bhikkhu Sāti and asked him: "Friend Sāti, is it true that such a pernicious view has arisen in you?"

"Exactly so, friends. As I understand the Dhamma taught by the Blessed One, it is this same consciousness that runs and wanders through the round of rebirths, not another."

Then those bhikkhus, desiring to detach him from that pernicious view, pressed and questioned and cross-questioned him thus: "Friend Sāti, do not say so. Do not misrepresent the Blessed One; it is not good to misrepresent the Blessed One. The Blessed One would not speak thus. For in many ways the Blessed One has stated consciousness to be dependently arisen, [257] since without a condition there is no origination of consciousness."

Yet although pressed and questioned and cross-questioned by those bhikkhus in this way, the bhikkhu Sāti, son of a fisherman, still obstinately adhered to that pernicious view and continued to insist upon it.

4. Since the bhikkhus were unable to detach him from that pernicious view, they went to the Blessed One, and after paying homage to him, they sat down at one side and told him all that had occurred, adding: "Venerable sir, since we could not detach the bhikkhu Sāti, son of a fisherman, from this pernicious view, we have reported this matter to the Blessed One."

5. Then the Blessed One addressed a certain bhikkhu thus: "Come, [258] bhikkhu, tell the bhikkhu Sāti, son of a fisherman, in my name that the Teacher calls him."—"Yes, venerable sir," he replied, and he went to the bhikkhu Sāti and told him: "The Teacher calls you, friend Sāti."

"Yes, friend," he replied, and he went to the Blessed One, and after paying homage to him, sat down at one side. The Blessed One then asked him: "Sāti, is it true that the following pernicious view has arisen in you: 'As I understand the Dhamma taught by the Blessed One, it is this same consciousness that runs and wanders through the round of rebirths, not another'?"

"Exactly so, venerable sir. As I understand the Dhamma taught by the Blessed One,

it is this same consciousness that runs and wanders through the round of rebirths, not another.”

“What is that consciousness, Sāti?”

“Venerable sir, it is that which speaks and feels and experiences here and there the result of good and bad actions.”

“Misguided man, to whom have you ever known me to teach the Dhamma in that way? Misguided man, have I not stated in many ways consciousness to be dependently arisen, since without a condition there is no origination of consciousness? But you, misguided man, have misrepresented us by your wrong grasp and injured yourself and stored up much demerit; for this will lead to your harm and suffering for a long time.”

6. Then the Blessed One addressed the bhikkhus thus: “Bhikkhus, what do you think? Has this bhikkhu Sāti, son of a fisherman, kindled even a spark of wisdom in this Dhamma and Discipline?”

“How could he, venerable sir? No, venerable sir.”

When this was said, the bhikkhu Sāti, son of a fisherman, sat silent, dismayed, with shoulders drooping and head down, glum, and without response. Then, knowing this, the Blessed One told him: “Misguided man, you will be recognised by your own pernicious view. I shall question the bhikkhus on this matter.”

7. Then the Blessed One addressed the bhikkhus thus: “Bhikkhus, do you understand the Dhamma taught by me as this bhikkhu Sāti, [259] son of a fisherman, does when he misrepresents us by his wrong grasp and injures himself and stores up much demerit?”

“No, venerable sir. For in many discourses the Blessed One has stated consciousness to be dependently arisen, since without a condition there is no origination of consciousness.”

“Good, bhikkhus. It is good that you understand the Dhamma taught by me thus. For in many ways I have stated consciousness to be dependently arisen, since without a condition there is no origination of consciousness. But this bhikkhu Sāti, son of a fisherman, misrepresents us by his wrong grasp and injures himself and stores up much demerit; for this will lead to the harm and suffering of this misguided man for a long time.

*(Conditionality of Consciousness)*

8. “Bhikkhus, consciousness is reckoned by the particular condition dependent upon which it arises. When consciousness arises dependent on the eye and forms, it is reckoned as eye-consciousness; when consciousness arises dependent on the ear and sounds, it is reckoned as ear-consciousness; when consciousness arises dependent on the nose and odours, [260] it is reckoned as nose-consciousness; when consciousness arises dependent on the tongue and flavours, it is reckoned as tongue-consciousness; when consciousness arises dependent on the body and tangibles, it is reckoned as body-consciousness; when consciousness arises dependent on the mind and mind-

objects, it is reckoned as mind-consciousness. Just as fire is reckoned by the particular condition dependent on which it burns—when fire burns dependent on logs, it is reckoned as a log fire; when fire burns dependent on faggots, it is reckoned as a faggot fire; when fire burns dependent on grass, it is reckoned as a grass fire; when fire burns dependent on cowdung, it is reckoned as a cowdung fire; when fire burns dependent on chaff, it is reckoned as a chaff fire; when fire burns dependent on rubbish, it is reckoned as a rubbish fire—so too, consciousness is reckoned by the particular condition dependent on which it arises. When consciousness arises dependent on the eye and forms, it is reckoned as eye-consciousness ... when consciousness arises dependent on the mind and mind-objects, it is reckoned as mind-consciousness.

*(General Questionnaire on Being)*

9. “Bhikkhus, do you see: ‘This has come to be?’” — “Yes, venerable sir.” — “Bhikkhus, do you see: ‘Its origination occurs with that as nutriment?’” — “Yes, venerable sir.” — “Bhikkhus, do you see: ‘With the cessation of that nutriment, what has come to be is subject to cessation?’” — “Yes, venerable sir.”

10. “Bhikkhus, does doubt arise when one is uncertain thus: ‘Has this come to be?’” — “Yes, venerable sir.” — “Bhikkhus, does doubt arise when one is uncertain thus: ‘Does its origination occur with that as nutriment?’” — “Yes, venerable sir.” — “Bhikkhus, does doubt arise when one is uncertain thus: ‘With the cessation of that nutriment, is what has come to be subject to cessation?’” — “Yes, venerable sir.”

11. “Bhikkhus, is doubt abandoned in one who sees as it actually is with proper wisdom thus: ‘This has come to be?’” — “Yes, venerable sir.” — “Bhikkhus, is doubt abandoned in one who sees as it actually is with proper wisdom thus: ‘Its origination occurs with that as nutriment?’” — “Yes, venerable sir.” — “Bhikkhus, is doubt abandoned in one who sees as it actually is with proper wisdom thus: ‘With the cessation of that nutriment, what has come to be is subject to cessation?’” — “Yes, venerable sir.”

12. “Bhikkhus, are you thus free from doubt here: ‘This has come to be?’” — “Yes, venerable sir.” — “Bhikkhus, are you thus free from doubt here: ‘Its origination occurs with that as nutriment?’” — “Yes, venerable sir.” — “Bhikkhus, are you thus free from doubt here: ‘With the cessation of that nutriment, what has come to be is subject to cessation?’” — “Yes, venerable sir.”

13. “Bhikkhus, has it been seen well by you as it actually is with proper wisdom thus: ‘This has come to be?’” — “Yes, venerable sir.” — “Bhikkhus, has it been seen well by you as it actually is with proper wisdom thus: ‘Its origination occurs with that as nutriment?’” — “Yes, venerable sir.” — “Bhikkhus, has it been seen well by you as it actually is with proper wisdom thus: ‘With the cessation of that nutriment, what has come to be is subject to cessation?’” — “Yes, venerable sir.”

14. “Bhikkhus, purified and bright as this view is, if you adhere to it, cherish it, treasure it, and treat it as a possession, would you then understand that the Dhamma

has been taught as similar to a raft, being for the purpose of crossing over, not for the purpose of grasping?”—“No, venerable sir.”—“Bhikkhus, purified and bright as this view is, [261] if you do not adhere to it, cherish it, treasure it, and treat it as a possession, would you then understand that the Dhamma has been taught as similar to a raft, being for the purpose of crossing over, not for the purpose of grasping?”—“Yes, venerable sir.”

*(Nutriment and Dependent Origination)*

15. “Bhikkhus, there are these four kinds of nutriment for the maintenance of beings that already have come to be and for the support of those seeking a new existence. What four? They are: physical food as nutriment, gross or subtle; contact as the second; mental volition as the third; and consciousness as the fourth.

16. “Now, bhikkhus, these four kinds of nutriment have what as their source, what as their origin, from what are they born and produced? These four kinds of nutriment have craving as their source, craving as their origin; they are born and produced from craving. And this craving has what as its source ... ? Craving has feeling as its source ... And this feeling has what as its source ... ? Feeling has contact as its source ... And this contact has what as its source ... ? Contact has the sixfold base as its source ... And this sixfold base has what as its source ... ? The sixfold base has mentality-materiality as its source ... And this mentality-materiality has what as its source ... ? Mentality-materiality has consciousness as its source ... And this consciousness has what as its source ... ? Consciousness has formations as its source ... And these formations have what as their source, what as their origin, from what are they born and produced? Formations have ignorance as their source, ignorance as their origin; they are born and produced from ignorance.

*(Forward Exposition on Arising)*

17. “So, bhikkhus, with ignorance as condition, formations [come to be]; with formations as condition, consciousness; with consciousness as condition, mentality-materiality; with mentality-materiality as condition, the sixfold base; with the sixfold base as condition, contact; with contact as condition, feeling; with feeling as condition, craving; with craving as condition, clinging; with clinging as condition, being; with being as condition, birth; with birth as condition, ageing and death, sorrow, lamentation, pain, grief, and despair come to be. Such is the origin of this whole mass of suffering.

*(Reverse Order Questionnaire on Arising)*

18. “‘With birth as condition, ageing and death’: so it was said. Now, bhikkhus, do ageing and death have birth as condition or not, or how do you take it in this case?”

“Ageing and death have birth as condition, venerable sir. Thus we take it in this case: ‘With birth as condition, ageing and death.’”

“‘With being as condition, birth’: so it was said. Now, bhikkhus, does birth have



being as condition or not, or how do you take it in this case?”

“Birth has being as condition, [262] venerable sir. Thus we take it in this case: ‘With being as condition, birth.’”

“‘With clinging as condition, being’: so it was said. Now, bhikkhus, does being have clinging as condition or not, or how do you take it in this case?”

“Being has clinging as condition, venerable sir. Thus we take it in this case: ‘With clinging as condition, being.’”

“‘With craving as condition, clinging’: so it was said. Now, bhikkhus, does clinging have craving as condition or not, or how do you take it in this case?”

“Clinging has craving as condition, venerable sir. Thus we take it in this case: ‘With craving as condition, clinging.’”

“‘With feeling as condition, craving’: so it was said. Now, bhikkhus, does craving have feeling as condition or not, or how do you take it in this case?”

“Craving has feeling as condition, venerable sir. Thus we take it in this case: ‘With feeling as condition, craving.’”

“‘With contact as condition, feeling’: so it was said. Now, bhikkhus, does feeling have contact as condition or not, or how do you take it in this case?”

“Feeling has contact as condition, venerable sir. Thus we take it in this case: ‘With contact as condition, feeling.’”

“‘With the sixfold base as condition, contact’: so it was said. Now, bhikkhus, does contact have the sixfold base as condition or not, or how do you take it in this case?”

“Contact has the sixfold base as condition, venerable sir. Thus we take it in this case: ‘With the sixfold base as condition, contact.’”

“‘With mentality-materiality as condition, the sixfold base’: so it was said. Now, bhikkhus, does the sixfold base have mentality-materiality as condition or not, or how do you take it in this case?”

“The sixfold base has mentality-materiality as condition, venerable sir. Thus we take it in this case: ‘With mentality-materiality as condition, the sixfold base.’”

“‘With consciousness as condition, mentality-materiality’: so it was said. Now, bhikkhus, does mentality-materiality have consciousness as condition or not, or how do you take it in this case?”

“Mentality-materiality has consciousness as condition, venerable sir. Thus we take it in this case: ‘With consciousness as condition, mentality-materiality.’”

“‘With formations as condition, consciousness’: so it was said. Now, bhikkhus, does consciousness have formations as condition or not, or how do you take it in this case?”

“Consciousness has formations as condition, venerable sir. Thus we take it in this case: ‘With formations as condition, consciousness.’”

“‘With ignorance as condition, formations’: so it was said. Now, bhikkhus, do formations have ignorance as condition or not, or how do you take it in this case?”

“Formations have ignorance as condition, venerable sir. Thus we take it in this case: ‘With formations as condition, ignorance.’”

*(Recapitulation on Arising)*

19. “Good, bhikkhus. So you say thus, and I also say thus: ‘When this exists, that comes to be; [263] with the arising of this, that arises.’ That is, with ignorance as condition, formations [come to be]; with formations as condition, consciousness; with consciousness as condition, mentality-materiality; with mentality-materiality as condition, the sixfold base; with the sixfold base as condition, contact; with contact as condition, feeling; with feeling as condition, craving; with craving as condition, clinging; with clinging as condition, being; with being as condition, birth; with birth as condition, ageing and death, sorrow, lamentation, pain, grief, and despair come to be. Such is the origin of this whole mass of suffering.

*(Forward Exposition on Cessation)*

20. “But with the remainderless fading away and cessation of ignorance comes cessation of formations; with the cessation of formations, cessation of consciousness; with the cessation of consciousness, cessation of mentality-materiality; with the cessation of mentality-materiality, cessation of the sixfold base; with the cessation of the sixfold base, cessation of contact; with the cessation of contact, cessation of feeling; with the cessation of feeling, cessation of craving; with the cessation of craving, cessation of clinging; with the cessation of clinging, cessation of being; with the cessation of being, cessation of birth; with the cessation of birth, ageing and death, sorrow, lamentation, pain, grief, and despair cease. Such is the cessation of this whole mass of suffering.

*(Reverse Order Questionnaire on Cessation)*

21. “‘With the cessation of birth, cessation of ageing and death’: so it was said. Now, bhikkhus, do ageing and death cease with the cessation of birth or not, or how do you take it in this case?”

“Ageing and death cease with the cessation of birth, venerable sir. Thus we take it in this case: ‘With the cessation of birth, cessation of ageing and death.’”

“‘With the cessation of being, cessation of birth’ ... ‘With the cessation of clinging, cessation of being’ ... ‘With the cessation of craving, cessation of clinging’ ... ‘With the cessation of feeling, cessation of craving’ ... ‘With the cessation of contact, cessation of feeling’ [264] ... ‘With the cessation of the sixfold base, cessation of contact’ ... ‘With the cessation of mentality-materiality, cessation of the sixfold base’ ... ‘With the cessation of consciousness, cessation of mentality-materiality’ ... ‘With the cessation of formations, cessation of consciousness’ ... ‘With the cessation of ignorance, cessation of formations’: so it was said. Now, bhikkhus, do formations cease with the cessation of ignorance or not, or how do you take it in this case?”

“Formations cease with the cessation of ignorance, venerable sir. Thus we take it in this case: ‘With the cessation of ignorance, cessation of formations.’”

*(Recapitulation on Cessation)*

22. “Good, bhikkhus. So you say thus, and I also say thus: ‘When this does not exist, that does not come to be; with the cessation of this, that ceases.’ That is, with the cessation of ignorance comes cessation of formations; with the cessation of formations, cessation of consciousness; with the cessation of consciousness, cessation of mentality-materiality; with the cessation of mentality-materiality, cessation of the sixfold base; with the cessation of the sixfold base, cessation of contact; with the cessation of contact, cessation of feeling; with the cessation of feeling, cessation of craving; with the cessation of craving, cessation of clinging; with the cessation of clinging, cessation of being; with the cessation of being, cessation of birth; with the cessation of birth, ageing and death, sorrow, lamentation, pain, grief, and despair cease. Such is the cessation of this whole mass of suffering.

*(Personal Knowledge)*

23. “Bhikkhus, knowing and seeing in this way, [265] would you run back to the past thus: ‘Were we in the past? Were we not in the past? What were we in the past? How were we in the past? Having been what, what did we become in the past?’?”—“No, venerable sir.”—“Knowing and seeing in this way, would you run forward to the future thus: ‘Shall we be in the future? Shall we not be in the future? What shall we be in the future? How shall we be in the future? Having been what, what shall we become in the future?’?”—“No, venerable sir.”—“Knowing and seeing in this way, would you now be inwardly perplexed about the present thus: ‘Am I? Am I not? What am I? How am I? Where has this being come from? Where will it go?’?”—“No, venerable sir.”

24. “Bhikkhus, knowing and seeing in this way, would you speak thus: ‘The Teacher is respected by us. We speak as we do out of respect for the Teacher’?”—“No, venerable sir.”—“Knowing and seeing in this way, would you speak thus: ‘The Recluse says this, and we speak thus at the bidding of the Recluse’?”—“No, venerable sir.”—“Knowing and seeing in this way, would you acknowledge another teacher?”—“No, venerable sir.”—“Knowing and seeing in this way, would you return to the observances, tumultuous debates, and auspicious signs of ordinary recluses and brahmins, taking them as the core [of the holy life]?”—“No, venerable sir.”—“Do you speak only of what you have known, seen, and understood for yourselves?”—“Yes, venerable sir.”

25. “Good, bhikkhus. So you have been guided by me with this Dhamma, which is visible here and now, immediately effective, inviting inspection, onward leading, to be experienced by the wise for themselves. For it was with reference to this that it has been said: ‘Bhikkhus, this Dhamma is visible here and now, immediately effective, inviting inspection, onward leading, to be experienced by the wise for themselves.’

*(The Round of Existence: Conception to Maturity)*

26. “Bhikkhus, the descent of the embryo takes place through the union of three

things. Here, there is the union of the mother and father, but the mother is not in season, and the *gandhabba* is not present—in this case no [266] descent of an embryo takes place. Here, there is the union of the mother and father, and the mother is in season, but the *gandhabba* is not present—in this case too no descent of the embryo takes place. But when there is the union of the mother and father, and the mother is in season, and the *gandhabba* is present, through the union of these three things the descent of the embryo takes place.

27. “The mother then carries the embryo in her womb for nine or ten months with much anxiety, as a heavy burden. Then, at the end of nine or ten months, the mother gives birth with much anxiety, as a heavy burden. Then, when the child is born, she nourishes it with her own blood; for the mother’s breast-milk is called blood in the Noble One’s Discipline.

28. “When he grows up and his faculties mature, the child plays at such games as toy ploughs, tipcat, somersaults, toy windmills, toy measures, toy cars, and a toy bow and arrow.

29. “When he grows up and his faculties mature [still further], the youth enjoys himself provided and endowed with the five cords of sensual pleasure, with forms cognizable by the eye ... sounds cognizable by the ear ... odours cognizable by the nose ... flavours cognizable by the tongue ... tangibles cognizable by the body that are wished for, desired, agreeable and likeable, connected with sensual desire, and provocative of lust.

*(The Continuation of the Round)*

30. “On seeing a form with the eye, he lusts after it if it is pleasing; he dislikes it if it is unpleasing. He abides with mindfulness of the body unestablished, with a limited mind, and he does not understand as it actually is the deliverance of mind and deliverance by wisdom wherein those evil unwholesome states cease without remainder. Engaged as he is in favouring and opposing, whatever feeling he feels—whether pleasant or painful or neither-painful-nor-pleasant—he delights in that feeling, welcomes it, and remains holding to it. As he does so, delight arises in him. Now delight in feelings is clinging. With his clinging as condition, being [comes to be]; with being as condition, birth; with birth as condition, ageing and death, sorrow, lamentation, pain, grief, and despair come to be. Such is the origin of this whole mass of suffering.

“On hearing a sound with the ear ... On smelling an odour with the nose ... On tasting a flavour with the tongue ... On touching a tangible with the body ... On cognizing a mind-object with the mind, [267] he lusts after it if it is pleasing; he dislikes it if it is unpleasing ... Now delight in feelings is clinging. With his clinging as condition, being [comes to be]; with being as condition, birth; with birth as condition, ageing and death, sorrow, lamentation, pain, grief, and despair come to be. Such is the origin of this whole mass of suffering.

*(The Ending of the Round: The Gradual Training)*

31–38. “Here, bhikkhus, a Tathāgata appears in the world, accomplished, fully enlightened ... (*as Sutta 27, §§11–18*) [268–69] ... he purifies his mind from doubt. [270]

39. “Having thus abandoned these five hindrances, imperfections of the mind that weaken wisdom, quite secluded from sensual pleasures, secluded from unwholesome states, he enters upon and abides in the first jhāna ... With the stilling of applied and sustained thought, he enters upon and abides in the second jhāna ... With the fading away as well of rapture ... he enters upon and abides in the third jhāna ... With the abandoning of pleasure and pain ... he enters upon and abides in the fourth jhāna ... which has neither-pain-nor-pleasure and purity of mindfulness due to equanimity.

*(The Ending of the Round: Full Cessation)*

40. “On seeing a form with the eye, he does not lust after it if it is pleasing; he does not dislike it if it is unpleasing. He abides with mindfulness of the body established, with an immeasurable mind, and he understands as it actually is the deliverance of mind and deliverance by wisdom wherein those evil unwholesome states cease without remainder. Having thus abandoned favouring and opposing, whatever feeling he feels, whether pleasant or painful or neither-painful-nor-pleasant, he does not delight in that feeling, welcome it, or remain holding to it. As he does not do so, delight in feelings ceases in him. With the cessation of his delight comes cessation of clinging; with the cessation of clinging, cessation of being; with the cessation of being, cessation of birth; with the cessation of birth, ageing and death, sorrow, lamentation, pain, grief, and despair cease. Such is the cessation of this whole mass of suffering.

“On hearing a sound with the ear ... On smelling an odour with the nose ... On tasting a flavour with the tongue ... On touching a tangible with the body ... On cognizing a mind-object with the mind, he does not lust after it if it is pleasing; he does not dislike it if it is unpleasing ... With the cessation of his delight comes cessation of clinging; with the cessation of clinging, cessation of being; with the cessation of being, cessation of birth; with the cessation of birth, ageing and death, sorrow, lamentation, pain, grief, and despair cease. Such is the cessation of this whole mass of suffering.

*(Conclusion)*

41. “Bhikkhus, remember this deliverance in the destruction of craving as taught in brief by me; but [remember] the bhikkhu Sāti, [271] son of a fisherman, as caught up in a vast net of craving, in the trammel of craving.”

That is what the Blessed One said. The bhikkhus were satisfied and delighted in the Blessed One’s words.

## 41. Sāleyyaka Sutta: The Brahmins of Sālā

[285] 1. Thus have I heard. On one occasion the Blessed One was wandering by stages in the Kosalan Country with a large Sangha of bhikkhus, and eventually he arrived at a Kosalan brahmin village named Sālā.

2. The brahmin householders of Sālā heard: “The recluse Gotama, the son of the Sakyans who went forth from a Sakyan clan, has been wandering in the Kosalan country with a large Sangha of bhikkhus and has come to Sālā. Now a good report of Master Gotama has been spread to this effect: ‘That Blessed One is accomplished, fully enlightened, perfect in true knowledge and conduct, sublime, knower of worlds, incomparable leader of persons to be tamed, teacher of gods and humans, enlightened, blessed. He declares this world with its gods, its Māras, and its Brahmās, this generation with its recluses and brahmins, its princes and its people, which he has himself realised with direct knowledge. He teaches the Dhamma good in the beginning, good in the middle, and good in the end, with the right meaning and phrasing, and he reveals a holy life that is utterly perfect and pure.’ Now it is good to see such arahants.”

3. Then the brahmin householders of Sālā went to the Blessed One. Some paid homage to the Blessed One and sat down at one side; some exchanged greetings with him, and when this courteous and amiable talk was finished, sat down at one side; some extended their hands in reverential salutation towards the Blessed One and sat down at one side; some pronounced their name and clan in the Blessed One’s presence and sat down at one side; some kept silent and sat down at one side.

4. When they were seated, they said to the Blessed One: “Master Gotama, what is the cause and condition why some beings here, on the dissolution of the body, after death, reappear in states of deprivation, in an unhappy destination, in perdition, even in hell? And what is the cause and condition why some beings here, on the dissolution of the body, after death, reappear in a happy destination, even in the heavenly world?”

5. “Householders, it is by reason of conduct not in accordance with the Dhamma, by reason of unrighteous conduct that some beings here, on the dissolution of the body, after death, reappear in states of deprivation, in an unhappy destination, in perdition, even in hell. It is by reason of conduct in accordance with the Dhamma, by reason of righteous conduct that some beings here, on the dissolution of the body, after death, reappear in a happy destination, even in the heavenly world.” [286]

6. “We do not understand the detailed meaning of Master Gotama’s utterance, which he has spoken in brief without expounding the detailed meaning. It would be good if Master Gotama would teach us the Dhamma so that we might understand the detailed meaning of his utterance.”

“Then, householders, listen and attend closely to what I shall say.”

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

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

accordance with the Dhamma, unrighteous conduct. There are three kinds of mental conduct not in accordance with the Dhamma, unrighteous conduct.

8. “And how, householders, are there three kinds of bodily conduct not in accordance with the Dhamma, unrighteous conduct? Here someone kills living beings; he is murderous, bloody-handed, given to blows and violence, merciless to living beings. He takes what is not given; he takes by way of theft the wealth and property of others in the village or forest. He misconducts himself in sensual pleasures; he has intercourse with women who are protected by their mother, father, mother and father, brother, sister, or relatives, who have a husband, who are protected by law, and even with those who are garlanded in token of betrothal. That is how there are three kinds of bodily conduct not in accordance with the Dhamma, unrighteous conduct.

9. “And how, householders, are there four kinds of verbal conduct not in accordance with the Dhamma, unrighteous conduct? Here someone speaks falsehood; when summoned to a court, or to a meeting, or to his relatives’ presence, or to his guild, or to the royal family’s presence, and questioned as a witness thus: ‘So, good man, tell what you know,’ not knowing, he says, ‘I know,’ or knowing, he says, ‘I do not know’; not seeing, he says, ‘I see,’ or seeing, he says, ‘I do not see’; in full awareness he speaks falsehood for his own ends, or for another’s ends, or for some trifling worldly end. He speaks maliciously; he repeats elsewhere what he has heard here in order to divide [those people] from these, or he repeats to these people what he has heard elsewhere in order to divide [these people] from those; thus he is one who divides those who are united, a creator of divisions, who enjoys discord, rejoices in discord, delights in discord, a speaker of words that create discord. He speaks harshly; he utters such words as are rough, hard, hurtful to others, offensive to others, bordering on anger, uncondusive to concentration. [287] He is a gossip; he speaks at the wrong time, speaks what is not fact, speaks what is useless, speaks contrary to the Dhamma and the Discipline; at the wrong time he speaks such words as are worthless, unreasonable, immoderate, and unbeneficial. That is how there are four kinds of verbal conduct not in accordance with the Dhamma, unrighteous conduct.

10. “And how, householders, are there three kinds of mental conduct not in accordance with the Dhamma, unrighteous conduct? Here someone is covetous; he covets the wealth and property of others thus: ‘Oh, may what belongs to another be mine!’ Or he has a mind of ill will and intentions of hate thus: ‘May these beings be slain and slaughtered, may they be cut off, perish, or be annihilated!’ Or he has wrong view, distorted vision, thus: ‘There is nothing given, nothing offered, nothing sacrificed; no fruit or result of good and bad actions; no this world, no other world; no mother, no father; no beings who are reborn spontaneously; no good and virtuous recluses and brahmins in the world who have themselves realised by direct knowledge and declare this world and the other world.’ That is how there are three kinds of mental conduct not in accordance with the Dhamma, unrighteous conduct. So, householders, it is by reason of such conduct not in accordance with the Dhamma, by

reason of such unrighteous conduct that some beings here on the dissolution of the body, after death, reappear in states of deprivation, in an unhappy destination, in perdition, even in hell.

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

12. “And how, householders, are there three kinds of bodily conduct in accordance with the Dhamma, righteous conduct? Here someone, abandoning the killing of living beings, abstains from killing living beings; with rod and weapon laid aside, gentle and kindly, he abides compassionate to all living beings. Abandoning the taking of what is not given, he abstains from taking what is not given; he does not take by way of theft the wealth and property of others in the village or in the forest. Abandoning misconduct in sensual pleasures, he abstains from misconduct in sensual pleasures; he does not have intercourse with women who are protected by their mother, father, mother and father, brother, sister, or relatives, who have a husband, who are protected by law, or with those who are garlanded in token of betrothal. That is how there are three kinds of bodily conduct in accordance with the Dhamma, righteous conduct.

[288]

13. “And how, householders, are there four kinds of verbal conduct in accordance with the Dhamma, righteous conduct? Here someone, abandoning false speech, abstains from false speech; when summoned to a court, or to a meeting, or to his relatives’ presence, or to his guild, or to the royal family’s presence, and questioned as a witness thus: ‘So, good man, tell what you know,’ not knowing, he says, ‘I do not know,’ or knowing, he says, ‘I know’; not seeing, he says, ‘I do not see,’ or seeing, he says, ‘I see’; he does not in full awareness speak falsehood for his own ends, or for another’s ends, or for some trifling worldly end. Abandoning malicious speech, he abstains from malicious speech; he does not repeat elsewhere what he has heard here in order to divide [those people] from these, nor does he repeat to these people what he has heard elsewhere in order to divide [these people] from those; thus he is one who reunites those who are divided, a promoter of friendships, who enjoys concord, rejoices in concord, delights in concord, a speaker of words that promote concord. Abandoning harsh speech, he abstains from harsh speech; he speaks such words as are gentle, pleasing to the ear, and loveable, as go to the heart, are courteous, desired by many, and agreeable to many. Abandoning gossip, he abstains from gossip; he speaks at the right time, speaks what is fact, speaks on what is good, speaks on the Dhamma and the Discipline; at the right time he speaks such words as are worth recording, reasonable, moderate, and beneficial. That is how there are four kinds of verbal conduct in accordance with the Dhamma, righteous conduct.

14. “And how, householders, are there three kinds of mental conduct in accordance with the Dhamma, righteous conduct? Here someone is not covetous; he does not covet the wealth and property of others thus: ‘Oh, may what belongs to another be



mine!’ His mind is without ill will and he has intentions free from hate thus: ‘May these beings be free from enmity, affliction and anxiety! May they live happily!’ He has right view, undistorted vision, thus: ‘There is what is given and what is offered and what is sacrificed; there is fruit and result of good and bad actions; there is this world and the other world; there is mother and father; there are beings who are reborn spontaneously; there are good and virtuous recluses and brahmins in the world who have themselves realised by direct knowledge and declare this world and the other world.’ That is how there are three kinds of mental conduct in accordance with the Dhamma, righteous conduct. So, householders, it is by reason of such conduct in accordance with the Dhamma, by reason of such righteous conduct that some beings here, on the dissolution of the body, after death, reappear in a happy destination, even in the heavenly world. [289]

15. ‘If, householders, one who observes conduct in accordance with the Dhamma, righteous conduct, should wish: ‘Oh, that on the dissolution of the body, after death, I might reappear in the company of well-to-do nobles!’ it is possible that, on the dissolution of the body, after death, he will reappear in the company of well-to-do nobles. Why is that? Because he observes conduct that is in accordance with the Dhamma, righteous conduct.

16–17. ‘If, householders, one who observes conduct in accordance with the Dhamma, righteous conduct, should wish: ‘Oh, that on the dissolution of the body, after death, I might reappear in the company of well-to-do brahmins! ... in the company of well-to-do householders!’ it is possible that, on the dissolution of the body, after death, he will reappear in the company of well-to-do householders. Why is that? Because he observes conduct that is in accordance with the Dhamma, righteous conduct.

18–42. ‘If, householders, one who observes conduct in accordance with the Dhamma, righteous conduct, should wish: ‘Oh, that on the dissolution of the body, after death, I might reappear in the company of the gods of the heaven of the Four Great Kings! ... in the company of the gods of the heaven of the Thirty-three ... the Yāma gods ... the gods of the Tusita heaven ... the gods who delight in creating ... the gods who wield power over others’ creations ... the gods of Brahmā’s retinue ... the gods of Radiance ... the gods of Limited Radiance ... the gods of Immeasurable Radiance ... the gods of Streaming Radiance ... the gods of Glory ... the gods of Limited Glory ... the gods of Immeasurable Glory ... the gods of Refulgent Glory ... the gods of Great Fruit ... the Aviha gods ... the Atappa gods ... the Sudassa gods ... the Sudassī gods ... the Akaniṭṭha gods ... the gods of the base of infinite space ... the gods of the base of infinite consciousness ... the gods of the base of nothingness ... the gods of the base of neither-perception-nor-non-perception!’ it is possible that on the dissolution of the body, after death, he will reappear in the company of the gods of neither-perception-nor-non-perception. Why is that? Because he observes conduct in accordance with the Dhamma, righteous conduct.

43. ‘If, householders, one who observes conduct in accordance with the Dhamma,

righteous conduct, should wish: ‘Oh, that by realising for myself with direct knowledge I might here and now enter upon and abide in the deliverance of mind and deliverance by wisdom that are taintless with the destruction of the taints!’ it is possible that, by realising for himself with direct knowledge, he will here and now enter upon and abide in the deliverance of mind and deliverance by wisdom that are taintless with the destruction of the taints. Why is that? Because he observes conduct in accordance with the Dhamma, righteous conduct.” [290]

44. When this was said, the brahmin householders of Sālā said to the Blessed One: “Magnificent, Master Gotama! Magnificent, Master Gotama! Master Gotama has made the Dhamma clear in many ways, as though he were turning upright what had been overthrown, revealing what was hidden, showing the way to one who was lost, or holding up a lamp in the darkness for those with eyesight to see forms. We go to Master Gotama for refuge and to the Dhamma and to the Sangha of bhikkhus. From today let Master Gotama accept us as lay followers who have gone to him for refuge for life.”

## 46. Mahādhammasamādāna Sutta: The Greater Discourse on Ways of Undertaking Things

1. Thus have I heard. On one occasion the Blessed One was living at Sāvattthī in Jeta’s Grove, Anāthapiṇḍika’s Park. There he addressed the bhikkhus thus: “Bhikkhus.”— “Venerable sir,” they replied. The Blessed One said this:

2. “Bhikkhus, for the most part beings have this wish, desire, and longing: ‘If only unwished for, undesired, disagreeable things would diminish and wished for, desired, agreeable things would increase!’ Yet although beings have this wish, desire, and longing, unwished for, undesired, disagreeable things increase for them and wished for, desired, agreeable things diminish. Now, bhikkhus, what do you think is the reason for that?”

“Venerable sir, our teachings are rooted in the Blessed One, [310] guided by the Blessed One, have the Blessed One as their resort. It would be good if the Blessed One would explain the meaning of these words. Having heard it from the Blessed One, the bhikkhus will remember it.”

“Then listen, bhikkhus, and attend closely to what I shall say.”

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

3. “Here, bhikkhus, an untaught ordinary person who has no regard for noble ones and is unskilled and undisciplined in their Dhamma, who has no regard for true men and is unskilled and undisciplined in their Dhamma, does not know what things should be cultivated and what things should not be cultivated, he does not know what things should be followed and what things should not be followed. Not knowing this, he cultivates things that should not be cultivated and does not cultivate things that should be cultivated, he follows things that should not be followed and does not

follow things that should be followed. It is because he does this that unwished for, undesired, disagreeable things increase for him and wished for, desired, agreeable things diminish. Why is that? That is what happens to one who does not see.

4. “The well-taught noble disciple who has regard for noble ones and is skilled and disciplined in their Dhamma, who has regard for true men and is skilled and disciplined in their Dhamma, knows what things should be cultivated and what things should not be cultivated, he knows what things should be followed and what things should not be followed. Knowing this, he cultivates things that should be cultivated and does not cultivate things that should not be cultivated, he follows things that should be followed and does not follow things that should not be followed. It is because he does this that unwished for, undesired, disagreeable things diminish for him and wished for, desired, agreeable things increase. Why is that? That is what happens to one who sees.

5. “Bhikkhus, there are four ways of undertaking things. What are the four? There is a way of undertaking things that is painful now and ripens in the future as pain. There is [311] a way of undertaking things that is pleasant now and ripens in the future as pain. There is a way of undertaking things that is painful now and ripens in the future as pleasure. There is a way of undertaking things that is pleasant now and ripens in the future as pleasure.

*(The Ignorant Person)*

6. (1) “Now, bhikkhus, one who is ignorant, not knowing this way of undertaking things that is painful now and ripens in the future as pain, does not understand it as it actually is thus: ‘This way of undertaking things is painful now and ripens in the future as pain.’ Not knowing it, not understanding it as it actually is, the ignorant one cultivates it and does not avoid it; because he does so, unwished for, undesired, disagreeable things increase for him and wished for, desired, agreeable things diminish. Why is that? That is what happens to one who does not see.

7. (2) “Now, bhikkhus, one who is ignorant, not knowing this way of undertaking things that is pleasant now and ripens in the future as pain, does not understand it as it actually is thus: ‘This way of undertaking things is pleasant now and ripens in the future as pain.’ Not knowing it, not understanding it as it actually is, the ignorant one cultivates it and does not avoid it; because he does so, unwished for ... things increase for him and wished for ... things diminish. Why is that? That is what happens to one who does not see.

8. (3) “Now, bhikkhus, one who is ignorant, not knowing this way of undertaking things that is painful now and ripens in the future as pleasure, does not understand it as it actually is thus: ‘This way of undertaking things is painful now and ripens in the future as pleasure.’ Not knowing it, not understanding it as it actually is, the ignorant one does not cultivate it but avoids it; because he does so, unwished for ... things increase for him and wished for ... things diminish. Why is that? That is what happens to one who does not see.

9. (4) “Now, bhikkhus, one who is ignorant, not knowing the way of undertaking things that is pleasant now and ripens in the future as pleasure, does not understand it as it actually is thus: ‘This way of undertaking things is pleasant now and ripens in the future as pleasure.’ Not knowing it, not understanding it as it actually is, the ignorant one does not cultivate it but avoids it; because he does so, [312] unwished for ... things increase for him and wished for ... things diminish. Why is that? That is what happens to one who does not see.

*(The Wise Person)*

10. (1) “Now, bhikkhus, one who is wise, knowing this way of undertaking things that is painful now and ripens in the future as pain, understands it as it actually is thus: ‘This way of undertaking things is painful now and ripens in the future as pain.’ Knowing it, understanding it as it actually is, the wise one does not cultivate it but avoids it; because he does so, unwished for, undesired, disagreeable things diminish for him and wished for, desired, agreeable things increase. Why is that? That is what happens to one who sees.

11. (2) “Now, bhikkhus, one who is wise, knowing this way of undertaking things that is pleasant now and ripens in the future as pain, understands it as it actually is thus: ‘This way of undertaking things is pleasant now and ripens in the future as pain.’ Knowing it, understanding it as it actually is, the wise one does not cultivate it but avoids it; because he does so, unwished for ... things diminish for him and wished for ... things increase. Why is that? That is what happens to one who sees.

12. (3) “Now, bhikkhus, one who is wise, knowing this way of undertaking things that is painful now and ripens in the future as pleasure, understands it as it actually is thus: ‘This way of undertaking things is painful now and ripens in the future as pleasure.’ Knowing it, understanding it as it actually is, the wise one does not avoid it but cultivates it; because he does so, unwished for things ... diminish for him and wished for ... things increase. Why is that? That is what happens to one who sees.

13. (4) “Now, bhikkhus, one who is wise, knowing this way of undertaking things that is pleasant now and ripens in the future as pleasure, understands it as it actually is thus: ‘This way of undertaking things is pleasant now and ripens in the future as pleasure.’ Knowing it, understanding it as it actually is, the wise one does not avoid it but cultivates it; because he does so, unwished for ... things diminish for him and wished for ... things increase. Why is that? That is what happens to one who sees. [313]

*(The Four Ways)*

14. (1) “What, bhikkhus, is the way of undertaking things that is painful now and ripens in the future as pain? Here, bhikkhus, someone in pain and grief kills living beings, and he experiences pain and grief that have killing of living beings as condition. In pain and grief he takes what is not given ... misconducts himself in sensual pleasures ... speaks falsehood ... speaks maliciously ... speaks harshly ...

gossips ... is covetous ... has a mind of ill will ... holds wrong view, and he experiences pain and grief that have wrong view as condition. On the dissolution of the body, after death, he reappears in a state of deprivation, in an unhappy destination, in perdition, even in hell. This is called the way of undertaking things that is painful now and ripens in the future as pain.

15. (2) “What, bhikkhus, is the way of undertaking things that is pleasant now and ripens in the future as pain? Here, bhikkhus, someone in pleasure and joy kills living beings, and he experiences pleasure and joy that have killing of living beings as condition. In pleasure and joy he takes what is not given ... [314] ... holds wrong view, and he experiences pleasure and joy that have wrong view as condition. On the dissolution of the body, after death, he reappears in a state of deprivation, in an unhappy destination, in perdition, even in hell. This is called the way of undertaking things that is pleasant now and ripens in the future as pain.

16. (3) “What, bhikkhus, is the way of undertaking things that is painful now and ripens in the future as pleasure? Here, bhikkhus, someone in pain and grief abstains from killing living beings, and he experiences pain and grief that have abstention from killing living beings as condition. In pain and grief he abstains from taking what is not given ... from misconduct in sensual pleasures ... from speaking falsehood ... from speaking maliciously ... from speaking harshly ... from gossiping ... he is not covetous ... he does not have a mind of ill will ... [315] ... he holds right view, and he experiences pain and grief that have right view as condition. On the dissolution of the body, after death, he reappears in a happy destination, even in the heavenly world. This is called the way of undertaking things that is painful now and ripens in the future as pleasure.

17. (4) “What, bhikkhus, is the way of undertaking things that is pleasant now and ripens in the future as pleasure? Here, bhikkhus, someone in pleasure and joy abstains from killing living beings, and he experiences pleasure and joy that have abstention from killing living beings as condition. In pleasure and joy he abstains from taking what is not given ... he holds right view, and he experiences pleasure and joy that have right view as condition. On the dissolution of the body, after death, he reappears in a happy destination, even in the heavenly world. This is called the way of undertaking things that is pleasant now and ripens in the future as pleasure.

*(The Similes)*

18. (1) “Bhikkhus, suppose there were a bitter gourd mixed with poison, and a man came who wanted to live, not to die, who wanted pleasure and recoiled from pain, and they told him: ‘Good man, this bitter gourd is mixed with poison. Drink from it if you want; [316] as you drink from it, its colour, smell, and taste will not agree with you, and after drinking from it, you will come to death or deadly suffering.’ Then he drank from it without reflecting and did not relinquish it. As he drank from it, its colour, smell, and taste did not agree with him, and after drinking from it, he came to death or deadly suffering. Similar to that, I say, is the way of undertaking things that is painful

now and ripens in the future as pain.

19. (2) “Suppose there were a bronze cup of beverage possessing a good colour, smell, and taste, but it was mixed with poison, and a man came who wanted to live, not to die, who wanted pleasure and recoiled from pain, and they told him: ‘Good man, this bronze cup of beverage possesses a good colour, smell, and taste, but it is mixed with poison. Drink from it if you want; as you drink from it, its colour, smell, and taste will agree with you, but after drinking from it, you will come to death or deadly suffering.’ Then he drank from it without reflecting and did not relinquish it. As he drank from it, its colour, smell, and taste agreed with him, but after drinking from it, he came to death or deadly suffering. Similar to that, I say, is the way of undertaking things that is pleasant now and ripens in the future as pain.

20. (3) “Suppose there were fermented urine mixed with various medicines, and a man came sick with jaundice, and they told him: ‘Good man, this fermented urine is mixed with various medicines. Drink from it if you want; as you drink from it, its colour, smell, and taste will not agree with you, but after drinking from it, you will be well.’ Then he drank from it after reflecting, and did not relinquish it. As he drank from it, its colour, taste, and smell did not agree with him, but after drinking from it, he became well. Similar to that, I say, is the way of undertaking things that is painful now and ripens in the future as pleasure.

21. (4) “Suppose there were curd, honey, ghee, and molasses mixed together, and a man with dysentery came, and they told him: ‘Good man, [317] this is curd, honey, ghee, and molasses mixed together. Drink from it if you want; as you drink from it, its colour, smell, and taste will agree with you, and after drinking from it you will be well.’ Then he drank from it after reflecting, and did not relinquish it. As he drank from it, its colour, smell, and taste agreed with him, and after drinking from it, he became well. Similar to that, I say, is the way of undertaking things that is pleasant now and ripens in the future as pleasure.

22. “Just as, in autumn, in the last month of the rainy season, when the sky is clear and cloudless, the sun rises above the earth dispelling all darkness from space with its shining and beaming and radiance, so too, the way of undertaking things that is pleasant now and ripens in the future as pleasure dispels with its shining and beaming and radiance any other doctrines whatsoever of ordinary recluses and brahmins.”

That is what the Blessed One said. The bhikkhus were satisfied and delighted in the Blessed One’s words.

## 47. Vīmamsaka Sutta: The Inquirer

1. Thus have I heard. On one occasion the Blessed One was living at Sāvattthī in Jeta’s Grove, Anāthapiṇḍika’s Park. There he addressed the bhikkhus thus: “Bhikkhus.”— “Venerable sir,” they replied. The Blessed One said this:

2. “Bhikkhus, a bhikkhu who is an inquirer, not knowing how to gauge another’s mind, should make an investigation of the Tathāgata in order to find out whether or not he is fully enlightened.”

3. “Venerable sir, our teachings are rooted in the Blessed One, guided by the Blessed One, have the Blessed One as their resort. It would be good if the Blessed One would explain the meaning of these words. Having heard it from the Blessed One, the bhikkhus will remember it.”

“Then listen, bhikkhus, and attend closely to [318] what I shall say.”

“Yes, venerable sir,” the bhikkhus replied. The Blessed One said this:

4. “Bhikkhus, a bhikkhu who is an inquirer, not knowing how to gauge another’s mind, should investigate the Tathāgata with respect to two kinds of states, states cognizable through the eye and through the ear thus: ‘Are there found in the Tathāgata or not any defiled states cognizable through the eye or through the ear?’ When he investigates him, he comes to know: ‘No defiled states cognizable through the eye or through the ear are found in the Tathāgata.’

5. “When he comes to know this, he investigates him further thus: ‘Are there found in the Tathāgata or not any mixed states cognizable through the eye or through the ear?’ When he investigates him, he comes to know: ‘No mixed states cognizable through the eye or through the ear are found in the Tathāgata.’

6. “When he comes to know this, he investigates him further thus: ‘Are there found in the Tathāgata or not cleansed states cognizable through the eye or through the ear?’ When he investigates him, he comes to know: ‘Cleansed states cognizable through the eye or through the ear are found in the Tathāgata.’

7. “When he comes to know this, he investigates him further thus: ‘Has this venerable one attained this wholesome state over a long time or did he attain it recently?’ When he investigates him, he comes to know: ‘This venerable one has attained this wholesome state over a long time; he did not attain it only recently.’

8. “When he comes to know this, he investigates him further thus: ‘Has this venerable one acquired renown and attained fame, so that the dangers [connected with renown and fame] are found in him?’ For, bhikkhus, as long as a bhikkhu has not acquired renown and attained fame, the dangers [connected with renown and fame] are not found in him; but when he has acquired renown and attained fame, those dangers are found in him. When he investigates him, he comes to know: ‘This venerable one has acquired renown and attained fame, but the dangers [connected with renown and fame] are not found in him.’

9. “When he comes to know this, [319] he investigates him further thus: ‘Is this venerable one restrained without fear, not restrained by fear, and does he avoid indulging in sensual pleasures because he is without lust through the destruction of lust?’ When he investigates him, he comes to know: ‘This venerable one is restrained without fear, not restrained by fear, and he avoids indulging in sensual pleasure because he is without lust through the destruction of lust.’

10. “Now, bhikkhus, if others should ask that bhikkhu thus: ‘What are the venerable

one's reasons and what is his evidence whereby he says: "That venerable one is restrained without fear, not restrained by fear, and he avoids indulging in sensual pleasures because he is without lust through the destruction of lust"?'—answering rightly, that bhikkhu would answer thus: 'Whether that venerable one dwells in the Sangha or alone, while some there are well behaved and some are ill behaved and some there teach a group, while some here are seen concerned about material things and some are unsullied by material things, still that venerable one does not despise anyone because of that. And I have heard and learned this from the Blessed One's own lips: "I am restrained without fear, not restrained by fear, and I avoid indulging in sensual pleasures because I am without lust through the destruction of lust."'

11. "The Tathāgata, bhikkhus, should be questioned further about that thus: 'Are there found in the Tathāgata or not any defiled states cognizable through the eye or through the ear?' The Tathāgata would answer thus: 'No defiled states cognizable through the eye or through the ear are found in the Tathāgata.'

12. "If asked, 'Are there found in the Tathāgata or not any mixed states cognizable through the eye or through the ear?' the Tathāgata would answer thus: 'No mixed states cognizable through the eye or through the ear are found in the Tathāgata.'

13. "If asked, 'Are there found in the Tathāgata or not cleansed states cognizable through the eye or through the ear?' the Tathāgata would answer thus: 'Cleansed states cognizable through the eye or through the ear are found in the Tathāgata. They are my pathway and my domain, yet I do not identify with them.'

14. "Bhikkhus, a disciple should approach the Teacher who speaks thus in order to hear the Dhamma. The Teacher teaches him the Dhamma with its higher and higher levels, with its more and more sublime levels, with its dark and bright counterparts. As the Teacher teaches the Dhamma to a bhikkhu in this way, through direct knowledge of a certain teaching here in that Dhamma, [320] the bhikkhu comes to a conclusion about the teachings. He places confidence in the Teacher thus: 'The Blessed One is fully enlightened, the Dhamma is well proclaimed by the Blessed One, the Sangha is practising the good way.'

15. "Now if others should ask that bhikkhu thus: 'What are the venerable one's reasons and what is his evidence whereby he says, "The Blessed One is fully enlightened, the Dhamma is well proclaimed by the Blessed One, the Sangha is practising the good way"?'—answering rightly, that bhikkhu would answer thus: 'Here, friends, I approached the Blessed One in order to hear the Dhamma. The Blessed One taught me the Dhamma with its higher and higher levels, with its more and more sublime levels, with its dark and bright counterparts. As the Blessed One taught the Dhamma to me in this way, through direct knowledge of a certain teaching here in that Dhamma, I came to a conclusion about the teachings. I placed confidence in the Teacher thus: "The Blessed One is fully enlightened, the Dhamma is well proclaimed by the Blessed One, the Sangha is practising the good way."'

16. "Bhikkhus, when anyone's faith has been planted, rooted, and established in the Tathāgata through these reasons, terms, and phrases, his faith is said to be supported



by reasons, rooted in vision, firm; it is invincible by any recluse or brahmin or god or Māra or Brahmā or by anyone in the world. That is how, bhikkhus, there is an investigation of the Tathāgata in accordance with the Dhamma, and that is how the Tathāgata is well investigated in accordance with the Dhamma.”

That is what the Blessed One said. The bhikkhus were satisfied and delighted in the Blessed One’s words.

## 52. Aṭṭhakanāgara Sutta: The Man from Aṭṭhakanāgara

1. Thus have I heard. On one occasion the Venerable Ānanda was living at Beluvagāmaka near Vesālī.

2. Now on that occasion the householder Dasama of Aṭṭhakanāgara had arrived at Pāṭaliputta for some business or other. Then he went to a certain bhikkhu in Kukkuṭa’s Park, and after paying homage to him, he sat down at one side and asked him: “Where does the venerable Ānanda live now, venerable sir? I wish to see the venerable Ānanda.”

“The venerable Ānanda is living at Beluvagāmaka near Vesālī, householder.”

3. When the householder Dasama had completed his business at Pāṭaliputta, he went to the venerable Ānanda at Beluvagāmaka near Vesālī. After paying homage to him, he sat down at one side and asked him:

“Venerable Ānanda, has any one thing been proclaimed by the Blessed One who knows and sees, accomplished and fully enlightened, wherein if a bhikkhu abides diligent, ardent, and resolute, his unliberated mind comes to be liberated, his undestroyed taints come to be destroyed, and he attains the supreme security from bondage that he had not attained before?”

“Yes, householder, one such thing has been proclaimed by the Blessed One.” [350]

“What is that one thing, venerable Ānanda?”

4. “Here, householder, quite secluded from sensual pleasures, secluded from unwholesome states, a bhikkhu enters upon and abides in the first jhāna, which is accompanied by applied and sustained thought, with rapture and pleasure born of seclusion. He considers this and understands it thus: ‘This first jhāna is conditioned and volitionally produced. But whatever is conditioned and volitionally produced is impermanent, subject to cessation.’ If he is steady in that, he attains the destruction of the taints. But if he does not attain the destruction of the taints because of that desire for the Dhamma, that delight in the Dhamma, then with the destruction of the five lower fetters he becomes one due to reappear spontaneously [in the Pure Abodes] and there attain final Nibbāna without ever returning from that world.

“This is one thing proclaimed by the Blessed One who knows and sees, accomplished and fully enlightened, wherein if a bhikkhu abides diligent, ardent, and resolute, his unliberated mind comes to be liberated, his undestroyed taints come to be

destroyed, and he attains the supreme security from bondage that he had not attained before.

5. “Again, with the stilling of applied and sustained thought, a bhikkhu enters and abides in the second jhāna ... He considers this and understands it thus: ‘This second jhāna is conditioned and volitionally produced. But whatever is conditioned and volitionally produced is impermanent, subject to cessation.’ If he is steady in that, he attains the destruction of the taints. But if he does not attain the destruction of the taints ... without ever returning from that world.

“This too is one thing proclaimed by the Blessed One [351] ... wherein if a bhikkhu abides diligent, ardent, and resolute ... he attains the supreme security from bondage that he had not attained before.

6. “Again, with the fading away as well of rapture, a bhikkhu ... enters upon and abides in the third jhāna ... He considers this and understands it thus: ‘This third jhāna is conditioned and volitionally produced. But whatever is conditioned and volitionally produced is impermanent, subject to cessation.’ If he is steady in that, he attains the destruction of the taints. But if he does not attain the destruction of the taints ... without ever returning from that world.

“This too is one thing proclaimed by the Blessed One ... wherein if a bhikkhu abides diligent, ardent, and resolute ... he attains the supreme security from bondage that he had not attained before.

7. “Again, with the abandoning of pleasure and pain ... a bhikkhu enters upon and abides in the fourth jhāna ... He considers this and understands it thus: ‘This fourth jhāna is conditioned and volitionally produced. But whatever is conditioned and volitionally produced is impermanent, subject to cessation.’ If he is steady in that, he attains the destruction of the taints. But if he does not attain the destruction of the taints ... without ever returning from that world.

“This too is one thing proclaimed by the Blessed One ... wherein if a bhikkhu abides diligent, ardent, and resolute ... he attains the supreme security from bondage that he had not attained before.

8. “Again, a bhikkhu abides pervading one quarter with a mind imbued with loving-kindness, likewise the second, likewise the third, likewise the fourth; so above, below, around, and everywhere, and to all as to himself, he abides pervading the all-encompassing world with a mind imbued with loving-kindness, abundant, exalted, immeasurable, without hostility and without ill will. He considers this and understands it thus: ‘This deliverance of mind through loving-kindness is conditioned and volitionally produced. But whatever is conditioned and volitionally produced is impermanent, subject to cessation.’ If he is steady in that, he attains the destruction of the taints. But if he does not attain the destruction of the taints ... without ever returning from that world.

“This too is one thing proclaimed by the Blessed One ... wherein if a bhikkhu abides diligent, ardent, and resolute ... he attains the supreme security from bondage that he had not attained before.

9. “Again, a bhikkhu abides pervading one quarter with a mind imbued with compassion ... without ill will. He considers this and understands it thus: ‘This deliverance of mind through compassion is conditioned and volitionally produced. But whatever is conditioned and volitionally produced is impermanent, subject to cessation.’ If he is steady in that, he attains the destruction of the taints. But if he does not attain the destruction of the taints ... without ever returning from that world.

“This too is one thing proclaimed by the Blessed One ... wherein if a bhikkhu abides diligent, ardent, and resolute ... he attains the supreme security from bondage that he had not attained before.

10. “Again, a bhikkhu abides pervading one quarter with a mind imbued with altruistic joy ... without ill will. He considers this and understands it thus: ‘This deliverance of mind through altruistic joy is conditioned and volitionally produced. But whatever is conditioned and volitionally produced is impermanent, subject to cessation.’ If he is steady in that, he attains the destruction of the taints. But if he does not attain the destruction of the taints ... without ever returning from that world.

“This too is one thing proclaimed by the Blessed One ... wherein if a bhikkhu abides diligent, ardent, and resolute ... he attains the supreme security from bondage that he had not attained before.

11. “Again, a bhikkhu abides pervading one quarter with a mind imbued with equanimity ... without ill will. He considers this and understands it thus: ‘This deliverance of mind through equanimity is conditioned and volitionally produced. But whatever is conditioned and volitionally produced is impermanent, [352] subject to cessation.’ If he is steady in that, he attains the destruction of the taints. But if he does not attain the destruction of the taints ... without ever returning from that world.

“This too is one thing proclaimed by the Blessed One ... wherein if a bhikkhu abides diligent, ardent, and resolute ... he attains the supreme security from bondage that he had not attained before.

12. “Again, with the complete surmounting of perceptions of form, with the disappearance of perceptions of sensory impact, with non-attention to perceptions of diversity, aware that ‘space is infinite,’ a bhikkhu enters upon and abides in the base of infinite space. He considers this and understands it thus: ‘This attainment of the base of infinite space is conditioned and volitionally produced. But whatever is conditioned and volitionally produced is impermanent, subject to cessation.’ If he is steady in that, he attains the destruction of the taints. But if he does not attain the destruction of the taints ... without ever returning from that world.

“This too is one thing proclaimed by the Blessed One ... wherein if a bhikkhu abides diligent, ardent, and resolute ... he attains the supreme security from bondage that he had not attained before.

13. “Again, by completely surmounting the base of infinite space, aware that ‘consciousness is infinite,’ a bhikkhu enters upon and abides in the base of infinite consciousness. He considers this and understands it thus: ‘This attainment of the base of infinite consciousness is conditioned and volitionally produced. But whatever is

conditioned and volitionally produced is impermanent, subject to cessation.’ If he is steady in that, he attains the destruction of the taints. But if he does not attain the destruction of the taints ... without ever returning from that world.

“This too is one thing proclaimed by the Blessed One ... wherein if a bhikkhu abides diligent, ardent, and resolute ... he attains the supreme security from bondage that he had not attained before.

14. “Again, by completely surmounting the base of infinite consciousness, aware that ‘there is nothing,’ a bhikkhu enters upon and abides in the base of nothingness. He considers this and understands it thus: ‘This attainment of the base of nothingness is conditioned and volitionally produced. But whatever is conditioned and volitionally produced is impermanent, subject to cessation.’ If he is steady in that, he attains the destruction of the taints. But if he does not attain the destruction of the taints because of that desire for the Dhamma, that delight in the Dhamma, then with the destruction of the five lower fetters he becomes one due to reappear spontaneously [in the Pure Abodes] and there attain final Nibbāna without ever returning from that world.

“This too is one thing proclaimed by the Blessed One who knows and sees, accomplished and fully enlightened, wherein if a bhikkhu abides diligent, ardent, and resolute, his unliberated mind comes to be liberated, his undestroyed taints come to be destroyed, and he attains the supreme security from bondage that he had not attained before.”

15. When venerable Ānanda had spoken, the householder Dasama of Aṭṭhakanāgara said to him: “Venerable Ānanda, just as if a man seeking one entrance to a hidden treasure came all at once upon eleven [353] entrances to a hidden treasure, so too, while I was seeking one door to the Deathless, I have come all at once to hear of eleven doors to the Deathless. Just as if a man had a house with eleven doors and when that house caught on fire, he could flee to safety by any one of these eleven doors, so I can flee to safety by any one of these eleven doors to the Deathless. Venerable sir, these sectarians will even seek a teacher’s fee for their teachers; why shouldn’t I make an offering to the venerable Ānanda?”

16. Then the householder Dasama of Aṭṭhakanāgara assembled the Sangha of bhikkhus from Pāṭaliputta and Vesālī, and with his own hands he served and satisfied them with various kinds of good food. He presented a pair of cloths to each bhikkhu, and he presented a triple robe to the venerable Ānanda, and he had a dwelling worth five hundred built for the venerable Ānanda.

## 54. Potaliya Sutta: To Potaliya

1. Thus have I heard. On one occasion the Blessed One was living in the country of the Anguttarāpans where there was a town of theirs named Āpaṇa.

2. Then, when it was morning, the Blessed One dressed, and taking his bowl and outer robe, went into Āpaṇa for alms. When he had wandered for alms in Āpaṇa and

had returned from his almsround, after his meal he went to a certain grove for the day's abiding. Having entered the grove, he sat down at the root of a tree.

3. Potaliya the householder, while walking and wandering for exercise, wearing full dress with parasol and sandals, also went to the grove, and having entered the grove, he went to the Blessed One and exchanged greetings with him. When this courteous and amiable talk was finished, he stood at one side. The Blessed One said to him: "There are seats, householder, sit down if you like."

When this was said, the householder Potaliya thought: "The recluse Gotama addresses me as 'householder,'" and angry and displeased, he remained silent.

A second time the Blessed One said to him: "There are seats, householder, sit down if you like." And a second time the householder Potaliya thought: "The recluse Gotama addresses me as 'householder,'" and angry and displeased, he remained silent.

A third time the Blessed One said to him: "There are seats, householder, sit down if you like." When this was said, the householder Potaliya thought: "The recluse Gotama addresses me as 'householder,'" and angry and displeased, he said to the Blessed One: [360] "Master Gotama, it is neither fitting nor proper that you address me as 'householder.'"

"Householder, you have the aspects, marks, and signs of a householder."

"Nevertheless, Master Gotama, I have given up all my works and cut off all my affairs."

"In what way, householder, have you given up all your works and cut off all your affairs?"

"Master Gotama, I have given all my wealth, grain, silver, and gold to my children as their inheritance. Without advising or admonishing them, I live merely on food and clothing. That is how I have given up all my works and cut off all my affairs."

"Householder, the cutting off of affairs as you describe it is one thing, but in the Noble One's Discipline the cutting off of affairs is different."

"What is the cutting off of affairs like in the Noble One's Discipline, venerable sir? It would be good, venerable sir, if the Blessed One would teach me the Dhamma, showing what the cutting off of affairs is like in the Noble One's Discipline."

"Then listen, householder, and attend closely to what I shall say."

"Yes, venerable sir," Potaliya the householder replied. The Blessed One said this:

4. "Householder, there are these eight things in the Noble One's Discipline that lead to the cutting off of affairs. What are the eight? With the support of the non-killing of living beings, the killing of living beings is to be abandoned. With the support of taking only what is given, the taking of what is not given is to be abandoned. With the support of truthful speech, false speech is to be abandoned. With the support of unmalicious speech, malicious speech is to be abandoned. With the support of refraining from rapacious greed, rapacious greed is to be abandoned. With the support of refraining from spiteful scolding, spiteful scolding is to be abandoned. With the support of refraining from angry despair, angry despair is to be abandoned. With the

support of non-arrogance, arrogance is to be abandoned. These are the eight things, stated in brief without being expounded in detail, that lead to the cutting off of affairs in the Noble One's Discipline."

5. "Venerable sir, it would be good if, out of compassion, the Blessed One would expound to me in detail these eight things that lead to the cutting off of affairs in the Noble One's Discipline, which have been stated in brief by the Blessed One without being expounded in detail."

"Then listen, householder, and attend closely to what I shall say."

"Yes, venerable sir," Potaliya the householder replied. The Blessed One said this: [361]

6. "'With the support of the non-killing of living beings, the killing of living beings is to be abandoned.' So it was said. And with reference to what was this said? Here a noble disciple considers thus: 'I am practising the way to the abandoning and cutting off of those fetters because of which I might kill living beings. If I were to kill living beings, I would blame myself for doing so; the wise, having investigated, would censure me for doing so; and on the dissolution of the body, after death, because of killing living beings an unhappy destination would be expected. But this killing of living beings is itself a fetter and a hindrance. And while taints, vexation, and fever might arise through the killing of living beings, there are no taints, vexation, and fever for one who abstains from killing living beings.' So it is with reference to this that it was said: 'With the support of the non-killing of living beings, the killing of living beings is to be abandoned.'

7. "'With the support of taking only what is given, the taking of what is not given is to be abandoned.' So it was said ...

8. "'With the support of truthful speech, false speech is to be abandoned.' So it was said ... [362]

9. "'With the support of unmalicious speech, malicious speech is to be abandoned.' So it was said ...

10. "'With the support of refraining from rapacious greed, rapacious greed is to be abandoned.' So it was said ...

11. "'With the support of refraining from spiteful scolding, spiteful scolding is to be abandoned.' So it was said ... [363]

12. "'With the support of refraining from angry despair, angry despair is to be abandoned.' So it was said ...

13. "'With the support of non-arrogance, arrogance is to be abandoned.' So it was said. And with reference to what was this said? Here a noble disciple considers thus: 'I am practising the way to the abandoning and cutting off of those fetters because of which I might be arrogant. If I were to be arrogant, I would blame myself for this; the wise, having investigated, would censure me for this; and on the dissolution of the body, after death, because of being arrogant an unhappy destination would be expected. But this arrogance is itself a fetter and a hindrance. And while taints, vexation, and fever might arise through arrogance, there are no taints, vexation, and

fever for one who is not arrogant.’ So it is with reference to this that it was said: ‘With the support of non-arrogance, arrogance is to be abandoned.’ [364]

14. “These eight things that lead to the cutting off of affairs in the Noble One’s Discipline have now been expounded in detail. But the cutting off of affairs in the Noble One’s Discipline has not yet been achieved entirely and in all ways.”

“Venerable sir, how is the cutting off of affairs in the Noble One’s Discipline achieved entirely and in all ways? It would be good, venerable sir, if the Blessed One would teach me the Dhamma, showing me how the cutting off of affairs in the Noble One’s Discipline is achieved entirely and in all ways.”

“Then listen, householder, and attend closely to what I shall say.”

“Yes, venerable sir,” Potaliya the householder replied. The Blessed One said this:

15. “Householder, suppose a dog, overcome by hunger and weakness, was waiting by a butcher’s shop. Then a skilled butcher or his apprentice would toss the dog a well hacked, clean hacked skeleton of meatless bones smeared with blood. What do you think, householder? Would that dog get rid of his hunger and weakness by gnawing such a well hacked, clean hacked skeleton of meatless bones smeared with blood?”

“No, venerable sir. Why is that? Because that was a skeleton of well hacked, clean hacked meatless bones smeared with blood. Eventually that dog would reap weariness and disappointment.”

“So too, householder, a noble disciple considers thus: ‘Sensual pleasures have been compared to a skeleton by the Blessed One; they provide much suffering and much despair, while the danger in them is great.’ Having seen this thus as it actually is with proper wisdom, he avoids the equanimity that is diversified, based on diversity, and develops the equanimity that is unified, based on unity, where clinging to the material things of the world utterly ceases without remainder.

16. “Householder, suppose a vulture, a heron, or a hawk seized a piece of meat and flew away, and then vultures, herons, and hawks pursued it and pecked and clawed it. What do you think, householder? If that vulture, heron, or hawk does not quickly let go of that piece of meat, wouldn’t it incur death or deadly suffering because of that?”

“Yes, venerable sir.”

“So too, householder, a noble disciple considers thus: ‘Sensual pleasures have been compared to a piece of meat by the Blessed One; they provide much suffering and much despair, while the danger in them is great.’ [365] Having seen this thus as it actually is with proper wisdom ... clinging to the material things of the world utterly ceases without remainder.

17. “Householder, suppose a man took a blazing grass torch and went against the wind. What do you think, householder? If that man does not quickly let go of that blazing grass torch, wouldn’t that blazing grass torch burn his hand or his arm or some other part of his body, so that he might incur death or deadly suffering because of that?”

“Yes, venerable sir.”

“So too, householder, a noble disciple considers thus: ‘Sensual pleasures have been

compared to a grass torch by the Blessed One; they provide much suffering and much despair, while the danger in them is great.’ Having seen this thus as it actually is with proper wisdom ... clinging to the material things of the world utterly ceases without remainder.

18. “Householder, suppose there were a charcoal pit deeper than a man’s height full of glowing coals without flame or smoke. Then a man came who wanted to live and not to die, who wanted pleasure and recoiled from pain, and two strong men seized him by both arms and dragged him towards that charcoal pit. What do you think, householder? Would that man twist his body this way and that?”

“Yes, venerable sir. Why is that? Because that man knows that if he falls into that charcoal pit, he will incur death or deadly suffering because of that.”

“So too, householder, a noble disciple considers thus: ‘Sensual pleasures have been compared to a charcoal pit by the Blessed One; they provide much suffering and much despair, while the danger in them is great.’ Having seen this thus as it actually is with proper wisdom ... clinging to the material things of the world utterly ceases without remainder.

19. “Householder, suppose a man dreamt about lovely parks, lovely groves, lovely meadows, and lovely lakes, and on waking he saw nothing of it. So too, householder, a noble disciple considers thus: ‘Sensual pleasures have been compared to a dream by the Blessed One; they provide much suffering and much despair, while the danger in them is great.’ Having seen this thus as it actually is with proper wisdom ... clinging to the material things of the world utterly ceases without remainder.

20. “Householder, suppose a man borrowed goods on loan [366]—a fancy carriage and fine-jewelled earrings—and preceded and surrounded by those borrowed goods he went to the marketplace. Then people, seeing him, would say: ‘Sirs, that is a rich man! That is how the rich enjoy their wealth!’ Then the owners, whenever they saw him, would take back their things. What do you think, householder? Would that be enough for that man to become dejected?”

“Yes, venerable sir. Why is that? Because the owners took back their things.”

“So too, householder, a noble disciple considers thus: ‘Sensual pleasures have been compared to borrowed goods by the Blessed One; they provide much suffering and much despair, while the danger in them is great.’ Having seen this thus as it actually is with proper wisdom ... clinging to material things of the world utterly ceases without remainder.

21. “Householder, suppose there were a dense grove not far from some village or town, within which there was a tree laden with fruit but none of its fruit had fallen to the ground. Then a man came needing fruit, seeking fruit, wandering in search of fruit, and he entered the grove and saw the tree laden with fruit. Thereupon he thought: ‘This tree is laden with fruit but none of its fruit has fallen to the ground. I know how to climb a tree, so let me climb this tree, eat as much fruit as I want, and fill my bag.’ And he did so. Then a second man came needing fruit, seeking fruit, wandering in search of fruit, and taking a sharp axe, he too entered the grove and saw that tree laden



with fruit. Thereupon he thought: ‘This tree is laden with fruit but none of its fruit has fallen to the ground. I do not know how to climb a tree, so let me cut this tree down at its root, eat as much fruit as I want, and fill my bag.’ And he did so. What do you think, householder? If that first man who had climbed the tree doesn’t come down quickly, when the tree falls, wouldn’t he break his hand or his foot or some other part of his body, [367] so that he might incur death or deadly suffering because of that?”

“Yes, venerable sir.”

“So too, householder, a noble disciple considers thus: ‘Sensual pleasures have been compared to fruits on a tree by the Blessed One; they provide much suffering and much despair, while the danger in them is great.’ Having seen this thus as it actually is with proper wisdom, he avoids the equanimity that is diversified, based on diversity, and develops the equanimity that is unified, based on unity, where clinging to the material things of the world utterly ceases without remainder.

22. “Based upon that same supreme mindfulness whose purity is due to equanimity, this noble disciple recollects his manifold past lives, that is, one birth, two births ... (*as Sutta 51, §24*) ... Thus with their aspects and particulars he recollects his manifold past lives.

23. “Based upon that same supreme mindfulness whose purity is due to equanimity, with the divine eye, which is purified and surpasses the human, this noble disciple sees beings passing away and reappearing, inferior and superior, fair and ugly, fortunate and unfortunate ... (*as Sutta 51, §25*) ... and he understands how beings pass on according to their actions.

24. “Based upon that same supreme mindfulness whose purity is due to equanimity, by realising for himself with direct knowledge, this noble disciple here and now enters upon and abides in the deliverance of mind and deliverance by wisdom that are taintless with the destruction of the taints.

25. “At this point, householder, the cutting off of affairs in the Noble One’s Discipline has been achieved entirely and in all ways. What do you think, householder? Do you see in yourself any cutting off of affairs like this cutting off of affairs in the Noble One’s Discipline when it is achieved entirely and in all ways?”

“Venerable sir, who am I that I should possess any cutting off of affairs entirely and in all ways like that in the Noble One’s Discipline? I am far indeed, venerable sir, from that cutting off of affairs in the Noble One’s Discipline when it has been achieved entirely and in all ways. For, venerable sir, though the wanderers of other sects are not thoroughbreds, we imagined that they are thoroughbreds; though they are not thoroughbreds, we fed them the food of thoroughbreds; though they are not thoroughbreds, we set them in the place of thoroughbreds. But though the bhikkhus are thoroughbreds, we imagined that they are not thoroughbreds; though they are thoroughbreds, we fed them the food of those who are not thoroughbreds; though they are thoroughbreds, we set them in the place of those who are not thoroughbreds. But now, venerable sir, [368] as the wanderers of other sects are not thoroughbreds, we shall understand that they are not thoroughbreds; as they are not thoroughbreds, we

shall feed them the food of those who are not thoroughbreds; as they are not thoroughbreds, we shall set them in the place of those who are not thoroughbreds. But as the bhikkhus are thoroughbreds, we shall understand that they are thoroughbreds; as they are thoroughbreds, we shall feed them the food of thoroughbreds; as they are thoroughbreds, we shall set them in the place of those who are thoroughbreds. Venerable sir, the Blessed One has inspired in me love for recluses, confidence in recluses, reverence for recluses.

26. “Magnificent, Master Gotama! Magnificent, Master Gotama! Master Gotama has made the Dhamma clear in many ways, as though he were turning upright what had been overthrown, revealing what was hidden, showing the way to one who was lost, or holding up a lamp in the dark for those with eyesight to see forms. I go to Master Gotama for refuge and to the Dhamma and to the Sangha of bhikkhus. From today let Master Gotama remember me as a lay follower who has gone to him for refuge for life.”

## 57. Kukkuravatika Sutta: The Dog-Duty Ascetic

1. Thus have I heard. On one occasion the Blessed One was living in the Koliyan country where there was a town of the Koliyans named Haliddavasana.

2. Then Puṇṇa, son of the Koliyans, an ox-duty ascetic, and also Seniya, a naked dog-duty ascetic, went to the Blessed One. Puṇṇa, the ox-duty ascetic, paid homage to the Blessed One and sat down at one side, while Seniya, the naked dog-duty ascetic, exchanged greetings with the Blessed One, and when this courteous and amiable talk was finished, he too sat down at one side curled up like a dog. Puṇṇa, the ox-duty ascetic, said to the Blessed One: “Venerable sir, this Seniya is a naked dog-duty ascetic who does what is hard to do: he eats his food when it is thrown to the ground. He has long taken up and practised that dog-duty. What will be his destination? What will be his future course?”

“Enough, Puṇṇa, let that be. Do not ask me that.”

A second time ... And a third time Puṇṇa, the ox-duty ascetic, said to the Blessed One: “Venerable sir, this Seniya is a naked dog-duty ascetic who does what is hard to do: he eats his food when it is thrown to the ground. He has long taken up and practised that dog-duty. What will be his destination? What will be his future course?”

“Well, Puṇṇa, since I certainly cannot persuade you when I say: ‘Enough, Puṇṇa, let that be. Do not ask me that,’ I shall therefore answer you.

3. “Here, Puṇṇa, someone develops the dog-duty fully and uninterruptedly; he develops the dog-habit fully and uninterruptedly; he develops the dog-mind fully [388] and uninterruptedly; he develops dog-behaviour fully and uninterruptedly. Having done so, on the dissolution of the body, after death, he reappears in the company of dogs. But if he has such a view as this: ‘By this virtue or observance or asceticism or holy life I shall become a [great] god or some [lesser] god,’ that is

wrong view in his case. Now there are two destinations for one with wrong view, I say: hell or the animal realm. So, Puṇṇa, if his dog-duty succeeds, it will lead him to the company of dogs; if it fails, it will lead him to hell.”

4. When this was said, Seniya the naked dog-duty ascetic cried out and burst into tears. Then the Blessed One told Puṇṇa, son of the Koliyans, the ox-duty ascetic: “Puṇṇa, I could not persuade you when I said: ‘Enough, Puṇṇa, let that be. Do not ask me that.’”

[Then Seniya the naked dog-duty ascetic said:] “Venerable sir, I am not crying because the Blessed One has said this about me, but because I have long taken up and practised this dog-duty. Venerable sir, this Puṇṇa, son of the Koliyans, is an ox-duty ascetic. He has long taken up and practised that ox-duty. What will be his destination? What will be his future course?”

“Enough, Seniya, let that be. Do not ask me that.”

A second time ... And a third time Seniya the naked dog-duty ascetic asked the Blessed One: “Venerable sir, this Puṇṇa, son of the Koliyans, is an ox-duty ascetic. He has long taken up and practised that ox-duty. What will be his destination? What will be his future course?”

“Well, Seniya, since I certainly cannot persuade you when I say: ‘Enough, Seniya, let that be. Do not ask me that,’ I shall therefore answer you.

5. “Here, Seniya, someone develops the ox-duty fully and uninterruptedly; he develops the ox-habit fully and uninterruptedly; he develops the ox-mind fully and uninterruptedly; he develops ox-behaviour fully and uninterruptedly. Having done so, on the dissolution of the body, after death, he reappears in the company of oxen. [389] But if he has such a view as this: ‘By this virtue or observance or asceticism or holy life I shall become a [great] god or some [lesser] god,’ that is wrong view in his case. Now there are two destinations for one with wrong view, I say: hell or the animal realm. So, Seniya, if his ox-duty succeeds, it will lead him to the company of oxen; if it fails, it will lead him to hell.”

6. When this was said, Puṇṇa, son of the Koliyans, the ox-duty ascetic cried out and burst into tears. Then the Blessed One told Seniya the naked dog-duty ascetic: “Seniya, I could not persuade you when I said: ‘Enough, Seniya, let that be. Do not ask me that.’”

[Then Puṇṇa the ox-duty ascetic said:] “Venerable sir, I am not crying because the Blessed One has said this about me, but because I have long taken up and practised this ox-duty. Venerable sir, I have confidence in the Blessed One thus: ‘The Blessed One is capable of teaching me the Dhamma in such a way that I can abandon this ox-duty and that this Seniya the naked dog-duty ascetic can abandon that dog-duty.’”

“Then, Puṇṇa, listen and attend closely to what I shall say.”—“Yes, venerable sir,” he replied. The Blessed One said this:

7. “Puṇṇa, there are four kinds of action proclaimed by me after realising them for myself with direct knowledge. What are the four? There is dark action with dark result; there is bright action with bright result; there is dark-and-bright action with

dark-and-bright result; and there is action that is neither dark nor bright with neither-dark-nor-bright result, action that leads to the destruction of action.

8. “And what, Puṇṇa, is dark action with dark result? Here someone generates an afflictive bodily formation, an afflictive verbal formation, an afflictive mental formation. Having generated an afflictive bodily formation, an afflictive verbal formation, an afflictive mental formation, he reappears in an afflictive world. When he has reappeared in an afflictive world, afflictive contacts touch him. Being touched by afflictive contacts, he feels afflictive feelings, exclusively painful, as in the case of the beings in [390] hell. Thus a being’s reappearance is due to a being: one reappears through the actions one has performed. When one has reappeared, contacts touch one. Thus I say beings are the heirs of their actions. This is called dark action with dark result.

9. “And what, Puṇṇa, is bright action with bright result? Here someone generates an unafflictive bodily formation, an unafflictive verbal formation, an unafflictive mental formation. Having generated an unafflictive bodily formation, an unafflictive verbal formation, an unafflictive mental formation, he reappears in an unafflictive world. When he has reappeared in an unafflictive world, unafflictive contacts touch him. Being touched by unafflictive contacts, he feels unafflictive feelings, exclusively pleasant, as in the case of the gods of Refulgent Glory. Thus a being’s reappearance is due to a being; one reappears through the actions one has performed. When one has reappeared, contacts touch one. Thus I say beings are the heirs of their actions. This is called bright action with bright result.

10. “And what, Puṇṇa, is dark-and-bright action with dark-and-bright result? Here someone generates a bodily formation that is both afflictive and unafflictive, a verbal formation that is both afflictive and unafflictive, a mental formation that is both afflictive and unafflictive. Having generated a bodily formation, a verbal formation, a mental formation that is both afflictive and unafflictive, he reappears in a world that is both afflictive and unafflictive. When he has reappeared in a world that is both afflictive and unafflictive, both afflictive and unafflictive contacts touch him. Being touched by both afflictive and unafflictive contacts, he feels both afflictive and unafflictive feelings, mingled pleasure and pain, as in the case of human beings and some gods and some beings in the lower worlds. Thus a being’s reappearance is due to a being: one reappears through the actions one has performed. When one has reappeared, contacts touch one. Thus I say beings are the heirs to their actions. This is called dark-and-bright action with dark-and-bright result. [391]

11. “And what, Puṇṇa, is action that is neither dark nor bright with neither-dark-nor-bright result, action that leads to the destruction of action? Therein, the volition for abandoning the kind of action that is dark with dark result, and the volition for abandoning the kind of action that is bright with bright result, and the volition for abandoning the kind of action that is dark and bright with dark-and-bright result: this is called action that is neither dark nor bright with neither-dark-nor-bright result, action that leads to the destruction of action. These are the four kinds of action

proclaimed by me after realising them for myself with direct knowledge.”

12. When this was said, Puṇṇa, son of the Koliyans, the ox-duty ascetic said to the Blessed One: “Magnificent, venerable sir! Magnificent, venerable sir! The Blessed One has made the Dhamma clear in many ways ... From today let the Blessed One remember me as a lay follower who has gone to him for refuge for life.”

13. But Seniya the naked dog-duty ascetic said to the Blessed One: “Magnificent, venerable sir! Magnificent, venerable sir! The Blessed One has made the Dhamma clear in many ways, as though he were turning upright what had been overthrown, revealing what was hidden, showing the way to one who was lost, or holding up a lamp in the dark for those with eyesight to see forms. I go to the Blessed One for refuge and to the Dhamma and to the Sangha of bhikkhus. I would receive the going forth under the Blessed One, I would receive the full admission.”

14. “Seniya, one who formerly belonged to another sect and desires the going forth and the full admission in this Dhamma and Discipline lives on probation for four months. At the end of four months, if the bhikkhus are satisfied with him, they give him the going forth and the full admission to the bhikkhus’ state. But I recognise individual differences in this matter.”

“Venerable sir, if those who formerly belonged to another sect and desire the going forth and the full admission in this Dhamma and Discipline live on probation for four months, and if at the end of the four months the bhikkhus being satisfied with them give them the going forth and the full admission to the bhikkhus’ state, then I will live on probation for four years. At the end of the four years if the bhikkhus are satisfied with me, let them give me the going forth and the full admission to the bhikkhus’ state.”

15. Then Seniya the naked dog-duty ascetic received the going forth under the Blessed One, and he received the full admission. And soon, not long after his full admission, dwelling alone, withdrawn, [392] diligent, ardent, and resolute, the venerable Seniya, by realising for himself with direct knowledge, here and now entered upon and abided in that supreme goal of the holy life for the sake of which clansmen rightly go forth from the home life into homelessness. He directly knew: “Birth is destroyed, the holy life has been lived, what had to be done has been done, there is no more coming to any state of being.” And the venerable Seniya became one of the arahants.

## 60. Aparaṇṇaka Sutta: The Incontrovertible Teaching

1. Thus have I heard. On one occasion the Blessed One was wandering in the Kosalan country with a large Sangha of bhikkhus, and eventually he arrived at a Kosalan brahmin village named Sālā.

2. The brahmin householders of Sālā heard: “The recluse Gotama, the son of the Sakyans who went forth from a Sakyan clan, has been wandering in the Kosalan

country [401] with a large Sangha of bhikkhus and has come to Sālā. Now a good report of Master Gotama has been spread to this effect: ‘That Blessed One is accomplished, fully enlightened, perfect in true knowledge and conduct, sublime, knower of worlds, incomparable leader of persons to be tamed, teacher of gods and humans, enlightened, blessed. He declares this world with its gods, its Māras, and its Brahmās, this generation with its recluses and brahmins, its princes and its people, which he has himself realised with direct knowledge. He teaches the Dhamma good in the beginning, good in the middle, and good in the end, with the right meaning and phrasing, and he reveals a holy life that is utterly perfect and pure.’ Now it is good to see such arahants.”

3. Then the brahmin householders of Sālā went to the Blessed One. Some paid homage to the Blessed One and sat down at one side; some exchanged greetings with him, and when this courteous and amiable talk was finished, sat down at one side; some extended their hands in reverential salutation towards the Blessed One and sat down at one side; some pronounced their name and clan in the Blessed One’s presence and sat down at one side; some kept silent and sat down at one side.

4. When they were seated, the Blessed One asked them: “Householders, is there any teacher agreeable to you in whom you have acquired faith supported by reasons?”

“No, venerable sir, there is no teacher agreeable to us in whom we have acquired faith supported by reasons.”

“Since, householders, you have not found an agreeable teacher, you may undertake and practise this incontrovertible teaching; for when the incontrovertible teaching is accepted and undertaken, it will lead to your welfare and happiness for a long time. And what is the incontrovertible teaching?”

*(I. The Doctrine of Nihilism)*

5. (A) “Householders, there are some recluses and brahmins whose doctrine and view is this: ‘There is nothing given, nothing offered, nothing sacrificed; no fruit or result of good and bad actions; no this world, no other world; no mother, no father; no beings who are reborn spontaneously; no good and virtuous recluses and brahmins in the world who have themselves realised by direct knowledge and declare this world and the other world.’ [402]

6. (B) “Now there are some recluses and brahmins whose doctrine is directly opposed to that of those recluses and brahmins, and they say thus: ‘There is what is given and what is offered and what is sacrificed; there is fruit and result of good and bad actions; there is this world and the other world; there is mother and father; there are beings who are reborn spontaneously; there are good and virtuous recluses and brahmins in the world who have themselves realised by direct knowledge and declare this world and the other world.’ What do you think, householders? Don’t these recluses and brahmins hold doctrines directly opposed to each other?”—“Yes, venerable sir.”

7. (A.i) “Now, householders, of those recluses and brahmins whose doctrine and

view is this: ‘There is nothing given ... no good and virtuous recluses and brahmins in the world who have themselves realised by direct knowledge and declare this world and the other world,’ it is to be expected that they will avoid these three wholesome states, namely, good bodily conduct, good verbal conduct, and good mental conduct, and that they will undertake and practise these three unwholesome states, namely, bodily misconduct, verbal misconduct, and mental misconduct. Why is that? Because those good recluses and brahmins do not see in unwholesome states the danger, degradation, and defilement, nor do they see in wholesome states the blessing of renunciation, the aspect of cleansing.

8. (A.ii) “Since there actually is another world, one who holds the view ‘there is no other world’ has wrong view. Since there actually is another world, one who intends ‘there is no other world’ has wrong intention. Since there actually is another world, one who makes the statement ‘there is no other world’ has wrong speech. Since there actually is another world, one who says ‘there is no other world’ is opposed to those arahants who know the other world. Since there actually is another world, one who convinces another ‘there is no other world’ convinces him to accept an untrue Dhamma; and because he convinces another to accept an untrue Dhamma, he praises himself and disparages others. Thus any pure virtue that he formerly had is abandoned and corrupt conduct is substituted. And this wrong view, wrong intention, wrong speech, opposition to noble ones, convincing another to accept an untrue Dhamma, and self-praise and disparagement of others—these several evil unwholesome states thus come into being with wrong view as their condition. [403]

9. (A.iii) “About this a wise man considers thus: ‘If there is no other world, then on the dissolution of the body this good person will have made himself safe enough. But if there is another world, then on the dissolution of the body, after death, he will reappear in a state of deprivation, in an unhappy destination, in perdition, even in hell. Now whether or not the word of those good recluses and brahmins is true, let me assume that there is no other world: still this good person is here and now censured by the wise as an immoral person, one of wrong view who holds the doctrine of nihilism. But on the other hand, if there is another world, then this good person has made an unlucky throw on both counts: since he is censured by the wise here and now, and since on the dissolution of the body, after death, he will reappear in a state of deprivation, in an unhappy destination, in perdition, even in hell. He has wrongly accepted and undertaken this incontrovertible teaching in such a way that it extends only to one side and excludes the wholesome alternative.’

10. (B.i) “Now, householders, of those recluses and brahmins whose doctrine and view is this: ‘There is what is given ... there are good and virtuous recluses and brahmins in the world who have themselves realised by direct knowledge and declare this world and the other world,’ it is to be expected that they will avoid these three unwholesome states, namely, bodily misconduct, verbal misconduct, and mental misconduct, and that they will undertake and practise these three wholesome states, namely, good bodily conduct, good verbal conduct, and good mental conduct. Why is

that? Because those good recluses and brahmins see in unwholesome states the danger, degradation, and defilement, and they see in wholesome states the blessing of renunciation, the aspect of cleansing.

11. (B.ii) “Since there actually is another world, one who holds the view ‘there is another world’ has right view. Since there actually is another world, one who intends ‘there is another world’ has right intention. Since there actually is another world, one who makes the statement ‘there is another world’ has right speech. Since there actually is another world, one who says ‘there is another world’ is not opposed to those arahants who know the other world. Since there actually is another world, one who convinces another ‘there is another world’ [404] convinces him to accept true Dhamma; and because he convinces another to accept true Dhamma, he does not praise himself and disparage others. Thus any corrupt conduct that he formerly had is abandoned and pure virtue is substituted. And this right view, right intention, right speech, non-opposition to noble ones, convincing another to accept true Dhamma, and avoidance of self-praise and disparagement of others—these several wholesome states thus come into being with right view as their condition.

12. (B.iii) “About this a wise man considers thus: ‘If there is another world, then on the dissolution of the body, after death, this good person will reappear in a happy destination, even in the heavenly world. Now whether or not the word of those good recluses and brahmins is true, let me assume that there is no other world: still this good person is here and now praised by the wise as a virtuous person, one with right view who holds the doctrine of affirmation. And on the other hand, if there is another world, then this good person has made a lucky throw on both counts: since he is praised by the wise here and now, and since on the dissolution of the body, after death, he will reappear in a happy destination, even in the heavenly world. He has rightly accepted and undertaken this incontrovertible teaching in such a way that it extends to both sides and excludes the unwholesome alternative.’

## *(II. The Doctrine of Non-doing)*

13. (A) “Householders, there are some recluses and brahmins whose doctrine and view is this: ‘When one acts or makes others act, when one mutilates or makes others mutilate, when one tortures or makes others inflict torture, when one inflicts sorrow or makes others inflict sorrow, when one oppresses or makes others inflict oppression, when one intimidates or makes others inflict intimidation, when one kills living beings, takes what is not given, breaks into houses, plunders wealth, commits burglary, ambushes highways, seduces another’s wife, utters falsehood—no evil is done by the doer. If, with a razor-rimmed wheel, one were to make the living beings on this earth into one mass of flesh, into one heap of flesh, because of this there would be no evil and no outcome of evil. If one were to go along the south bank of the Ganges killing and slaughtering, mutilating and making others mutilate, torturing and making others inflict torture, because of this there would be no evil and no outcome of evil. If one were to go along the north bank of the Ganges giving gifts and making



others give gifts, making offerings and making others make offerings, because of this there would be no merit and no outcome of merit. By giving, by taming oneself, by restraint, by speaking truth, there is no merit and no outcome of merit.’

14. (B) “Now there are some recluses and brahmins [405] whose doctrine is directly opposed to that of those recluses and brahmins, and they say thus: ‘When one acts or makes others act, when one mutilates or makes others mutilate ... utters falsehood—evil is done by the doer. If, with a razor-rimmed wheel, one were to make the living beings on this earth into one mass of flesh, into one heap of flesh, because of this there would be evil and the outcome of evil. If one were to go along the south bank of the Ganges killing and slaughtering, mutilating and making others mutilate, torturing and making others inflict torture, because of this there would be evil and the outcome of evil. If one were to go along the north bank of the Ganges giving gifts and making others give gifts, making offerings and making others make offerings, because of this there would be merit and the outcome of merit. By giving, by taming oneself, by restraint, by speaking truth, there is merit and the outcome of merit.’ What do you think, householders? Don’t these recluses and brahmins hold doctrines directly opposed to each other?”—“Yes, venerable sir.”

15. (A.i) “Now, householders, of those recluses and brahmins whose doctrine and view is this: ‘When one acts or makes others act ... there is no merit and no outcome of merit,’ it is to be expected that they will avoid these three wholesome states, namely, good bodily conduct, good verbal conduct and good mental conduct, and that they will undertake and practise these three unwholesome states, namely, bodily misconduct, verbal misconduct, and mental misconduct. Why is that? Because those good recluses and brahmins do not see in unwholesome states the danger, degradation, and defilement, nor do they see in wholesome states the blessing of renunciation, the aspect of cleansing.

16. (A.ii) “Since there actually is doing, one who holds the view ‘there is no doing’ has wrong view. Since there actually is doing, one who intends ‘there is no doing’ has wrong intention. Since there actually is doing, one who makes the statement ‘there is no doing’ has wrong speech. Since there actually is doing, one who says ‘there is no doing’ is opposed to those arahants who hold the doctrine that there is doing. Since there actually is doing, one who convinces another ‘there is no doing’ convinces him to accept an untrue Dhamma; and because he convinces another to accept an untrue Dhamma, he praises himself and disparages others. Thus any pure virtue that he formerly had is abandoned and corrupt conduct is substituted. [406] And this wrong view, wrong intention, wrong speech, opposition to noble ones, convincing another to accept an untrue Dhamma, and self-praise and disparagement of others—these several evil unwholesome states thus come into being with wrong view as their condition.

17. (A.iii) “About this a wise man considers thus: ‘If there is no doing, then on the dissolution of the body this good person will have made himself safe enough. But if there is doing, then on the dissolution of the body, after death, he will reappear in a state of deprivation, in an unhappy destination, in perdition, even in hell. Now

whether or not the word of those good recluses and brahmins is true, let me assume that there is no doing: still this good person is here and now censured by the wise as an immoral person, one of wrong view who holds the doctrine of non-doing. But on the other hand, if there is doing, then this good person has made an unlucky throw on both counts: since he is censured by the wise here and now, and since on the dissolution of the body, after death, he will reappear in a state of deprivation, in an unhappy destination, in perdition, even in hell. He has wrongly accepted and undertaken this incontrovertible teaching in such a way that it extends only to one side and excludes the wholesome alternative.’

18. (B.i) “Now, householders, of those recluses and brahmins whose doctrine and view is this: ‘When one acts or makes others act ... there is merit and outcome of merit,’ it is to be expected that they will avoid these three unwholesome states, namely, bodily misconduct, verbal misconduct, and mental misconduct, and that they will undertake and practise these three wholesome states, namely, good bodily conduct, good verbal conduct, and good mental conduct. Why is that? Because those good recluses and brahmins see in unwholesome states the danger, degradation, and defilement, and they see in wholesome states the blessing of renunciation, the aspect of cleansing.

19. (B.ii) “Since there actually is doing, one who holds the view ‘there is doing’ has right view. Since there actually is doing, one who intends ‘there is doing’ has right intention. Since there actually is doing, one who makes the statement ‘there is doing’ has right speech. Since there actually is doing, one who says ‘there is doing’ is not opposed to those arahants who hold the doctrine that there is doing. Since there actually is doing, one who convinces another ‘there is doing’ convinces him to accept true Dhamma; [407] and because he convinces another to accept true Dhamma, he does not praise himself and disparage others. Thus any corrupt conduct that he formerly had is abandoned and pure virtue is substituted. And this right view, right intention, right speech, non-opposition to noble ones, convincing another to accept true Dhamma, and avoidance of self-praise and disparagement of others—these several wholesome states thus come into being with right view as their condition.

20. (B.iii) “About this a wise man considers thus: ‘If there is doing, then on the dissolution of the body, after death, this good person will reappear in a happy destination, even in the heavenly world. Now whether or not the word of those good recluses and brahmins is true, let me assume that there is no doing: still this good person is here and now praised by the wise as a virtuous person, one with right view who holds the doctrine of doing. And on the other hand, if there is doing, then this good person has made a lucky throw on both counts: since he is praised by the wise here and now, and since on the dissolution of the body, after death, he will reappear in a happy destination, even in the heavenly world. He has rightly accepted and undertaken this incontrovertible teaching in such a way that it extends to both sides and excludes the unwholesome alternative.’

*(III. The Doctrine of Non-causality)*

21. (A) “Householders, there are some recluses and brahmins whose doctrine and view is this: ‘There is no cause or condition for the defilement of beings; beings are defiled without cause or condition. There is no cause or condition for the purification of beings; beings are purified without cause or condition. There is no power, no energy, no manly strength, no manly endurance. All beings, all living things, all creatures, all souls are without mastery, power, and energy; moulded by destiny, circumstance, and nature, they experience pleasure and pain in the six classes.’

22. (B) “Now there are some recluses and brahmins whose doctrine is directly opposed to that of those recluses and brahmins, and they say thus: ‘There is a cause and condition for the defilement of beings; beings are defiled owing to a cause and condition. There is a cause and condition for the purification of beings; beings are purified owing to a cause and condition. There is power, energy, manly strength, manly endurance. It is not the case that all beings, all living things, all creatures, all souls are without mastery, power, and energy, or that moulded by destiny, circumstance, and nature, they experience pleasure and pain in the six classes.’ What do you think, householders? [408] Don’t these recluses and brahmins hold doctrines directly opposed to each other?”—“Yes, venerable sir.”

23. (A.i) “Now, householders, of those recluses and brahmins whose doctrine and view is this: ‘There is no cause or condition for the defilement of beings ... they experience pleasure and pain in the six classes,’ it is to be expected that they will avoid these three wholesome states, namely, good bodily conduct, good verbal conduct, and good mental conduct, and that they will undertake and practise these three unwholesome states, namely, bodily misconduct, verbal misconduct, and mental misconduct. Why is that? Because those good recluses and brahmins do not see in unwholesome states the danger, degradation, and defilement, nor do they see in wholesome states the blessing of renunciation, the aspect of cleansing.

24. (A.ii) “Since there actually is causality, one who holds the view ‘there is no causality’ has wrong view. Since there actually is causality, one who intends ‘there is no causality’ has wrong intention. Since there actually is causality, one who makes the statement ‘there is no causality’ has wrong speech. Since there actually is causality, one who says ‘there is no causality’ is opposed to those arahants who hold the doctrine of causality. Since there actually is causality, one who convinces another ‘there is no causality’ convinces him to accept an untrue Dhamma; and because he convinces another to accept an untrue Dhamma, he praises himself and disparages others. Thus any pure virtue that he formerly had is abandoned and corrupt conduct is substituted. And this wrong view, wrong intention, wrong speech, opposition to noble ones, convincing another to accept an untrue Dhamma, and self-praise and disparagement of others—these several evil unwholesome states thus come into being with wrong view as their condition.

25. (A.iii) “About this a wise man considers thus: ‘If there is no causality, then on the dissolution of the body this good person will have made himself safe enough. But

if there is causality, then on the dissolution of the body, after death, he will reappear in a state of deprivation, in an unhappy destination, in perdition, even in hell. Now whether or not the word of those good recluses and brahmins is true, let me assume that there is no causality: still this good person is here and now censured by the wise as an immoral person, one of wrong view who holds the doctrine of non-causality. But on the other hand, if there is causality, then this good person has made an unlucky throw on both counts: [409] since he is censured by the wise here and now, and since on the dissolution of the body, after death, he will reappear in a state of deprivation, in an unhappy destination, in perdition, even in hell. He has wrongly accepted and undertaken this incontrovertible teaching in such a way that it extends only to one side and excludes the wholesome alternative.’

26. (B.i) “Now, householders, of those recluses and brahmins whose doctrine and view is this: ‘There is a cause and condition for the defilement of beings ... they experience pleasure and pain in the six classes,’ it is to be expected that they will avoid these three unwholesome states, namely, bodily misconduct, verbal misconduct, and mental misconduct, and that they will undertake and practise these three wholesome states, namely, good bodily conduct, good verbal conduct, and good mental conduct. Why is that? Because those good recluses and brahmins see in unwholesome states the danger, degradation, and defilement, and they see in wholesome states the blessing of renunciation, the aspect of cleansing.

27. (B.ii) “Since there actually is causality, one who holds the view ‘there is causality’ has right view. Since there actually is causality, one who intends ‘there is causality’ has right intention. Since there actually is causality, one who makes the statement ‘there is causality’ has right speech. Since there actually is causality, one who says ‘there is causality’ is not opposed to those arahants who hold the doctrine of causality. Since there actually is causality, one who convinces another ‘there is causality’ convinces him to accept true Dhamma; and because he convinces another to accept true Dhamma, he does not praise himself and disparage others. Thus any corrupt conduct that he formerly had is abandoned and pure virtue is substituted. And this right view, right intention, right speech, non-opposition to noble ones, convincing another to accept true Dhamma, and avoidance of self-praise and disparagement of others—these several wholesome states thus come into being with right view as their condition.

28. (B.iii) “About this a wise man considers thus: ‘If there is causality, then on the dissolution of the body, after death, this good person will reappear in a happy destination, even in the heavenly world. Now whether or not the word of those good recluses and brahmins is true, let me assume that there is no causality: still this good person is here and now praised by the wise as a virtuous person, one with right view who holds the doctrine of causality. And on the other hand, if there is [410] causality, then this good person has made a lucky throw on both counts: since he is praised by the wise here and now, and since on the dissolution of the body, after death, he will reappear in a happy destination, even in the heavenly world. He has rightly accepted

and undertaken this incontrovertible teaching in such a way that it extends to both sides and excludes the unwholesome alternative.’

*(IV. There Are No Immaterial Realms)*

29. “Householders, there are some recluses and brahmins whose doctrine and view is this: ‘There are definitely no immaterial realms.’

30. “Now there are some recluses and brahmins whose doctrine is directly opposed to that of those recluses and brahmins, and they say thus: ‘There definitely are immaterial realms.’ What do you think, householders? Don’t these recluses and brahmins hold doctrines directly opposed to each other?”—“Yes, venerable sir.”

31. “About this a wise man considers thus: ‘These good recluses and brahmins hold the doctrine and view “there are definitely no immaterial realms,” but that has not been seen by me. And these other good recluses and brahmins hold the doctrine and view “there definitely are immaterial realms,” but that has not been known by me. If, without knowing and seeing, I were to take one side and declare: “Only this is true, anything else is wrong,” that would not be fitting for me. Now as to the recluses and brahmins who hold the doctrine and view “there definitely are no immaterial realms,” if their word is true then it is certainly still possible that I might reappear [after death] among the gods of the fine-material realms who consist of mind. But as to the recluses and brahmins who hold the doctrine and view “there definitely are immaterial realms,” if their word is true then it is certainly possible that I might reappear [after death] among the gods of the immaterial realms who consist of perception. The taking up of rods and weapons, quarrels, brawls, disputes, recrimination, malice, and false speech are seen to occur based on material form, but this does not exist at all in the immaterial realms.’ After reflecting thus, he practises the way to disenchantment with material forms, to the fading away and cessation of material forms.

*(V. There Is No Cessation of Being)*

32. “Householders, there are some recluses and brahmins whose doctrine and view is this: ‘There is definitely no cessation of being.’

33. “Now there are some recluses and brahmins whose doctrine is directly opposed to that of those recluses and brahmins, and they say thus: ‘There definitely [411] is a cessation of being.’ What do you think, householders? Don’t these recluses and brahmins hold doctrines directly opposed to each other?”—“Yes, venerable sir.”

34. “About this a wise man considers thus: ‘These good recluses and brahmins hold the doctrine and view “there is definitely no cessation of being,” but that has not been seen by me. And these other good recluses and brahmins hold the doctrine and view “there definitely is a cessation of being,” but that has not been known by me. If, without knowing and seeing, I were to take one side and declare: “Only this is true, anything else is wrong,” that would not be fitting for me. Now as to the recluses and brahmins who hold the doctrine and view “there definitely is no cessation of being,” if their word is true then it is certainly still possible that I might reappear [after death]

among the gods of the immaterial realms who consist of perception. But as to the recluses and brahmins who hold the doctrine and view “there definitely is a cessation of being,” if their word is true then it is possible that I might here and now attain final Nibbāna. The view of those good recluses and brahmins who hold the doctrine and view “there definitely is no cessation of being” is close to lust, close to bondage, close to delighting, close to holding, close to clinging; but the view of those good recluses and brahmins who hold the doctrine and view “there definitely is cessation of being” is close to non-lust, close to non-bondage, close to non-delighting, close to non-holding, close to non-clinging.’ After reflecting thus, he practises the way to disenchantment with being, to the fading away and cessation of being.

*(Four Kinds of Persons)*

35. “Householders, there are four kinds of persons to be found existing in the world. What four? Here a certain kind of person torments himself and pursues the practice of torturing himself. Here a certain kind of person torments others and pursues the practice of torturing others. Here a certain kind of person torments himself and pursues the practice of torturing himself, and he also torments others and pursues the practice of torturing others. Here a certain kind of person does not torment himself or pursue the practice of torturing himself, and he does not torment others or pursue the practice of torturing others. [412] Since he torments neither himself nor others, he is here and now hungerless, extinguished, and cooled, and he abides experiencing bliss, having himself become holy.

36. “What kind of person, householders, torments himself and pursues the practice of torturing himself? Here a certain person goes naked, rejecting conventions ... (*as Sutta 51, §8*) ... Thus in such a variety of ways he dwells pursuing the practice of tormenting and mortifying the body. This is called the kind of person who torments himself and pursues the practice of torturing himself.

37. “What kind of person, householders, torments others and pursues the practice of torturing others? Here a certain person is a butcher of sheep ... (*as Sutta 51, §9*) ... or one who follows any other such bloody occupation. This is called the kind of person who torments others and pursues the practice of torturing others.

38. “What kind of a person, householders, torments himself and pursues the practice of torturing himself and also torments others and pursues the practice of torturing others? Here some person is a head-anointed noble king or a well-to-do brahmin ... (*as Sutta 51, §10*) ... And then his slaves, messengers, and servants make preparations, weeping with tearful faces, being spurred on by threats of punishment and by fear. This is called the kind of person who torments himself and pursues the practice of torturing himself and who torments others and pursues the practice of torturing others.

39. “What kind of person, householders, does not torment himself or pursue the practice of torturing himself and does not torment others or pursue the practice of torturing others—the one who, since he torments neither himself nor others, is here

and now hungerless, extinguished, and cooled, and abides experiencing bliss, having himself become holy?

40–55. “Here, householders, a Tathāgata appears in the world ... (*as Sutta 51, §§12–27*) [413] ... He understands: ‘Birth is destroyed, the holy life has been lived, what had to be done has been done, there is no more coming to any state of being.’

56. “This, householders, is called the kind of person who does not torment himself or pursue the practice of torturing himself and who does not torment others or pursue the practice of torturing others—the one who, since he torments neither himself nor others, is here and now hungerless, extinguished, and cooled, and abides experiencing bliss, having himself become holy.”

57. When this was said, the brahmin householders of Sālā said to the Blessed One: “Magnificent, Master Gotama! Magnificent, Master Gotama! Master Gotama has made the Dhamma clear in many ways, as though he were turning upright what had been overthrown, revealing what was hidden, showing the way to one who was lost, or holding up a lamp in the darkness for those with eyesight to see forms. We go to Master Gotama for refuge and to the Dhamma and to the Sangha of bhikkhus. From today let Master Gotama accept us as lay followers who have gone to him for refuge for life.”

## 63. Cūḷamālunkya Sutta: The Shorter Discourse to Mālunkyāputta

1. Thus have I heard. On one occasion the Blessed One was living at Sāvattthī in Jeta’s Grove, Anāthapiṇḍika’s Park.

2. Then, while the venerable Mālunkyāputta was alone in meditation, the following thought arose in his mind:

“These speculative views have been left undeclared by the Blessed One, set aside and rejected by him, namely: ‘the world is eternal’ and ‘the world is not eternal’; ‘the world is finite’ and ‘the world is infinite’; ‘the soul is the same as the body’ and ‘the soul is one thing and the body another’; and ‘after death a Tathāgata exists’ and ‘after death a Tathāgata does not exist’ and ‘after death a Tathāgata both exists and does not exist’ and ‘after death a Tathāgata neither exists nor does not exist.’ The Blessed One does not declare these to me, and I do not approve of and accept the fact that he does not declare these to me, so I shall go to the Blessed One and ask him the meaning of this. If he declares to me either ‘the world is eternal’ or ‘the world is not eternal’ ... or ‘after death a Tathāgata neither exists nor does not exist,’ then I will lead the holy life under him; if he does not declare these to me, then I will abandon the training and return to the low life.” [427]

3. Then, when it was evening, the venerable Mālunkyāputta rose from meditation and went to the Blessed One. After paying homage to him, he sat down at one side and told him:

“Here, venerable sir, while I was alone in meditation, the following thought arose in my mind: ‘These speculative views have been left undeclared by the Blessed One ... If he does not declare these to me, then I will abandon the training and return to the low life.’ If the Blessed One knows ‘the world is eternal,’ let the Blessed One declare to me ‘the world is eternal’; if the Blessed One knows ‘the world is not eternal,’ let the Blessed One declare to me ‘the world is not eternal.’ If the Blessed One does not know either ‘the world is eternal’ or ‘the world is not eternal,’ then it is straightforward for one who does not know and does not see to say: ‘I do not know, I do not see.’

“If the Blessed One knows ‘the world is finite,’ ... ‘the world is infinite,’ ... ‘the soul is the same as the body,’ ... ‘the soul is one thing and the body another,’ ... ‘after death a Tathāgata exists,’ [428] ... ‘after death a Tathāgata does not exist,’ ... If the Blessed One knows ‘after death a Tathāgata both exists and does not exist,’ let the Blessed One declare that to me; if the Blessed One knows ‘after death a Tathāgata neither exists nor does not exist,’ let the Blessed One declare that to me. If the Blessed One does not know either ‘after death a Tathāgata both exists and does not exist’ or ‘after death a Tathāgata neither exists nor does not exist,’ then it is straightforward for one who does not know and does not see to say: ‘I do not know, I do not see.’”

4. “How then, Mālunkyāputta, did I ever say to you: ‘Come, Mālunkyāputta, lead the holy life under me and I will declare to you “the world is eternal” ... or “after death a Tathāgata neither exists nor does not exist”’?”—“No, venerable sir.”—“Did you ever tell me: ‘I will lead the holy life under the Blessed One, and the Blessed One will declare to me “the world is eternal” ... or “after death a Tathāgata neither exists nor does not exist”’?”—“No, venerable sir.”—“That being so, misguided man, who are you and what are you abandoning?”

5. “If anyone should say thus: ‘I will not lead the holy life under the Blessed One until the Blessed One declares to me “the world is eternal” ... or “after death a Tathāgata neither exists nor does not exist,”’ [429] that would still remain undeclared by the Tathāgata and meanwhile that person would die. Suppose, Mālunkyāputta, a man were wounded by an arrow thickly smeared with poison, and his friends and companions, his kinsmen and relatives, brought a surgeon to treat him. The man would say: ‘I will not let the surgeon pull out this arrow until I know whether the man who wounded me was a noble or a brahmin or a merchant or a worker.’ And he would say: ‘I will not let the surgeon pull out this arrow until I know the name and clan of the man who wounded me; ... until I know whether the man who wounded me was tall or short or of middle height; ... until I know whether the man who wounded me was dark or brown or golden-skinned; ... until I know whether the man who wounded me lives in such a village or town or city; ... until I know whether the bow that wounded me was a long bow or a crossbow; ... until I know whether the bowstring that wounded me was fibre or reed or sinew or hemp or bark; ... until I know whether the shaft that wounded me was wild or cultivated; ... until I know with what kind of feathers the shaft that wounded me was fitted—whether those of a vulture or a heron



or a hawk or a peacock or a stork; ... until I know with what kind of sinew the shaft that wounded me was bound—whether that of an ox or a buffalo or a deer or a monkey; ... until I know what kind of arrow it was that wounded me—whether it was hoof-tipped or curved or barbed or calf-toothed or oleander.’ [430]

“All this would still not be known to that man and meanwhile he would die. So too, Mālunkyāputta, if anyone should say thus: ‘I will not lead the holy life under the Blessed One until the Blessed One declares to me: “the world is eternal” ... or “after death a Tathāgata neither exists nor does not exist,”’ that would still remain undeclared by the Tathāgata and meanwhile that person would die.

6. “Mālunkyāputta, if there is the view ‘the world is eternal,’ the holy life cannot be lived; and if there is the view ‘the world is not eternal,’ the holy life cannot be lived. Whether there is the view ‘the world is eternal’ or the view ‘the world is not eternal,’ there is birth, there is ageing, there is death, there are sorrow, lamentation, pain, grief, and despair, the destruction of which I prescribe here and now.

“If there is the view ‘the world is finite,’ ... ‘the world is infinite,’ ... ‘the soul is the same as the body,’ ... ‘the soul is one thing and the body another,’ ... ‘after death a Tathāgata exists,’ ... ‘after death a Tathāgata does not exist,’ the holy life cannot be lived ... [431] If there is the view ‘after death a Tathāgata both exists and does not exist,’ the holy life cannot be lived; and if there is the view ‘after death a Tathāgata neither exists nor does not exist,’ the holy life cannot be lived. Whether there is the view ‘after death a Tathāgata both exists and does not exist’ or the view ‘after death a Tathāgata neither exists nor does not exist,’ there is birth, there is ageing, there is death, there are sorrow, lamentation, pain, grief, and despair, the destruction of which I prescribe here and now.

7. “Therefore, Mālunkyāputta, remember what I have left undeclared as undeclared, and remember what I have declared as declared. And what have I left undeclared? ‘The world is eternal’—I have left undeclared. ‘The world is not eternal’—I have left undeclared. ‘The world is finite’—I have left undeclared. ‘The world is infinite’—I have left undeclared. ‘The soul is the same as the body’—I have left undeclared. ‘The soul is one thing and the body another’—I have left undeclared. ‘After death a Tathāgata exists’—I have left undeclared. ‘After death a Tathāgata does not exist’—I have left undeclared. ‘After death a Tathāgata both exists and does not exist’—I have left undeclared. ‘After death a Tathāgata neither exists nor does not exist’—I have left undeclared.

8. “Why have I left that undeclared? Because it is unbeneficial, it does not belong to the fundamentals of the holy life, it does not lead to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna. That is why I have left it undeclared.

9. “And what have I declared? ‘This is suffering’—I have declared. ‘This is the origin of suffering’—I have declared. ‘This is the cessation of suffering’—I have declared. ‘This is the way leading to the cessation of suffering’—I have declared.

10. “Why have I declared that? Because it is beneficial, it belongs to the

fundamentals of the holy life, it leads to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna. That is why I have declared it.

“Therefore, Mālunkyāputta, [432] remember what I have left undeclared as undeclared, and remember what I have declared as declared.”

That is what the Blessed One said. The venerable Mālunkyāputta was satisfied and delighted in the Blessed One’s words.

## 64. Mahāmālunkya Sutta: The Greater Discourse to Mālunkyāputta

1. Thus have I heard. On one occasion the Blessed One was living at Sāvattḥī in Jeta’s Grove, Anāthapiṇḍika’s Park. There he addressed the bhikkhus thus: “Bhikkhus.”— “Venerable sir,” they replied. The Blessed One said this:

2. “Bhikkhus, do you remember the five lower fetters as taught by me?”

When this was said, the venerable Mālunkyāputta replied: “Venerable sir, I remember the five lower fetters as taught by the Blessed One.”

“But, Mālunkyāputta, in what way do you remember the five lower fetters as taught by me?”

“Venerable sir, I remember identity view as a lower fetter taught by the Blessed One. I remember doubt as a lower fetter taught by the Blessed One. I remember adherence to rules and observances as a lower fetter taught by the Blessed One. I remember sensual desire as a lower fetter taught by the Blessed One. I remember ill will as a lower fetter taught by the Blessed One. It is in this way, venerable sir, that I remember the five lower fetters as taught by the Blessed One.”

3. “Mālunkyāputta, to whom do you remember my having taught these five lower fetters in that way? Would not the wanderers of other sects confute you with the simile of the infant? For a young tender infant lying prone does not even have the notion ‘identity,’ [433] so how could identity view arise in him? Yet the underlying tendency to identity view lies within him. A young tender infant lying prone does not even have the notion ‘teachings,’ so how could doubt about the teachings arise in him? Yet the underlying tendency to doubt lies within him. A young tender infant lying prone does not even have the notion ‘rules,’ so how could adherence to rules and observances arise in him? Yet the underlying tendency to adhere to rules and observances lies within him. A young tender infant lying prone does not even have the notion ‘sensual pleasures,’ so how could sensual desire arise in him? Yet the underlying tendency to sensual lust lies within him. A young tender infant lying prone does not even have the notion ‘beings,’ so how could ill will towards beings arise in him? Yet the underlying tendency to ill will lies within him. Would not the wanderers of other sects confute you with this simile of the infant?”

4. Thereupon, the venerable Ānanda said: “It is the time, Blessed One, it is the time, Sublime One, for the Blessed One to teach the five lower fetters. Having heard it from the Blessed One, the bhikkhus will remember it.”

“Then listen, Ānanda, and attend closely to what I shall say.”

“Yes, venerable sir,” the venerable Ānanda replied.

The Blessed One said this:

5. “Here, Ānanda, an untaught ordinary person who has no regard for noble ones and is unskilled and undisciplined in their Dhamma, who has no regard for true men and is unskilled and undisciplined in their Dhamma, abides with a mind obsessed and enslaved by identity view, and he does not understand as it actually is the escape from the arisen identity view; and when that identity view has become habitual and is uneradicated in him, it is a lower fetter. He abides with a mind obsessed and enslaved by doubt ... by adherence to rules and observances ... by sensual lust [434] ... by ill will, and he does not understand as it actually is the escape from arisen ill will; and when that ill will has become habitual and is uneradicated in him, it is a lower fetter.

6. “A well-taught noble disciple who has regard for noble ones and is skilled and disciplined in their Dhamma, who has regard for true men and is skilled and disciplined in their Dhamma, does not abide with a mind obsessed and enslaved by identity view; he understands as it actually is the escape from the arisen identity view, and identity view together with the underlying tendency to it is abandoned in him. He does not abide with a mind obsessed and enslaved by doubt ... by adherence to rules and observances ... by sensual lust ... by ill will; he understands as it actually is the escape from the arisen ill will, and ill will together with the underlying tendency to it is abandoned in him.

7. “There is a path, Ānanda, a way to the abandoning of the five lower fetters; that anyone, without relying on that path, on that way, shall know or see or abandon the five lower fetters—this is not possible. Just as when there is a great tree standing possessed of heartwood, it is not possible that anyone shall cut out its heartwood without cutting through its bark and sapwood, so too, there is a path ... this is not possible.

“There is a path, Ānanda, a way to the abandoning of the five lower fetters; [435] that someone, by relying on that path, on that way, shall know and see and abandon the five lower fetters—this is possible. Just as, when there is a great tree standing possessed of heartwood, it is possible that someone shall cut out its heartwood by cutting through its bark and sapwood, so too, there is a path ... this is possible.

8. “Suppose, Ānanda, the river Ganges were full of water right up to the brim so that crows could drink from it, and then a feeble man came thinking: ‘By swimming across the stream with my arms, I shall get safely across to the further shore of this river Ganges’; yet he would not be able to get safely across. So too, when the Dhamma is being taught to someone for the cessation of personality, if his mind does not enter into it and acquire confidence, steadiness, and resolution, then he can be regarded as like the feeble man.

“Suppose, Ānanda, the river Ganges were full of water right up to the brim so that crows could drink from it, and then a strong man came thinking: ‘By swimming across the stream with my arms, I shall get safely across to the further shore of this river Ganges’; and he would be able to get safely across. So too, when the Dhamma is being taught to someone for the cessation of personality, if his mind enters into it and acquires confidence, steadiness, and resolution, then he can be regarded as like the strong man.

9. “And what, Ānanda, is the path, the way to the abandoning of the five lower fetters? Here, with seclusion from the acquisitions, with the abandoning of unwholesome states, with the complete tranquillization of bodily inertia, quite secluded from sensual pleasures, secluded from unwholesome states, a bhikkhu enters upon and abides in the first jhāna, which is accompanied by applied and sustained thought, with rapture and pleasure born of seclusion.

“Whatever exists therein of material form, feeling, perception, formations, and consciousness, he sees those states as impermanent, as suffering, as a disease, as a tumour, as a barb, as a calamity, as an affliction, as alien, as disintegrating, as void, as not self. He turns his mind away from those states [436] and directs it towards the deathless element thus: ‘This is the peaceful, this is the sublime, that is, the stilling of all formations, the relinquishing of all attachments, the destruction of craving, dispassion, cessation, Nibbāna.’ If he is steady in that, he attains the destruction of the taints. But if he does not attain the destruction of the taints because of that desire for the Dhamma, that delight in the Dhamma, then with the destruction of the five lower fetters he becomes one due to reappear spontaneously [in the Pure Abodes] and there attain final Nibbāna without ever returning from that world. This is the path, the way to the abandoning of the five lower fetters.

10–12. “Again, with the stilling of applied and sustained thought, a bhikkhu enters upon and abides in the second jhāna ... Again, with the fading away as well of rapture, a bhikkhu ... enters upon and abides in the third jhāna ... Again, with the abandoning of pleasure and pain ... a bhikkhu enters upon and abides in the fourth jhāna, which has neither-pain-nor-pleasure and purity of mindfulness due to equanimity.

“Whatever exists therein of material form, feeling, perception, formations, and consciousness, he sees those states as impermanent ... as not self. He turns his mind away from those states and directs it towards the deathless element ... This is the path, the way to the abandoning of the five lower fetters.

13. “Again, with the complete surmounting of perceptions of form, with the disappearance of perceptions of sensory impact, with non-attention to perceptions of diversity, aware that ‘space is infinite,’ a bhikkhu enters upon and abides in the base of infinite space.

“Whatever exists therein of feeling, perception, formations, and consciousness, he sees those states as impermanent ... as not self. He turns his mind away from those states and directs it towards the deathless element ... This is the path, the way to the

abandoning of the five lower fetters.

14. “Again, by completely surmounting the base of infinite space, aware that ‘consciousness is infinite,’ a bhikkhu enters upon and abides in the base of infinite consciousness.

“Whatever exists therein of feeling, perception, formations, and consciousness, he sees those states as impermanent ... as not self. He turns his mind away from those states and directs it towards the deathless element ... This is the path, the way to the abandoning of the five lower fetters.

15. “Again, by completely surmounting the base of infinite consciousness, aware that ‘there is nothing,’ a bhikkhu enters upon and abides in the base of nothingness.

“Whatever exists therein of feeling, perception, formations, and consciousness, he sees those states as impermanent, as suffering, as a disease, as a tumour, as a barb, as a calamity, as an affliction, as alien, as disintegrating, as void, as not self. He turns his mind away from those states and directs it towards the deathless element thus: ‘This is the peaceful, this is the sublime, that is, the stilling of all formations, the relinquishing of all attachments, the destruction of craving, dispassion, cessation, Nibbāna.’ If he is steady in that, [437] he attains the destruction of the taints. But if he does not attain the destruction of the taints because of that desire for the Dhamma, that delight in the Dhamma, then with the destruction of the five lower fetters he becomes one due to reappear spontaneously [in the Pure Abodes] and there attain final Nibbāna without ever returning from that world. This is the path, the way to the abandoning of the five lower fetters.”

16. “Venerable sir, if this is the path, the way to the abandoning of the five lower fetters, then how is it that some bhikkhus here [are said to] gain deliverance of mind and some [are said to] gain deliverance by wisdom?”

“The difference here, Ānanda, is in their faculties, I say.”

That is what the Blessed One said. The venerable Ānanda was satisfied and delighted in the Blessed One’s words.

## 65. Bhaddāli Sutta: To Bhaddāli

1. Thus have I heard. On one occasion the Blessed One was living at Sāvattḥī in Jeta’s Grove, Anāthapiṇḍika’s Park. There he addressed the bhikkhus thus: “Bhikkhus.”— “Venerable sir,” they replied. The Blessed One said this:

2. “Bhikkhus, I eat at a single session. By so doing, I am free from illness and affliction, and I enjoy health, strength, and a comfortable abiding. Come, bhikkhus, eat at a single session. By so doing, you too will be free from illness and affliction, and you will enjoy health, strength, and a comfortable abiding.”

3. When this was said, the venerable Bhaddāli told the Blessed One: “Venerable sir, I am not willing to eat at a single session; for if I were to do so, I might have worry

and anxiety about it.”

“Then, Bhaddāli, eat one part there where you are invited and bring away one part to eat. By eating in that way, [438] you will maintain yourself.”

“Venerable sir, I am not willing to eat in that way either; for if I were to do so, I might also have worry and anxiety about it.”

4. Then, when this training precept was being made known by the Blessed One, the venerable Bhaddāli publicly declared in the Sangha of bhikkhus his unwillingness to undertake the training. Then the venerable Bhaddāli did not present himself to the Blessed One for the whole of that three-month period [of the Rains], as he did not fulfil the training in the Teacher’s Dispensation.

5. Now on that occasion a number of bhikkhus were engaged in making up a robe for the Blessed One, thinking: “With his robe completed, at the end of the three months [of the Rains], the Blessed One will set out wandering.”

6. Then the venerable Bhaddāli went to those bhikkhus and exchanged greetings with them, and when this courteous and amiable talk was finished, he sat down at one side. When he had done so, they said to him: “Friend Bhaddāli, this robe is being made up for the Blessed One. With his robe completed, at the end of the three months [of the Rains], the Blessed One will set out wandering. Please, friend Bhaddāli, give proper attention to your declaration. Do not let it become more difficult for you later on.”

7. “Yes, friends,” he replied, and he went to the Blessed One, and after paying homage to him, he sat down at one side and said: “Venerable sir, a transgression overcame me, in that like a fool, confused and blundering, when a training precept was being made known by the Blessed One, I publicly declared in the Sangha of bhikkhus my unwillingness to undertake the training. Venerable sir, may the Blessed One forgive my transgression seen as such for the sake of restraint in the future.”

8. “Surely, Bhaddāli, a transgression overcame you, in that like a fool, confused and blundering, when a training precept was being made known by me, you publicly declared in the Sangha of bhikkhus your unwillingness to undertake the training.

9. “Bhaddāli, this circumstance was not recognised by you: ‘The Blessed One is living at Sāvattḥī, and the Blessed One will know me thus: “The bhikkhu named Bhaddāli is one who does not fulfil the training in the Teacher’s Dispensation.”’ This circumstance was not recognised by you.

“Also, this circumstance was not recognised by you: ‘Many [439] bhikkhus have taken up residence at Sāvattḥī for the Rains, and they too will know me thus: “The bhikkhu named Bhaddāli is one who does not fulfil the training in the Teacher’s Dispensation.”’ This circumstance too was not recognised by you.

“Also, this circumstance was not recognised by you: ‘Many bhikkhunīs have taken up residence at Sāvattḥī for the Rains, and they too will know me thus: “The bhikkhu named Bhaddāli is one who does not fulfil the training in the Teacher’s Dispensation.”’ This circumstance too was not recognised by you.

“Also, this circumstance was not recognised by you: ‘Many men lay followers ...

Many women lay followers are staying at Sāvattḥī, and they too will know me thus: “The bhikkhu named Bhaddāli is one who does not fulfil the training in the Teacher’s Dispensation.” This circumstance too was not recognised by you.

“Also, this circumstance was not recognised by you: ‘Many recluses and brahmins of other sects have taken up residence at Sāvattḥī for the Rains, and they too will know me thus: “The bhikkhu named Bhaddāli, an elder disciple of the recluse Gotama, is one who does not fulfil the training in the Teacher’s Dispensation.”’ This circumstance too was not recognised by you.”

10. “Venerable sir, a transgression overcame me, in that like a fool, confused and blundering, when a training precept was being made known by the Blessed One, I publicly declared in the Sangha of bhikkhus my unwillingness to undertake the training. Venerable sir, may the Blessed One forgive my transgression seen as such for the sake of restraint in the future.”

“Surely, Bhaddāli, a transgression overcame you, in that like a fool, confused and blundering, when a training precept was being made known by me, you publicly declared in the Sangha of bhikkhus your unwillingness to undertake the training.

11. “What do you think, Bhaddāli? Suppose a bhikkhu here were one liberated-in-both-ways, and I told him: ‘Come, bhikkhu, be a plank for me across the mud.’ Would he walk across himself, or would he dispose his body otherwise, or would he say ‘No’?”

“No, venerable sir.”

“What do you think, Bhaddāli? Suppose a bhikkhu here were one liberated-by-wisdom ... a body-witness ... one attained-to-view ... one liberated-by-faith ... a Dhamma-follower ... a faith-follower, and I told him: ‘Come, bhikkhu, be a plank for me across the mud.’ Would he walk across himself, or would he dispose his body otherwise, or would he say ‘No’?”

“No, venerable sir.”

12. “What do you think, Bhaddāli? Were you on that occasion one liberated-in-both-ways or [440] one liberated-by-wisdom or a body-witness or one attained-to-view or one liberated-by-faith or a Dhamma-follower or a faith-follower?”

“No, venerable sir.”

“Bhaddāli, on that occasion were you not an empty, hollow wrong-doer?”

13. “Yes, venerable sir. Venerable sir, a transgression overcame me, in that like a fool, confused and blundering, when a training precept was being made known by the Blessed One, I publicly declared in the Sangha of bhikkhus my unwillingness to undertake the training. Venerable sir, may the Blessed One forgive my transgression seen as such for the sake of restraint in the future.”

“Surely, Bhaddāli, a transgression overcame you, in that like a fool, confused and blundering, when a training precept was being made known by me, you publicly declared in the Sangha of bhikkhus your unwillingness to undertake the training. But since you see your transgression as such and make amends in accordance with the Dhamma, we forgive you; for it is growth in the Noble One’s Discipline when one

sees one's transgression as such and makes amends in accordance with the Dhamma by undertaking restraint for the future.

14. "Here, Bhaddāli, some bhikkhu does not fulfil the training in the Teacher's Dispensation. He considers thus: 'Suppose I were to resort to a secluded resting place: the forest, the root of a tree, a mountain, a ravine, a hillside cave, a charnel ground, a jungle thicket, an open space, a heap of straw—perhaps I might realise a superhuman state, a distinction in knowledge and vision worthy of the noble ones.' He resorts to some such secluded resting place. While he lives thus withdrawn, the Teacher censures him, wise companions in the holy life who have made investigation censure him, gods censure him, and he censures himself. Being censured in this way by the Teacher, by wise companions in the holy life, by gods, and by himself, he realises no superhuman state, no distinction in knowledge and vision worthy of the noble ones. Why is that? That is how it is with one who does not fulfil the training in the Teacher's Dispensation.

15. "Here, Bhaddāli, some bhikkhu does fulfil the training in the Teacher's Dispensation. He considers thus: 'Suppose I were to resort to a secluded resting place: the forest, the root of a tree, a mountain, a ravine, a hillside cave, a charnel ground, a jungle thicket, [441] an open space, a heap of straw—perhaps I might realise a superhuman state, a distinction in knowledge and vision worthy of the noble ones.' He resorts to some such secluded resting place. While he lives thus withdrawn, the Teacher does not censure him, wise companions in the holy life who have made investigation do not censure him, gods do not censure him, and he does not censure himself. Being uncensured in this way by the Teacher, by wise companions in the holy life, by gods, and by himself, he realises a superhuman state, a distinction in knowledge and vision worthy of the noble ones.

16. "Quite secluded from sensual pleasures, secluded from unwholesome states, he enters upon and abides in the first jhāna, which is accompanied by applied and sustained thought, with rapture and pleasure born of seclusion. Why is that? That is how it is with one who fulfils the training in the Teacher's Dispensation.

17. "With the stilling of applied and sustained thought, he enters upon and abides in the second jhāna ... With the fading away as well of rapture ... he enters upon and abides in the third jhāna ... With the abandoning of pleasure and pain ... he enters upon and abides in the fourth jhāna ... Why is that? That is how it is with one who fulfils the training in the Teacher's Dispensation.

18. "When his concentrated mind is thus purified and bright, unblemished, rid of imperfection, malleable, wieldy, steady, and attained to imperturbability, he directs it to knowledge of the recollection of past lives ... (*as Sutta 51, §24*) ... Thus with their aspects and particulars he recollects his manifold past lives. Why is that? That is how [442] it is with one who fulfils the training in the Teacher's Dispensation.

19. "When his concentrated mind is thus purified and bright ... attained to imperturbability, he directs it to knowledge of the passing away and reappearance of beings ... (*as Sutta 51, §25*) ... Thus with the divine eye, which is purified and



surpasses the human, he understands how beings pass on according to their actions. Why is that? That is how it is with one who fulfils the training in the Teacher's Dispensation.

20. "When his concentrated mind is thus purified and bright ... attained to imperturbability, he directs it to knowledge of the destruction of the taints. He understands as it actually is: 'This is suffering' ... (*as Sutta 51, §26*) ... He understands as it actually is: 'This is the way leading to the cessation of the taints.'

21. "When he knows and sees thus, his mind is liberated from the taint of sensual desire, from the taint of being, and from the taint of ignorance. When it is liberated there comes the knowledge: 'It is liberated.' He understands: 'Birth is destroyed, the holy life has been lived, what had to be done has been done, there is no more coming to any state of being.' Why is that? That is how it is with one who fulfils the training in the Teacher's Dispensation."

22. Thereupon the venerable Bhaddāli asked: "Venerable sir, what is the cause, what is the reason, why they take action against some bhikkhu here by repeatedly admonishing him? What is the cause, what is the reason, why they do not take such action against some bhikkhu here by repeatedly admonishing him?"

23. "Here, Bhaddāli, some bhikkhu is a constant offender with many offences. When he is corrected by the bhikkhus, he prevaricates, leads the talk aside, shows disturbance, hate, and bitterness; he does not proceed rightly, he does not comply, he does not clear himself, he does not say: 'Let me so act that the Sangha will be satisfied.' [443] Bhikkhus, taking account of this matter, think: 'It would be good if the venerable ones examine this bhikkhu in such a way that this litigation against him is not settled too quickly.' And the bhikkhus examine that bhikkhu in such a way that the litigation against him is not settled too quickly.

24. "But here some bhikkhu is a constant offender with many offences. When he is corrected by the bhikkhus, he does not prevaricate, lead the talk aside, or show disturbance, hate, and bitterness; he proceeds rightly, he complies, he clears himself, he says: 'Let me so act that the Sangha will be satisfied.' Bhikkhus, taking account of this matter, think: 'It would be good if the venerable ones examine this bhikkhu in such a way that this litigation against him is settled quickly.' And the bhikkhus examine that bhikkhu in such a way that the litigation against him is settled quickly.

25. "Here some bhikkhu is a chance offender without many offences. When he is corrected by the bhikkhus, he prevaricates ... (*repeat rest of §23*) ... And the bhikkhus examine that bhikkhu in such a way that [444] the litigation against him is not settled too quickly.

26. "But here some bhikkhu is a chance offender without many offences. When he is corrected by the bhikkhus, he does not prevaricate ... (*repeat rest of §24*) ... And the bhikkhus examine that bhikkhu in such a way that the litigation against him is settled quickly.

27. "Here some bhikkhu progresses by a measure of faith and love. In this case bhikkhus consider thus: 'Friends, this bhikkhu progresses by a measure of faith and

love. Let him not lose that measure of faith and love, as he may if we take action against him by repeatedly admonishing him.’ Suppose a man had only one eye; then his friends and companions, his kinsmen and relatives, would guard his eye, thinking: ‘Let him not lose his one eye.’ So too, some bhikkhu progresses by a measure of faith and love ... ‘Let him not lose that measure of faith and love, as he may if we take action against him by repeatedly admonishing him.’

28. “This is the cause, this is the reason, why they take action against some bhikkhu here by repeatedly admonishing him; this is the cause, this is the reason, why they do not take such action against some bhikkhu here by repeatedly admonishing him.”

29. “Venerable sir, what is the cause, what is the reason, why there were previously [445] fewer training rules and more bhikkhus became established in final knowledge? What is the cause, what is the reason, why there are now more training rules and fewer bhikkhus become established in final knowledge?”

30. “That is how it is, Bhaddāli. When beings are deteriorating and the true Dhamma is disappearing, then there are more training rules and fewer bhikkhus become established in final knowledge. The Teacher does not make known the training rule for disciples until certain things that are the basis for taints become manifest here in the Sangha; but when certain things that are the basis for taints become manifest here in the Sangha, then the Teacher makes known the training rule for disciples in order to ward off those things that are the basis for taints.

31. “Those things that are the basis for taints do not become manifest here in the Sangha until the Sangha has reached greatness; but when the Sangha has reached greatness, then those things that are the basis for taints become manifest here in the Sangha, and then the Teacher makes known the training rule for disciples in order to ward off those things that are the basis for taints. Those things that are the basis for taints do not become manifest here in the Sangha until the Sangha has reached the acme of worldly gain ... the acme of fame ... the acme of great learning ... the acme of long-standing renown; but when the Sangha has reached the acme of long-standing renown, then those things that are the basis for taints become manifest here in the Sangha, and then the Teacher makes known the training rule for disciples in order to ward off those things that are the basis for taints.

32. “There were few of you, Bhaddāli, when I taught an exposition of the Dhamma through the simile of the young thoroughbred colt. Do you remember that, Bhaddāli?”

“No, venerable sir.”

“To what reason do you attribute that?”

“Venerable sir, I have long been one who did not fulfil the training in the Teacher’s Dispensation.”

“That is not the only cause or the only reason. But rather, by encompassing your mind with my mind, I have long known you thus: ‘When I am teaching the Dhamma, this misguided man does not heed it, does not give it attention, does not engage it with all his mind, does not hear the Dhamma with eager ears.’ Still, Bhaddāli, I will teach you an exposition of the Dhamma through the simile of the young thoroughbred colt.

Listen and attend closely [446] to what I shall say.”

“Yes, venerable sir,” the venerable Bhaddāli replied.

The Blessed One said this:

33. “Bhaddāli, suppose a clever horse-trainer obtains a fine thoroughbred colt. He first makes him get used to wearing the bit. While the colt is being made to get used to wearing the bit, because he is doing something that he has never done before, he displays some contortion, writhing, and vacillation, but through constant repetition and gradual practice, he becomes peaceful in that action.

“When the colt has become peaceful in that action, the horse-trainer further makes him get used to wearing the harness. While the colt is being made to get used to wearing the harness, because he is doing something that he has never done before, he displays some contortion, writhing, and vacillation, but through constant repetition and gradual practice, he becomes peaceful in that action.

“When the colt has become peaceful in that action, the horse-trainer further makes him act in keeping in step, in running in a circle, in prancing, in galloping, in charging, in the kingly qualities, in the kingly heritage, in the highest speed, in the highest fleetness, in the highest gentleness. While the colt is being made to get used to doing these things, because he is doing something that he has never done before, he displays some contortion, writhing, and vacillation, but through constant repetition and gradual practice, he becomes peaceful in those actions.

“When the colt has become peaceful in these actions, the horse-trainer further rewards him with a rubbing down and a grooming. When a fine thoroughbred colt possesses these ten factors, he is worthy of the king, in the king’s service, and considered one of the factors of a king.

34. “So too, Bhaddāli, when a bhikkhu possesses ten qualities, he is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, an unsurpassed field of merit for the world. What are the ten? Here, Bhaddāli, a bhikkhu possesses the right view of one beyond training, the right intention of one beyond training, the right speech of one beyond training, the right action of one beyond training, the right livelihood of one beyond training, the right effort of one beyond training, [447] the right mindfulness of one beyond training, the right concentration of one beyond training, the right knowledge of one beyond training, and the right deliverance of one beyond training. When a bhikkhu possesses these ten qualities, he is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, an unsurpassed field of merit for the world.”

That is what the Blessed One said. The venerable Bhaddāli was satisfied and delighted in the Blessed One’s words.

## 70. Kīṭāgiri Sutta: To Kīṭāgiri

1. Thus have I heard. On one occasion the Blessed One was wandering in the Kāsi country together with a large Sangha of bhikkhus. There he addressed the bhikkhus thus:

2. “Bhikkhus, I abstain from eating at night. By so doing, I am free from illness and affliction, and I enjoy health, strength, and a comfortable abiding. Come, bhikkhus, abstain from eating at night. By so doing, you too will be free from illness and affliction, and you will enjoy health, strength, and a comfortable abiding.”

“Yes, venerable sir,” they replied.

3. Then, as the Blessed One was wandering by stages in the Kāsi country, he eventually arrived at a Kāsi town called Kīṭāgiri. There he lived in this Kāsi town, Kīṭāgiri.

4. Now on that occasion the bhikkhus named Assaji and Punabbasuka were residing at Kīṭāgiri. Then a number of bhikkhus went and told them: “Friends, the Blessed One and the Sangha of bhikkhus now abstain from eating at night. By so doing, they are free from illness and affliction, and they enjoy health, strength, and a comfortable abiding. Come, friends, abstain from eating at night. By so doing, you too will be free from illness and affliction, and you will enjoy health, strength, and a comfortable abiding.” [474] When this was said, the bhikkhus Assaji and Punabbasuka told those bhikkhus: “Friends, we eat in the evening, in the morning, and in the day outside the proper time. By so doing, we are free from illness and affliction, and we enjoy health, strength, and a comfortable abiding. Why should we abandon [a benefit] visible here and now to pursue [a benefit to be achieved] at a future time? We shall eat in the evening, in the morning, and in the day outside the proper time.”

5. Since the bhikkhus were unable to convince the bhikkhus Assaji and Punabbasuka, they went to the Blessed One. After paying homage to him, they sat down at one side and told him all that had occurred, adding: “Venerable sir, since we were unable to convince the bhikkhus Assaji and Punabbasuka, we have reported this matter to the Blessed One.”

6. Then the Blessed One addressed a certain bhikkhu thus: “Come, bhikkhu, tell the bhikkhus Assaji and Punabbasuka in my name that the Teacher calls them.”

“Yes, venerable sir,” he replied, and he went to the bhikkhus Assaji and Punabbasuka and told them: “The Teacher calls you, friends.”

“Yes, friend,” they replied, and they went to the Blessed One, and after paying homage to him, sat down at one side. The Blessed One then said: “Bhikkhus, is it true that when a number of bhikkhus went and told you: ‘Friends, the Blessed One and the Sangha now abstain from eating at night ... Come, friends, abstain from eating at night [475] ... ,’ you told those bhikkhus: ‘Friends, we eat in the evening ... Why should we abandon [a benefit] visible here and now to pursue [a benefit to be achieved] at a future time? We shall eat in the evening, in the morning, and in the day outside the proper time?’?”—“Yes, venerable sir.”

“Bhikkhus, have you known me to teach the Dhamma in such a way as this: ‘Whatever this person experiences, whether pleasant or painful or neither-painful-nor-

pleasant, unwholesome states diminish in him and wholesome states increase’?”—  
“No, venerable sir.”

7. “Bhikkhus, have you not known me to teach the Dhamma in such a way as this: ‘Here, when someone feels a certain kind of pleasant feeling, unwholesome states increase in him and wholesome states diminish; but when someone feels another kind of pleasant feeling, unwholesome states diminish in him and wholesome states increase. Here, when someone feels a certain kind of painful feeling, unwholesome states increase in him and wholesome states diminish; but when someone feels another kind of painful feeling, unwholesome states diminish in him and wholesome states increase. Here, when someone feels a certain kind of neither-painful-nor-pleasant feeling, unwholesome states increase in him and wholesome states diminish; but when someone feels another kind of neither-painful-nor-pleasant feeling, unwholesome states diminish in him and wholesome states increase’?”—“Yes, venerable sir.”

8. “Good, bhikkhus. And if it were unknown by me, unseen, unfound, unrealised, uncontacted by wisdom thus: ‘Here, when someone feels a certain kind of pleasant feeling, unwholesome states increase in him and wholesome states diminish,’ would it be fitting for me, not knowing that, to say: ‘Abandon such a kind of pleasant feeling’?”—“No, venerable sir.”

“But because it is known by me, seen, found, realised, contacted by wisdom thus: ‘Here, when someone feels a certain kind of pleasant feeling [476], unwholesome states increase in him and wholesome states diminish,’ that I therefore say: ‘Abandon such a kind of pleasant feeling.’

“If it were unknown by me, unseen, unfound, unrealised, uncontacted by wisdom thus: ‘Here, when someone feels another kind of pleasant feeling, unwholesome states diminish in him and wholesome states increase,’ would it be fitting for me, not knowing that, to say: ‘Enter upon and abide in such a kind of pleasant feeling’?”—  
“No, venerable sir.”

“But because it is known by me, seen, found, realised, contacted by wisdom thus: ‘Here, when someone feels another kind of pleasant feeling, unwholesome states diminish in him and wholesome states increase,’ that I therefore say: ‘Enter upon and abide in such a kind of pleasant feeling.’

9. “If it were unknown by me ... But because it is known by me ... contacted by wisdom thus: ‘Here, when someone feels a certain kind of painful feeling, unwholesome states increase in him and wholesome states diminish,’ that I therefore say: ‘Abandon such a kind of painful feeling.’

“If it were unknown by me ... But because it is known by me ... contacted by wisdom thus: ‘Here, when someone feels another kind of painful feeling, unwholesome states diminish in him and wholesome states increase,’ that I therefore say: ‘Enter upon and abide in such a kind of painful feeling.’

10. “If it were unknown by me ... But because it is known by me ... contacted by wisdom thus: ‘Here, when someone feels a certain kind of neither-painful-nor-

pleasant feeling, unwholesome states increase in him and wholesome states diminish,' that I therefore say: 'Abandon such a kind of neither-painful-nor-pleasant feeling.'

"If it were unknown by me ... But because it is known by me ... contacted by wisdom thus: 'Here, when someone feels another kind of neither-painful-nor-pleasant feeling, unwholesome states diminish in him and wholesome states increase,' that I therefore say: [477] 'Enter upon and abide in such a kind of neither-painful-nor-pleasant feeling.'

11. "Bhikkhus, I do not say of all bhikkhus that they still have work to do with diligence; nor do I say of all bhikkhus that they have no more work to do with diligence.

12. "I do not say of those bhikkhus who are arahants with taints destroyed, who have lived the holy life, done what had to be done, laid down the burden, reached the true goal, destroyed the fetters of being, and are completely liberated through final knowledge, that they still have work to do with diligence. Why is that? They have done their work with diligence; they are no more capable of being negligent.

13. "I say of such bhikkhus who are in higher training, whose minds have not yet reached the goal, and who are still aspiring to the supreme security from bondage, that they still have work to do with diligence. Why is that? Because when those venerable ones make use of suitable resting places and associate with good friends and balance their spiritual faculties, they may by realising for themselves with direct knowledge here and now enter upon and abide in that supreme goal of the holy life for the sake of which clansmen rightly go forth from the home life into homelessness. Seeing this fruit of diligence for these bhikkhus, I say that they still have work to do with diligence.

14. "Bhikkhus, there are seven kinds of persons to be found existing in the world. What seven? They are: one liberated-in-both ways, one liberated-by-wisdom, a body-witness, one attained-to-view, one liberated-by-faith, a Dhamma-follower, and a faith-follower.

15. "What kind of person is one liberated-in-both-ways? Here some person contacts with the body and abides in those liberations that are peaceful and immaterial, transcending forms, and his taints are destroyed by his seeing with wisdom. This kind of person is called one liberated-in-both-ways. I do not say of such a bhikkhu that he still has work to do with diligence. Why is that? He has done his work with diligence; he is no more capable of being negligent.

16. "What kind of person is one liberated-by-wisdom? Here some person does not contact with the body and abide in those liberations that are peaceful and immaterial, transcending forms, but his taints are destroyed by his seeing with wisdom. This kind of person is called one liberated-by-wisdom. [478] I do not say of such a bhikkhu that he still has work to do with diligence. Why is that? He has done his work with diligence; he is no more capable of being negligent.

17. "What kind of person is a body-witness? Here some person contacts with the body and abides in those liberations that are peaceful and immaterial, transcending

forms, and some of his taints are destroyed by his seeing with wisdom. This kind of person is called a body-witness. I say of such a bhikkhu that he still has work to do with diligence. Why is that? Because when that venerable one makes use of suitable resting places and associates with good friends and balances his spiritual faculties, he may by realising for himself with direct knowledge here and now enter upon and abide in that supreme goal of the holy life for the sake of which clansmen rightly go forth from the home life into homelessness. Seeing this fruit of diligence for such a bhikkhu, I say that he still has work to do with diligence.

18. “What kind of person is one attained-to-view? Here some person does not contact with the body and abide in those liberations that are peaceful and immaterial, transcending forms, but some of his taints are destroyed by his seeing with wisdom, and he has reviewed and examined with wisdom the teachings proclaimed by the Tathāgata. This kind of person is called one attained-to-view. I say of such a bhikkhu that he still has work to do with diligence. Why is that? Because when that venerable one ... into homelessness. Seeing this fruit of diligence for such a bhikkhu, I say that he still has work to do with diligence.

19. “What kind of person is one liberated-by-faith? Here some person does not contact with the body and abide in those liberations that are peaceful and immaterial, transcending forms, but some of his taints are destroyed by his seeing with wisdom, and his faith is planted, rooted, and established in the Tathāgata. This kind of person is called one liberated-by-faith. I say of such a bhikkhu that he still has work to do with diligence. Why is that? Because when that venerable one [479] ... into homelessness. Seeing this fruit of diligence for such a bhikkhu, I say that he still has work to do with diligence.

20. “What kind of person is a Dhamma-follower? Here some person does not contact with the body and abide in those liberations that are peaceful and immaterial, transcending forms, and his taints are not yet destroyed by his seeing with wisdom, but those teachings proclaimed by the Tathāgata are accepted by him after reflecting on them sufficiently with wisdom. Furthermore, he has these qualities: the faith faculty, the energy faculty, the mindfulness faculty, the concentration faculty, and the wisdom faculty. This kind of person is called a Dhamma-follower. I say of such a bhikkhu that he still has work to do with diligence. Why is that? Because when that venerable one ... into homelessness. Seeing this fruit of diligence for such a bhikkhu, I say that he still has work to do with diligence.

21. “What kind of person is a faith-follower? Here some person does not contact with the body and abide in those liberations that are peaceful and immaterial, transcending forms, and his taints are not yet destroyed by his seeing with wisdom, yet he has sufficient faith in and love for the Tathāgata. Furthermore, he has these qualities: the faith faculty, the energy faculty, the mindfulness faculty, the concentration faculty, and the wisdom faculty. This kind of person is called a faith-follower. I say of such a bhikkhu that he still has work to do with diligence. Why is that? Because when that venerable one makes use of suitable resting places and

associates with good friends and balances his spiritual faculties, he may by realising for himself with direct knowledge here and now enter upon and abide in that supreme goal of the holy life for the sake of which clansmen rightly go forth from the home life into homelessness. Seeing this fruit of diligence for such a bhikkhu, I say that he still has work to do with diligence.

22. “Bhikkhus, I do not say that final knowledge is achieved all at once. On the contrary, final knowledge is achieved by gradual training, by gradual practice, by gradual progress. [480]

23. “And how is final knowledge achieved by gradual training, gradual practice, gradual progress? Here one who has faith [in a teacher] visits him; when he visits him, he pays respect to him; when he pays respect to him, he gives ear; one who gives ear hears the Dhamma; having heard the Dhamma, he memorises it; he examines the meaning of the teachings he has memorised; when he examines their meaning, he gains a reflective acceptance of those teachings; when he has gained a reflective acceptance of those teachings, zeal springs up in him; when zeal has sprung up, he applies his will; having applied his will, he scrutinises; having scrutinised, he strives; resolutely striving, he realises with the body the supreme truth and sees it by penetrating it with wisdom.

24. “There has not been that faith, bhikkhus, and there has not been that visiting, and there has not been that paying of respect, and there has not been that giving ear, and there has not been that hearing of the Dhamma, and there has not been that memorising of the Dhamma, and there has not been that examination of the meaning, and there has not been that reflective acceptance of the teachings, and there has not been that zeal, and there has not been that application of will, and there has not been that scrutiny, and there has not been that striving. Bhikkhus, you have lost your way; bhikkhus, you have been practising the wrong way. How far you have strayed, misguided men, from this Dhamma and Discipline!

25. “Bhikkhus, there is a four-phrased statement, and when it is recited a wise man would quickly understand it. I shall recite it to you, bhikkhus. Try to understand it.”

“Venerable sir, who are we that we should understand the Dhamma?”

26. “Bhikkhus, even with a teacher who is concerned with material things, an heir to material things, attached to material things, such haggling [by his disciples] would not be proper: ‘If we get this, we will do it; if we don’t get this, we won’t do it’; so what [should be said when the teacher is] the Tathāgata, who is utterly detached from material things?

27. “Bhikkhus, for a faithful disciple who is intent on fathoming the Teacher’s Dispensation, it is proper that he conduct himself thus: ‘The Blessed One is the Teacher, I am a disciple; the Blessed One knows, I do not know.’ For a faithful disciple who is intent on fathoming the Teacher’s Dispensation, the Teacher’s Dispensation is nourishing and refreshing. For a faithful disciple who is intent on fathoming the Teacher’s Dispensation, [481] it is proper that he conduct himself thus: ‘Willingly, let only my skin, sinews, and bones remain, and let the flesh and blood dry



up on my body, but my energy shall not be relaxed so long as I have not attained what can be attained by manly strength, manly energy, and manly persistence.’ For a faithful disciple who is intent on fathoming the Teacher’s Dispensation, one of two fruits may be expected: either final knowledge here and now or, if there is a trace of clinging left, non-return.”

That is what the Blessed One said. The bhikkhus were satisfied and delighted in the Blessed One’s words.

## 75. Māgandiya Sutta: To Māgandiya

1. Thus have I heard. On one occasion the Blessed One was living in the Kuru country where there was a town of the Kurus named Kammāsadhamma, on a spread of grass in the fire chamber of a brahmin belonging to the Bhāradvāja clan.

2. Then, when it was morning, the Blessed One dressed, and taking his bowl and outer robe, went into Kammāsadhamma for alms. When he had wandered for alms in Kammāsadhamma and had returned from his almsround, after his meal he went to a certain grove for the day’s abiding. Having entered the grove, he sat down at the root of a tree for the day’s abiding. [502]

3. Then the wanderer Māgandiya, while walking and wandering for exercise, went to the fire chamber of the brahmin belonging to the Bhāradvāja clan. There he saw a spread of grass prepared and asked the brahmin: “For whom has this spread of grass been prepared in Master Bhāradvāja’s fire chamber? It seems like it might be a recluse’s bed.”

4. “Master Māgandiya, there is the recluse Gotama, the son of the Sakyans, who went forth from a Sakyan clan. Now a good report of Master Gotama has been spread to this effect: ‘That Blessed One is accomplished, fully enlightened, perfect in true knowledge and conduct, sublime, knower of worlds, incomparable leader of persons to be tamed, teacher of gods and humans, enlightened, blessed.’ This bed has been prepared for that Master Gotama.”

5. “Indeed, Master Bhāradvāja, it is an ill sight we see when we see the bed of that destroyer of growth, Master Gotama.”

“Be careful what you say, Māgandiya, be careful what you say! Many learned nobles, learned brahmins, learned householders, and learned recluses have full confidence in Master Gotama, and have been disciplined by him in the noble true way, in the Dhamma that is wholesome.”

“Master Bhāradvāja, even if we saw that Master Gotama face to face, we would tell him to his face: ‘The recluse Gotama is a destroyer of growth.’ Why is that? Because that is recorded in our scriptures.”

“If Master Māgandiya has no objection, may I tell this to Master Gotama?”

“Let Master Bhāradvāja be at ease. Tell him just what I have said.”

6. Meanwhile, with the divine ear, which is purified and surpasses the human, the Blessed One heard this conversation between the brahmin of the Bhāradvāja clan and the wanderer Māgandiya. Then, when it was evening, the Blessed One rose from meditation, went to the brahmin’s fire chamber, and sat down on the spread of grass made ready. Then the brahmin of the Bhāradvāja clan went to the Blessed One and exchanged greetings with him. When this courteous and amiable talk was finished, he sat down at one side. The Blessed One asked him: “Bhāradvāja, did you have any conversation with the wanderer Māgandiya [503] about this very same spread of grass?”

When this was said, the brahmin, awestruck and with his hair standing on end, replied: “We wanted to tell Master Gotama about that very thing, but Master Gotama has anticipated us.”

7. But this discussion between the Blessed One and the brahmin of the Bhāradvāja clan was left unfinished, for then the wanderer Māgandiya, while walking and wandering for exercise, came to the brahmin’s fire chamber and went up to the Blessed One. He exchanged greetings with the Blessed One, and when this courteous and amiable talk was finished, he sat down at one side. The Blessed One said to him:

8. “Māgandiya, the eye delights in forms, takes delight in forms, rejoices in forms; that has been tamed by the Tathāgata, guarded, protected, and restrained, and he teaches the Dhamma for its restraint. Was it with reference to this that you said: ‘The recluse Gotama is a destroyer of growth’?”

“It was with reference to this, Master Gotama, that I said: ‘The recluse Gotama is a destroyer of growth.’ Why is that? Because that is recorded in our scriptures.”

“The ear delights in sound ... The nose delights in odours ... The tongue delights in flavours ... The body delights in tangibles ... The mind delights in mind-objects, takes delight in mind-objects, rejoices in mind-objects; that has been tamed by the Tathāgata, guarded, protected, and restrained, and he teaches the Dhamma for its restraint. Was it with reference to this that you said: ‘The recluse Gotama is a destroyer of growth’?”

“It was with reference to this, Master Gotama, that I said: ‘The recluse Gotama is a destroyer of growth.’ Why is that? Because that is recorded in our scriptures.”

9. “What do you think, Māgandiya? Here someone [504] may have formerly enjoyed himself with forms cognizable by the eye that are wished for, desired, agreeable, and likeable, connected with sensual desire and provocative of lust. On a later occasion, having understood as they actually are the origin, the disappearance, the gratification, the danger, and the escape in the case of forms, he might abandon craving for forms, remove fever for forms, and abide without thirst, with a mind inwardly at peace. What would you say to him, Māgandiya?”—“Nothing, Master Gotama.”

“What do you think, Māgandiya? Here someone may have formerly enjoyed himself with sounds cognizable by the ear ... with odours cognizable by the nose ... with flavours cognizable by the tongue ... with tangibles cognizable by the body that

are wished for, desired, agreeable, and likeable, connected with sensual desire and provocative of lust. On a later occasion, having understood as they actually are the origin, the disappearance, the gratification, the danger, and the escape in the case of tangibles, he might abandon craving for tangibles, remove fever for tangibles, and abide without thirst, with a mind inwardly at peace. What would you say to him, Māgandiya?”—“Nothing, Master Gotama.”

10. “Māgandiya, formerly when I lived the home life, I enjoyed myself, provided and endowed with the five cords of sensual pleasure: with forms cognizable by the eye ... with sounds cognizable by the ear ... with odours cognizable by the nose ... with flavours cognizable by the tongue ... with tangibles cognizable by the body that are wished for, desired, agreeable, and likeable, connected with sensual desire and provocative of lust. I had three palaces, one for the rainy season, one for the winter, and one for the summer. I lived in the rains’ palace for the four months of the rainy season, enjoying myself with musicians, none of whom were men, and I did not go down to the lower palace.

“On a later occasion, having understood as they actually are the origin, the disappearance, the gratification, the danger, and the escape in the case of sensual pleasures, I abandoned craving for sensual pleasures, I removed fever for sensual pleasures, and I abide without thirst, with a mind inwardly at peace. I see other beings who are not free from lust for sensual pleasures being devoured by craving for sensual pleasures, burning with fever for sensual pleasures, indulging in sensual pleasures, and I do not envy them, nor do I delight therein. Why is that? Because there is, Māgandiya, a delight apart from sensual pleasures, apart from unwholesome states, [505] which surpasses even divine bliss. Since I take delight in that, I do not envy what is inferior, nor do I delight therein.

11. “Suppose, Māgandiya, a householder or a householder’s son was rich, with great wealth and property, and being provided and endowed with the five cords of sensual pleasure, he might enjoy himself with forms cognizable by the eye ... with sounds cognizable by the ear ... with odours cognizable by the nose ... with flavours cognizable by the tongue ... with tangibles cognizable by the body that are wished for, desired, agreeable, and likeable, connected with sensual desire and provocative of lust. Having conducted himself well in body, speech, and mind, on the dissolution of the body, after death, he might reappear in a happy destination, in the heavenly world in the retinue of the gods of the Thirty-three; and there, surrounded by a group of nymphs in the Nandana Grove, he would enjoy himself, provided and endowed with the five cords of divine sensual pleasure. Suppose he saw a householder or a householder’s son enjoying himself, provided and endowed with the five cords of [human] sensual pleasure. What do you think, Māgandiya? Would that young god surrounded by the group of nymphs in the Nandana Grove, enjoying himself, provided and endowed with the five cords of divine sensual pleasure, envy the householder or the householder’s son for the five cords of human sensual pleasure or would he be enticed by human sensual pleasures?”

“No, Master Gotama. Why not? Because heavenly sensual pleasures are more excellent and sublime than human sensual pleasures.”

12. “So too, Māgandiya, formerly when I lived the home life, I enjoyed myself, provided and endowed with the five cords of sensual pleasure: with forms cognizable by the eye ... with tangibles cognizable by the body that are wished for, desired, agreeable, and likeable, connected with sensual desire and provocative of lust. On a later occasion, having understood as they actually are the gratification, the danger, and the escape in the case of sensual pleasures, I abandoned craving for sensual pleasures, I removed fever for sensual pleasures, and I abide without thirst, with a mind inwardly at peace. I see other beings who are not free from lust for sensual pleasures being devoured by craving for sensual pleasures, burning with fever for sensual pleasures, [506] indulging in sensual pleasures, and I do not envy them nor do I delight therein. Why is that? Because there is, Māgandiya, a delight apart from sensual pleasures, apart from unwholesome states, which surpasses even divine bliss. Since I take delight in that, I do not envy what is inferior, nor do I delight therein.

13. “Suppose, Māgandiya, there was a leper with sores and blisters on his limbs, being devoured by worms, scratching the scabs off the openings of his wounds with his nails, cauterising his body over a burning charcoal pit. Then his friends and companions, his kinsmen and relatives, would bring a physician to treat him. The physician would make medicine for him, and by means of that medicine the man would be cured of his leprosy and would become well and happy, independent, master of himself, able to go where he likes. Then he might see another leper with sores and blisters on his limbs, being devoured by worms, scratching the scabs off the openings of his wounds with his nails, cauterising his body over a burning charcoal pit. What do you think, Māgandiya? Would that man envy that leper for his burning charcoal pit or his use of medicine?”

“No, Master Gotama. Why is that? Because when there is sickness, there is need for medicine, and when there is no sickness there is no need for medicine.”

14. “So too, Māgandiya, formerly when I lived the home life ... (*as in §12*) ... Since I take delight in that, I do not envy what is inferior, nor do I delight therein. [507]

15. “Suppose, Māgandiya, there was a leper with sores and blisters on his limbs, being devoured by worms, scratching the scabs off the openings of his wounds with his nails, cauterising his body over a burning charcoal pit. Then his friends and companions, his kinsmen and relatives, brought a physician to treat him. The physician would make medicine for him, and by means of that medicine the man would be cured of his leprosy and would become well and happy, independent, master of himself, able to go where he likes. Then two strong men would seize him by both arms and drag him towards a burning charcoal pit. What do you think, Māgandiya? Would that man twist his body this way and that?”

“Yes, Master Gotama. Why is that? Because that fire is indeed painful to touch, hot, and scorching.”

“What do you think, Māgandiya? Is it only now that that fire is painful to touch, hot, and scorching, or previously too was that fire painful to touch, hot, and scorching?”

“Master Gotama, that fire is now painful to touch, hot, and scorching, and previously too that fire was painful to touch, hot, and scorching. For when that man was a leper with sores and blisters on his limbs, being devoured by worms, scratching the scabs off the openings of his wounds with his nails, his faculties were impaired; thus, though the fire was actually painful to touch, he acquired a mistaken perception of it as pleasant.”

16. “So too, Māgandiya, in the past sensual pleasures were painful to touch, hot, and scorching; in the future sensual pleasures will be painful to touch, hot, and scorching; and now at present sensual pleasures are painful to touch, hot, and scorching. But these beings who are not free from lust for sensual pleasures, who are devoured by craving for sensual pleasures, who burn with fever for sensual pleasures, have faculties that are impaired; thus, though sensual pleasures are actually painful to touch, they acquire a mistaken perception of them as pleasant.

17. “Suppose, Māgandiya, there was a leper with sores and blisters on his limbs, being devoured by worms, scratching the scabs off the openings of his wounds with his nails, cauterising his body over a burning charcoal pit; the more he scratches the scabs and cauterises his body, [508] the fouler, more evil-smelling and more infected the openings of his wounds would become, yet he would find a certain measure of satisfaction and enjoyment in scratching the openings of his wounds. So too, Māgandiya, beings who are not free from lust for sensual pleasures, who are devoured by craving for sensual pleasures, who burn with fever for sensual pleasures, still indulge in sensual pleasures; the more such beings indulge in sensual pleasures, the more their craving for sensual pleasures increases and the more they are burned by their fever for sensual pleasures, yet they find a certain measure of satisfaction and enjoyment in dependence on the five cords of sensual pleasure.

18. “What do you think, Māgandiya? Have you ever seen or heard of a king or a king’s minister enjoying himself, provided and endowed with the five cords of sensual pleasure who, without abandoning craving for sensual pleasures, without removing fever for sensual pleasures, was able to abide free from thirst, with a mind inwardly at peace, or who is able or who will be able to so abide?”—“No, Master Gotama.”

“Good, Māgandiya. I too have never seen or heard of a king or a king’s minister enjoying himself, provided and endowed with the five cords of sensual pleasure who, without abandoning craving for sensual pleasures, without removing fever for sensual pleasures, was able to abide free from thirst, with a mind inwardly at peace, or who is able or who will be able to so abide. On the contrary, Māgandiya, those recluses or brahmins who abided or abide or will abide free from thirst, with a mind inwardly at peace, all do so after having understood as they actually are the origin, the disappearance, the gratification, the danger, and the escape in the case of sensual pleasures, and it is after abandoning craving for sensual pleasures and removing fever

for sensual pleasures that they abided or abide or will abide free from thirst, with a mind inwardly at peace.”

19. Then at that point the Blessed One uttered this exclamation:

“The greatest of all gains is health,  
Nibbāna is the greatest bliss,  
The eightfold path is the best of paths  
For it leads safely to the Deathless.”

When this was said, the wanderer Māgandiya said to the Blessed One: “It is wonderful, Master Gotama, it is marvellous how well that has been expressed by Master Gotama: [509]

‘The greatest of all gains is health,  
Nibbāna is the greatest bliss.’

We too have heard this said by earlier wanderers in the tradition of the teachers, and it agrees, Master Gotama.”

“But, Māgandiya, when you heard that said by earlier wanderers in the tradition of the teachers, what is that health, what is that Nibbāna?”

When this was said, the wanderer Māgandiya rubbed his own limbs with his hands and said: “This is that health, Master Gotama, this is that Nibbāna; for I am now healthy and happy and nothing afflicts me.”

20. “Māgandiya, suppose there was a man born blind who could not see dark and light forms, who could not see blue, yellow, red, or pink forms, who could not see what was even and uneven, who could not see the stars or the sun and moon. He might hear a man with good eyesight saying: ‘Good indeed, sirs, is a white cloth, beautiful, spotless, and clean!’ and he would go in search of a white cloth. Then a man would cheat him with a dirty soiled garment thus: ‘Good man, here is a white cloth for you, beautiful, spotless, and clean.’ And he would accept it and put it on, and being satisfied with it, he would utter words of satisfaction thus: ‘Good indeed, sirs, is a white cloth, beautiful, spotless, and clean!’ What do you think, Māgandiya? When that man born blind accepted that dirty soiled garment, put it on, and being satisfied with it, uttered words of satisfaction thus: ‘Good indeed, sirs, is a white cloth, beautiful, spotless, and clean!’—did he do so knowing and seeing, or out of faith in the man with good eyesight?”

“Venerable sir, he would have done so unknowing and unseeing, [510] out of faith in the man with good eyesight.”

21. “So too, Māgandiya, the wanderers of other sects are blind and visionless. They do not know health, they do not see Nibbāna, yet they utter this stanza thus:

‘The greatest of all gains is health,  
Nibbāna is the greatest bliss.’

This stanza was uttered by the earlier Accomplished Ones, Fully Enlightened Ones, thus:

‘The greatest of all gains is health,  
Nibbāna is the greatest bliss,  
The eightfold path is the best of paths  
For it leads safely to the Deathless.’

Now it has gradually become current among ordinary people. And although this body, Māgandiya, is a disease, a tumour, a dart, a calamity, and an affliction, referring to this body you say: ‘This is that health, Master Gotama, this is that Nibbāna.’ You do not have that noble vision, Māgandiya, by means of which you might know health and see Nibbāna.”

22. “I have confidence in Master Gotama thus: ‘Master Gotama is capable of teaching me the Dhamma in such a way that I can come to know health and to see Nibbāna.’”

“Māgandiya, suppose there was a man born blind who could not see dark and light forms ... or the sun and moon. Then his friends and companions, his kinsmen and relatives, would bring a physician to treat him. The physician would make a medicine for him, yet by means of that medicine the man’s vision would not arise or be purified. What do you think, Māgandiya, would that doctor reap weariness and disappointment?”—“Yes, Master Gotama.”—“So too, Māgandiya, if I were to teach you the Dhamma thus: ‘This is that health, this is that Nibbāna,’ you might not know health or see Nibbāna, and that would be wearisome and troublesome for me.” [511]

23. “I have confidence in Master Gotama thus: ‘Master Gotama is capable of teaching me the Dhamma in such a way that I can come to know health and to see Nibbāna.’”

“Māgandiya, suppose there was a man born blind who could not see dark and light forms ... or the sun and moon. He might hear a man with good eyesight saying: ‘Good indeed, sirs, is a white cloth, beautiful, spotless, and clean!’ and he would go in search of a white cloth. Then a man would cheat him with a dirty soiled garment thus: ‘Good man, here is a white cloth for you, beautiful, spotless, and clean.’ And he would accept it and put it on. Then his friends and companions, his kinsmen and relatives, would bring a physician to treat him. The physician would make medicine—emetics and purgatives, ointments and counter-ointments and nasal treatment—and by means of that medicine the man’s vision would arise and be purified. Together with the arising of his vision, his desire and liking for that dirty soiled garment would be abandoned; then he might burn with indignation and enmity towards that man and might think that he ought to be killed thus: ‘Indeed, I have long been tricked, cheated, and defrauded by this man with this dirty soiled garment when he told me: “Good man, here is a white cloth for you, beautiful, spotless, and clean.”’

24. “So too, Māgandiya, if I were to teach you the Dhamma thus: ‘This is that

health, this is that Nibbāna,’ you might know health and see Nibbāna. Together with the arising of your vision, your desire and lust for the five aggregates affected by clinging might be abandoned. Then perhaps you might think: ‘Indeed, I have long been tricked, cheated, and defrauded by this mind. For when clinging, I have been clinging just to material form, I have been clinging just to feeling, I have been clinging just to perception, I have been clinging just to formations, I have been clinging just to consciousness. With my clinging as condition, being [comes to be]; with being as condition, birth; with birth as condition, ageing and death, sorrow, lamentation, pain, grief, [512] and despair come to be. Such is the origin of this whole mass of suffering.’”

25. “I have confidence in Master Gotama thus: ‘Master Gotama is capable of teaching me the Dhamma in such a way that I might rise up from this seat cured of my blindness.’”

“Then, Māgandiya, associate with true men. When you associate with true men, you will hear the true Dhamma. When you hear the true Dhamma, you will practise in accordance with the true Dhamma. When you practise in accordance with the true Dhamma, you will know and see for yourself thus: ‘These are diseases, tumours, and darts; but here these diseases, tumours, and darts cease without remainder. With the cessation of my clinging comes cessation of being; with the cessation of being, cessation of birth; with the cessation of birth, ageing and death, sorrow, lamentation, pain, grief, and despair cease. Such is the cessation of this whole mass of suffering.’”

26. When this was said, the wanderer Māgandiya said: “Magnificent, Master Gotama! Magnificent, Master Gotama! Master Gotama has made the Dhamma clear in many ways, as though he were turning upright what had been overthrown, revealing what was hidden, showing the way to one who was lost, or holding up a lamp in the dark for those with eyesight to see forms. I go to Master Gotama for refuge and to the Dhamma and to the Sangha of bhikkhus. I would receive the going forth under Master Gotama. I would receive the full admission.”

27. “Māgandiya, one who formerly belonged to another sect and desires the going forth and the full admission in this Dhamma and Discipline lives on probation for four months. At the end of four months, if the bhikkhus are satisfied with him, they give him the going forth and the full admission to the bhikkhus’ state. But I recognise individual differences in this matter.”

“Venerable sir, if those who formerly belonged to another sect and desire the going forth and the full admission in this Dhamma and Discipline live on probation for four months, and if at the end of the four months the bhikkhus being satisfied with them give them the going forth and the full admission to the bhikkhus’ state, then I will live on probation for four years. At the end of the four years if the bhikkhus are satisfied with me, let them give me the going forth and the full admission to the bhikkhus’ state.” [513]

28. Then the wanderer Māgandiya received the going forth under the Blessed One, and he received the full admission. And soon, not long after his full admission,



dwelling alone, withdrawn, diligent, ardent, and resolute, the venerable Māgandiya, by realising for himself with direct knowledge, here and now entered upon and abided in that supreme goal of the holy life for the sake of which clansmen rightly go forth from the home life into homelessness. He directly knew: “Birth is destroyed, the holy life has been lived, what had to be done has been done, there is no more coming to any state of being.” And the venerable Māgandiya became one of the arahants.

## 77. Mahāsakuludāyi Sutta: The Greater Discourse to Sakuludāyin

[1] 1. Thus have I heard. On one occasion the Blessed One was living at Rājagaha in the Bamboo Grove, the Squirrels’ Sanctuary.

2. Now on that occasion a number of well-known wanderers were staying at the Peacocks’ Sanctuary, the wanderers’ park—that is, Annabhāra, Varadhara, and the wanderer Sakuludāyin, as well as other well-known wanderers.

3. Then, when it was morning, the Blessed One dressed, and taking his bowl and outer robe, went into Rājagaha for alms. Then he thought: “It is still too early to wander for alms in Rājagaha. Suppose I went to the wanderer Sakuludāyin in the Peacocks’ Sanctuary, the wanderers’ park.”

4. Then the Blessed One went to the Peacocks’ Sanctuary, the wanderers’ park. Now on that occasion the wanderer Sakuludāyin was seated with a large assembly of wanderers who were making an uproar, loudly and noisily talking many kinds of pointless talk, such as talk of kings ... (*as Sutta 76, §4*) [2] ... whether things are so or are not so. Then the wanderer Sakuludāyin saw the Blessed One coming in the distance. Seeing him, he quieted his own assembly thus: “Sirs, be quiet; sirs, make no noise. Here comes the recluse Gotama. This venerable one likes quiet and commends quiet. Perhaps if he finds our assembly a quiet one, he will think to join us.” Then the wanderers became silent.

5. The Blessed One went to the wanderer Sakuludāyin, who said to him: “Let the Blessed One come, venerable sir! Welcome to the Blessed One! It is long since the Blessed One found an opportunity to come here. Let the Blessed One be seated; this seat is ready.”

The Blessed One sat down on the seat made ready, and the wanderer Sakuludāyin took a low seat and sat down at one side. When he had done so, the Blessed One asked him: “For what discussion are you sitting together here now, Udāyin? And what was your discussion that was interrupted?”

6. “Venerable sir, let be the discussion for which we are now sitting together here. The Blessed One can well hear about it later. In recent days, venerable sir, when recluses and brahmins of various sects have been gathering together and sitting together in the debating hall, this topic has arisen: ‘It is a gain for the people of Anga and Magadha, it is a great gain for the people of Anga and Magadha that these

recluses and brahmins, heads of orders, heads of groups, teachers of groups, well-known and famous founders of sects regarded by many as saints, have come to spend the Rains at Rājagaha. There is this Pūraṇa Kassapa, the head of an order, the head of a group, the teacher of a group, the well-known and famous founder of a sect regarded by many as a saint: he has come to spend the Rains at Rājagaha. There is also this Makkhali Gosāla ... this Ajita Kesakambalin ... this Pakudha Kaccāyana ... this Sañjaya Belaṭṭhiputta ... this Niḡaṇṭha Nātaputta, the head of an order, the head of a group, the teacher of a group, [3] the well-known and famous founder of a sect regarded by many as a saint: he too has come to spend the Rains at Rājagaha. There is also this recluse Gotama, the head of an order, the head of a group, the teacher of a group, the well-known and famous founder of a sect regarded by many as a saint: he too has come to spend the Rains at Rājagaha. Now among these worthy recluses and brahmins, heads of orders ... regarded by many as saints, who is honoured, respected, revered, and venerated by his disciples? And how, honouring and respecting him, do they live in dependence on him?’

“Thereupon some said this: ‘This Pūraṇa Kassapa is the head of an order ... regarded by many as a saint, yet he is not honoured, respected, revered, and venerated by his disciples, nor do his disciples live in dependence on him, honouring and respecting him. Once Pūraṇa Kassapa was teaching his Dhamma to an assembly of several hundred followers. Then a certain disciple of his made a noise thus: “Sirs, do not ask Pūraṇa Kassapa this question. He does not know that. We know that. Ask us that question. We will answer that for you, sirs.” It happened that Pūraṇa Kassapa did not get his way, though he waved his arms and wailed: “Be quiet, sirs, make no noise, sirs. They are not asking you, sirs. They are asking us. We will answer them.” Indeed, many of his disciples left him after refuting his doctrine thus: “You do not understand this Dhamma and Discipline. I understand this Dhamma and Discipline. How could you understand this Dhamma and Discipline? Your way is wrong. My way is right. I am consistent. You are inconsistent. What should have been said first, you said last. What should have been said last, you said first. What you had so carefully thought up has been turned inside out. Your doctrine is refuted. You are proved wrong. Go and learn better, or disentangle yourself if you can!” Thus Pūraṇa Kassapa is not honoured, respected, revered, and venerated by his disciples, nor do his disciples live in dependence on him, honouring and respecting him. Indeed, he is scorned by the scorn shown to his Dhamma.’ [4]

“And some said this: ‘This Makkhali Gosāla ... this Ajita Kesakambalin ... this Pakudha Kaccāyana ... this Sañjaya Belaṭṭhiputta ... this Niḡaṇṭha Nātaputta is the head of an order ... [but he] is not honoured, respected, revered, and venerated by his disciples, nor do his disciples live in dependence on him, honouring and respecting him. Indeed, he is scorned by the scorn shown to his Dhamma.’

“And some said this: ‘This recluse Gotama is the head of an order, the head of a group, the teacher of a group, the well-known and famous founder of a sect regarded by many as a saint. He is honoured, respected, revered, and venerated by his disciples,

and his disciples live in dependence on him, honouring and respecting him. Once the recluse Gotama was teaching his Dhamma to an assembly of several hundred followers and there a certain disciple of his cleared his throat. Thereupon one of his companions in the holy life nudged him with his knee [to indicate]: [5] “Be quiet, venerable sir, make no noise; the Blessed One, the Teacher, is teaching us the Dhamma.” When the recluse Gotama is teaching the Dhamma to an assembly of several hundred followers, on that occasion there is no sound of his disciples’ coughing or clearing their throats. For then that large assembly is poised in expectancy: “Let us hear the Dhamma the Blessed One is about to teach.” Just as though a man were at a crossroads pressing out pure honey and a large group of people were poised in expectancy, so too, when the recluse Gotama is teaching the Dhamma to an assembly of several hundred followers, on that occasion there is no sound of his disciples’ coughing or clearing their throats. For then that large assembly is poised in expectancy: “Let us hear the Dhamma the Blessed One is about to teach.” And even those disciples of his who fall out with their companions in the holy life and abandon the training to return to the low life—even they praise the Master and the Dhamma and the Sangha; they blame themselves instead of others, saying: “We were unlucky, we have little merit; for though we went forth into homelessness in such a well-proclaimed Dhamma, we were unable to live the perfect and pure holy life for the rest of our lives.” Having become monastery attendants or lay followers, they undertake and observe the five precepts. Thus the recluse Gotama is honoured, respected, revered, and venerated by his disciples, and his disciples live in dependence on him, honouring and respecting him.”

7. “But, Udāyin, how many qualities do you see in me because of which my disciples honour, respect, revere, and venerate me, and live in dependence on me, honouring and respecting me?”

8. “Venerable sir, I see five qualities in the Blessed One because of which his disciples honour, respect, revere, and venerate him, and live in dependence on him, honouring and respecting him. What are the five? First, venerable sir, the Blessed One eats little and commends eating little; this I see as the first quality of the Blessed One because of which his disciples honour, respect, revere, and venerate him, and live in dependence on him, honouring and respecting him. [6] Again, venerable sir, the Blessed One is content with any kind of robe and commends contentment with any kind of robe; this I see as the second quality of the Blessed One ... Again, venerable sir, the Blessed One is content with any kind of almsfood and commends contentment with any kind of almsfood; this I see as the third quality of the Blessed One ... Again, venerable sir, the Blessed One is content with any kind of resting place and commends contentment with any kind of resting place; this I see as the fourth quality of the Blessed One ... Again, venerable sir, the Blessed One is secluded and commends seclusion; this I see as the fifth quality of the Blessed One ... Venerable sir, these are the five qualities I see in the Blessed One because of which his disciples honour, respect, revere, and venerate him, and live in dependence on him, honouring

and respecting him.”

9. “Suppose, Udāyin, my disciples honoured, respected, revered, and venerated me, and lived in dependence on me, honouring and respecting me, with the thought: ‘The recluse Gotama eats little and commends eating little.’ Now there are disciples of mine who live on a cupful or half a cupful of food, a bilva fruit’s or half a bilva fruit’s quantity of food, [7] while I sometimes eat the full contents of my almsbowl or even more. So if my disciples honoured me ... with the thought: ‘The recluse Gotama eats little and commends eating little,’ then those disciples of mine who live on a cupful of food ... should not honour, respect, revere, and venerate me for this quality, nor should they live in dependence on me, honouring and respecting me.

“Suppose, Udāyin, my disciples honoured, respected, revered, and venerated me, and lived in dependence on me, honouring and respecting me, with the thought: ‘The recluse Gotama is content with any kind of robe and commends contentment with any kind of robe.’ Now there are disciples of mine who are refuse-rag wearers, wearers of coarse robes; they collect rags from the charnel ground, rubbish heaps, or shops, make them into patched robes, and wear them. But I sometimes wear robes given by householders, robes so fine that pumpkin hair is coarse in comparison. So if my disciples honoured me ... with the thought: ‘The recluse Gotama is content with any kind of robe and commends contentment with any kind of robe,’ then those disciples of mine who are refuse-rag wearers, wearers of coarse robes ... should not honour, respect, revere, and venerate me for this quality, nor should they live in dependence on me, honouring and respecting me.

“Suppose, Udāyin, my disciples honoured, respected, revered, and venerated me, and lived in dependence on me, honouring and respecting me, with the thought: ‘The recluse Gotama is content with any kind of almsfood and commends contentment with any kind of almsfood.’ Now there are disciples of mine who are almsfood eaters, who go on unbroken almsround from house to house, who delight in gathering their food; when they have entered among the houses they will not consent even when invited to sit down. But I sometimes eat on invitation meals of choice rice [8] and many sauces and curries. So if my disciples honoured me ... with the thought: ‘The recluse Gotama is content with any kind of almsfood and commends contentment with any kind of almsfood,’ then those disciples of mine who are almsfood eaters ... should not honour, respect, revere, and venerate me for this quality, nor should they live in dependence on me, honouring and respecting me.

“Suppose, Udāyin, my disciples honoured, respected, revered, and venerated me, and lived in dependence on me, honouring and respecting me, with the thought: ‘The recluse Gotama is content with any kind of resting place and commends contentment with any kind of resting place.’ Now there are disciples of mine who are tree-root dwellers and open-air dwellers, who do not use a roof for eight months [of the year], while I sometimes live in gabled mansions plastered within and without, protected against the wind, secured by door bolts, with shuttered windows. So if my disciples honoured me ... with the thought: ‘The recluse Gotama is content with any kind of

resting place and commends contentment with any kind of resting place,’ then those disciples of mine who are tree-root dwellers and open-air dwellers ... should not honour, respect, revere, and venerate me for this quality, nor should they live in dependence on me, honouring and respecting me.

“Suppose, Udāyin, my disciples honoured, respected, revered, and venerated me, and lived in dependence on me, honouring and respecting me, with the thought: ‘The recluse Gotama is secluded and commends seclusion.’ Now there are disciples of mine who are forest dwellers, dwellers in remote resting places, who live withdrawn in remote jungle-thicket resting places and return to the midst of the Sangha once each half-month for the recitation of the Pātimokkha. But I sometimes live surrounded by bhikkhus and bhikkhunīs, by men and women lay followers, by kings and kings’ ministers, by other sectarians and their disciples. So if my disciples honoured me ... with the thought: ‘The recluse Gotama is secluded and commends seclusion,’ [9] then those disciples of mine who are forest dwellers ... should not honour, respect, revere, and venerate me for this quality, nor should they live in dependence on me, honouring and respecting me. Thus, Udāyin, it is not because of these five qualities that my disciples honour, respect, revere, and venerate me, and live in dependence on me, honouring and respecting me.

10. “However, Udāyin, there are five other qualities because of which my disciples honour, respect, revere, and venerate me, and live in dependence on me, honouring and respecting me. What are the five?

*(I. The Higher Virtue)*

11. “Here, Udāyin, my disciples esteem me for the higher virtue thus: ‘The recluse Gotama is virtuous, he possesses the supreme aggregate of virtue.’ This is the first quality because of which my disciples honour, respect, revere, and venerate me, and live in dependence on me, honouring and respecting me.

*(II. Knowing and Vision)*

12. “Again, Udāyin, my disciples esteem me for my excellent knowledge and vision thus: ‘When the recluse Gotama says “I know,” he truly knows; when he says “I see,” he truly sees. The recluse Gotama teaches the Dhamma through direct knowledge, not without direct knowledge; he teaches the Dhamma with a sound basis, not without a sound basis; he teaches the Dhamma in a convincing manner, not in an unconvincing manner.’ This is the second quality because of which [10] my disciples honour me ...

*(III. The Higher Wisdom)*

13. “Again, Udāyin, my disciples esteem me for the higher wisdom thus: ‘The recluse Gotama is wise; he possesses the supreme aggregate of wisdom. It is impossible that he should not foresee the future courses of doctrine or that he should not be able to confute with reasons the current doctrines of others.’ What do you think, Udāyin? Would my disciples, knowing and seeing thus, break in and interrupt me?”—“No,

venerable sir.”—“I do not expect instruction from my disciples; invariably, it is my disciples who expect instruction from me. This is the third quality because of which my disciples honour me ...

*(IV. The Four Noble Truths)*

14. “Again, Udāyin, when my disciples have met with suffering and become victims of suffering, prey to suffering, they come to me and ask me about the noble truth of suffering. Being asked, I explain to them the noble truth of suffering, and I satisfy their minds with my explanation. They ask me about the noble truth of the origin of suffering ... about the noble truth of the cessation of suffering ... about the noble truth of the way leading to the cessation of suffering. Being asked, I explain to them the noble truth of the way leading to the cessation of suffering, and I satisfy their minds with my explanation. This is the fourth quality [11] because of which my disciples honour me ...

*(V. The Way to Develop Wholesome States)*

*(1. The Four Foundations of Mindfulness)*

15. “Again, Udāyin, I have proclaimed to my disciples the way to develop the four foundations of mindfulness. Here a bhikkhu abides contemplating the body as a body, ardent, fully aware, and mindful, having put away covetousness and grief for the world. He abides contemplating feelings as feelings ... He abides contemplating mind as mind ... He abides contemplating mind-objects as mind-objects, ardent, fully aware, and mindful, having put away covetousness and grief for the world. And thereby many disciples of mine abide having reached the consummation and perfection of direct knowledge.

*(2. The Four Right Kinds of Striving)*

16. “Again, Udāyin, I have proclaimed to my disciples the way to develop the four right kinds of striving. Here a bhikkhu awakens zeal for the non-arising of unarisen evil unwholesome states, and he makes effort, arouses energy, exerts his mind, and strives. He awakens zeal for the abandoning of arisen evil unwholesome states ... He awakens zeal for the arising of unarisen wholesome states ... He awakens zeal for the continuance, non-disappearance, strengthening, increase, and fulfilment by development of arisen wholesome states, and he makes effort, arouses energy, exerts his mind, and strives. And thereby many disciples of mine abide having reached the consummation and perfection of direct knowledge.

*(3. The Four Bases for Spiritual Power)*

17. “Again, Udāyin, I have proclaimed to my disciples the way to develop the four bases for spiritual power. Here a bhikkhu develops the basis for spiritual power consisting in concentration due to zeal and determined striving. He develops the basis for spiritual power consisting in concentration due to energy and determined striving. He develops the basis for spiritual power consisting in concentration due to [purity of]

mind and determined striving. He develops the basis for spiritual power consisting in concentration due to investigation and determined striving. And thereby many disciples of mine abide having reached the consummation and perfection of direct knowledge.

*(4. The Five Faculties)*

18. “Again, Udāyin, I have proclaimed to my disciples the way to develop the five spiritual faculties. Here [12] a bhikkhu develops the faculty of faith, which leads to peace, leads to enlightenment. He develops the faculty of energy ... the faculty of mindfulness ... the faculty of concentration ... the faculty of wisdom, which leads to peace, leads to enlightenment. And thereby many disciples of mine abide having reached the consummation and perfection of direct knowledge.

*(5. The Five Powers)*

19. “Again, Udāyin, I have proclaimed to my disciples the way to develop the five powers. Here a bhikkhu develops the power of faith, which leads to peace, leads to enlightenment. He develops the power of energy ... the power of mindfulness ... the power of concentration ... the power of wisdom, which leads to peace, leads to enlightenment. And thereby many disciples of mine abide having reached the consummation and perfection of direct knowledge.

*(6. The Seven Enlightenment Factors)*

20. “Again, Udāyin, I have proclaimed to my disciples the way to develop the seven enlightenment factors. Here a bhikkhu develops the mindfulness enlightenment factor, which is supported by seclusion, dispassion, and cessation, and results in relinquishment. He develops the investigation-of-states enlightenment factor ... the energy enlightenment factor ... the rapture enlightenment factor ... the tranquillity enlightenment factor ... the concentration enlightenment factor ... the equanimity enlightenment factor, which is supported by seclusion, dispassion, and cessation, and results in relinquishment. And thereby many disciples of mine abide having reached the consummation and perfection of direct knowledge.

*(7. The Noble Eightfold Path)*

21. “Again, Udāyin, I have proclaimed to my disciples the way to develop the Noble Eightfold Path. Here a bhikkhu develops right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration. And thereby many disciples of mine abide having reached the consummation and perfection of direct knowledge.

*(8. The Eight Liberations)*

22. “Again, Udāyin, I have proclaimed to my disciples the way to develop the eight liberations. Possessed of material form, one sees forms: this is the first liberation. Not perceiving form internally, one sees forms externally: this is the second liberation.

One is resolved only upon the beautiful: this is the third liberation. [13] With the complete surmounting of perceptions of form, with the disappearance of perceptions of sensory impact, with non-attention to perceptions of diversity, aware that ‘space is infinite,’ one enters upon and abides in the base of infinite space: this is the fourth liberation. By completely surmounting the base of infinite space, aware that ‘consciousness is infinite,’ one enters upon and abides in the base of infinite consciousness: this is the fifth liberation. By completely surmounting the base of infinite consciousness, aware that ‘there is nothing,’ one enters upon and abides in the base of nothingness: this is the sixth liberation. By completely surmounting the base of nothingness, one enters upon and abides in the base of neither-perception-nor-non-perception: this is the seventh liberation. By completely surmounting the base of neither-perception-nor-non-perception, one enters upon and abides in the cessation of perception and feeling: this is the eighth liberation. And thereby many disciples of mine abide having reached the consummation and perfection of direct knowledge.

*(9. The Eight Bases for Transcendence)*

23. “Again, Udāyin, I have proclaimed to my disciples the way to develop the eight bases for transcendence. Perceiving form internally, one sees forms externally, limited, fair and ugly; by transcending them, one perceives thus: ‘I know, I see.’ This is the first base for transcendence. Perceiving form internally, one sees forms externally, immeasurable, fair and ugly; by transcending them, one perceives thus: ‘I know, I see.’ This is the second base for transcendence. Not perceiving form internally, one sees forms externally, limited, fair and ugly; by transcending them, one perceives thus: ‘I know, I see.’ This is the third base for transcendence. Not perceiving form internally, one sees forms externally, immeasurable, fair and ugly; by transcending them, one perceives thus: ‘I know, I see.’ This is the fourth base for transcendence. Not perceiving form internally, one sees forms externally, blue, of blue colour, blue in appearance, with blue luminosity. Just like a flax flower, which is blue, of blue colour, blue in appearance, with blue luminosity, or just like Benares cloth smoothed on both sides, which is blue, of blue colour, blue in appearance, with blue luminosity; so too, not perceiving form internally, one sees forms externally ... with blue luminosity; by transcending them, one perceives thus: ‘I know, I see.’ This is the fifth [14] base for transcendence. Not perceiving form internally, one sees forms externally, yellow, of yellow colour, yellow in appearance, with yellow luminosity. Just like a kaṇṇikāra flower, which is yellow, of yellow colour, yellow in appearance, with yellow luminosity, or just like Benares cloth smoothed on both sides, which is yellow, of yellow colour, yellow in appearance, with yellow luminosity; so too, not perceiving form internally, one sees forms externally ... with yellow luminosity; by transcending them, one perceives thus: ‘I know, I see.’ This is the sixth base for transcendence. Not perceiving form externally, one sees forms externally, red, of red colour, red in appearance, with red luminosity. Just like a hibiscus flower, which is red, of red colour, red in appearance, with red luminosity, or just like Benares cloth



smoothened on both sides, which is red, of red colour, red in appearance, with red luminosity; so too, not perceiving form internally, one sees forms externally ... with red luminosity; by transcending them, one perceives thus: 'I know, I see.' This is the seventh base for transcendence. Not perceiving form internally, one sees forms externally, white, of white colour, white in appearance, with white luminosity. Just like the morning star, which is white, of white colour, white in appearance, with white luminosity, or just like Benares cloth smoothened on both sides, which is white, of white colour, white in appearance, with white luminosity; so too, not perceiving form internally, one sees forms externally ... with white luminosity; by transcending them, one perceives thus: 'I know, I see.' This is the eighth base for transcendence. And thereby many disciples of mine abide having reached the consummation and perfection of direct knowledge.

*(10. The Ten Kasiṇas)*

24. "Again, Udāyin, I have proclaimed to my disciples the way to develop the ten kasiṇa bases. One contemplates the earth-kasiṇa above, below, and across, undivided and immeasurable. Another contemplates the water-kasiṇa ... Another contemplates the fire-kasiṇa ... Another contemplates the air-kasiṇa ... Another contemplates the blue-kasiṇa ... Another contemplates the yellow-kasiṇa ... Another contemplates the red-kasiṇa ... Another contemplates the white-kasiṇa ... Another contemplates the space-kasiṇa ... Another contemplates the consciousness-kasiṇa [15] above, below, and across, undivided and immeasurable. And thereby many disciples of mine abide having reached the perfection and consummation of direct knowledge.

*(11. The Four Jhānas)*

25. "Again, Udāyin, I have proclaimed to my disciples the way to develop the four jhānas. Here, quite secluded from sensual pleasures, secluded from unwholesome states, a bhikkhu enters upon and abides in the first jhāna, which is accompanied by applied and sustained thought, with rapture and pleasure born of seclusion. He makes the rapture and pleasure born of seclusion drench, steep, fill, and pervade this body, so that there is no part of his whole body unpervaded by the rapture and pleasure born of seclusion. Just as a skilled bath man or a bath man's apprentice heaps bath powder in a metal basin and, sprinkling it gradually with water, kneads it till the moisture wets his ball of bath powder, soaks it and pervades it inside and out, yet the ball itself does not ooze; so too, a bhikkhu makes the rapture and pleasure born of seclusion drench, steep, fill, and pervade this body, so that there is no part of his whole body unpervaded by the rapture and pleasure born of seclusion.

26. "Again, with the stilling of applied and sustained thought, a bhikkhu enters upon and abides in the second jhāna, which has self-confidence and singleness of mind without applied and sustained thought, with rapture and pleasure born of concentration. He makes the rapture and pleasure born of concentration drench, steep, fill, and pervade this body, so that there is no part of his whole body unpervaded by

the rapture and pleasure born of concentration. Just as though there were a lake whose waters welled up from below and it had no inflow from east, west, north, or south [16] and would not be replenished from time to time by showers of rain, then the cool fount of water welling up in the lake would make the cool water drench, steep, fill, and pervade the lake, so that there would be no part of the whole lake unpervaded by cool water; so too, a bhikkhu makes the rapture and pleasure born of concentration drench, steep, fill, and pervade this body, so that there is no part of his whole body unpervaded by the rapture and pleasure born of concentration.

27. “Again, with the fading away as well of rapture, a bhikkhu abides in equanimity, and mindful and fully aware, still feeling pleasure with the body, he enters upon and abides in the third jhāna, on account of which noble ones announce: ‘He has a pleasant abiding who has equanimity and is mindful.’ He makes the pleasure divested of rapture drench, steep, fill, and pervade this body, so that there is no part of his whole body unpervaded by the pleasure divested of rapture. Just as in a pond of blue or red or white lotuses, some lotuses that are born and grow in the water thrive immersed in the water without rising out of it, and cool water drenches, steeps, fills, and pervades them to their tips and their roots, so that there is no part of all those lotuses unpervaded by cool water; so too, a bhikkhu makes the pleasure divested of rapture drench, steep, fill, and pervade this body, so that there is no part of his whole body unpervaded by the pleasure divested of rapture.

28. “Again, with the abandoning of pleasure and pain, and with the previous disappearance of joy and grief, a bhikkhu enters upon and abides in the fourth jhāna, which has neither-pain-nor-pleasure and purity of mindfulness due to equanimity. He sits pervading this body with a pure bright mind, so that there is no part of his whole body unpervaded by the pure bright mind. Just as though a man were sitting covered from the head down with a white cloth, so that there would be no part of his whole body not covered by the white cloth; so too, a bhikkhu sits pervading this body with a pure bright mind, so that there is no part of his whole body [17] unpervaded by the pure bright mind. And thereby many disciples of mine abide having reached the consummation and perfection of direct knowledge.

*(12. Insight Knowledge)*

29. “Again, Udāyin, I have proclaimed to my disciples the way to understand thus: ‘This body of mine, made of material form, consisting of the four great elements, procreated by a mother and father, and built up out of boiled rice and porridge, is subject to impermanence, to being worn and rubbed away, to dissolution and disintegration, and this consciousness of mine is supported by it and bound up with it.’ Suppose there were a beautiful beryl gem of purest water, eight-faceted, well cut, clear and limpid, possessed of all good qualities, and through it a blue, yellow, red, white, or brown thread would be strung. Then a man with good sight, taking it in his hand, might review it thus: ‘This is a beautiful beryl gem of purest water, eight-faceted, well cut, clear and limpid, possessed of all good qualities, and through it is

strung a blue, yellow, red, white, or brown thread.’ So too, I have proclaimed to my disciples the way to understand thus: ‘This body of mine ... is subject to impermanence, to being worn and rubbed away, to dissolution and disintegration, and this consciousness of mine is supported by it and bound up with it.’ And thereby many disciples of mine abide having reached the consummation and perfection of direct knowledge.

*(13. The Mind-Made Body)*

30. “Again, Udāyin, I have proclaimed to my disciples the way to create from this body another body having form, mind-made, with all its limbs, lacking no faculty. Just as though a man were to pull out a reed from its sheath and think thus: ‘This is the sheath, this is the reed; the sheath is one, the reed is another; it is from the sheath that the reed has been pulled out’; or just as though a man were to pull out a sword from its scabbard and think thus: ‘This is the sword, this is the scabbard; the sword is one, the scabbard another; it is from the scabbard that the sword has been pulled out’; [18] or just as though a man were to pull a snake out of its slough and think thus: ‘This is the snake, this is the slough; the snake is one, the slough another; it is from the slough that the snake has been pulled out.’ So too, I have proclaimed to my disciples the way to create from this body another body having form, mind-made, with all its limbs, lacking no faculty. And thereby many disciples of mine abide having reached the consummation and perfection of direct knowledge.

*(14. The Kinds of Supernormal Power)*

31. “Again, Udāyin, I have proclaimed to my disciples the way to wield the various kinds of supernormal power: having been one, they become many; having been many, they become one; they appear and vanish; they go unhindered through walls, through enclosures, through mountains, as though through space; they dive in and out of the earth as though it were water; they walk on water without sinking as though it were earth; seated cross-legged, they travel in space like birds; with their hands they touch and stroke the moon and sun so powerful and mighty; they wield bodily mastery even as far as the Brahma-world. Just as a skilled potter or his apprentice might create and fashion out of well-prepared clay any shape of pot he wished; or just as a skilled ivory-worker or his apprentice might create and fashion out of well-prepared ivory any ivory work of art he wished; or just as a skilled goldsmith or his apprentice might create and fashion out of well-prepared gold any gold work of art he wished; so too, I have proclaimed to my disciples the way to wield the various kinds of supernormal power ... [19] ... they wield bodily mastery even as far as the Brahma-world. And thereby many disciples of mine abide having reached the consummation and perfection of direct knowledge.

*(15. The Divine Ear Element)*

32. “Again, Udāyin, I have proclaimed to my disciples the way whereby with the

divine ear element, which is purified and surpasses the human, they hear both kinds of sounds, the divine and the human, those that are far as well as near. Just as a vigorous trumpeter might make himself heard without difficulty in the four quarters; so too, I have proclaimed to my disciples the way whereby with the divine ear element ... far as well as near. And thereby many disciples of mine abide having reached the consummation and perfection of direct knowledge.

*(16. Understanding the Minds of Others)*

33. “Again, Udāyin, I have proclaimed to my disciples the way to understand the minds of other beings, of other persons, having encompassed them with their own minds. They understand a mind affected by lust as affected by lust and a mind unaffected by lust as unaffected by lust; they understand a mind affected by hate as affected by hate and a mind unaffected by hate as unaffected by hate; they understand a mind affected by delusion as affected by delusion and a mind unaffected by delusion as unaffected by delusion; they understand a contracted mind as contracted and a distracted mind as distracted; they understand an exalted mind as exalted and an unexalted mind as unexalted; they understand a surpassed mind as surpassed and an unsurpassed mind as unsurpassed; they understand a concentrated mind as concentrated and an unconcentrated mind as unconcentrated; they understand a liberated mind as liberated and an unliberated mind as unliberated. Just as a man or a woman—young, youthful, and fond of ornaments—on viewing the image of his or her own face in a clean bright mirror or in a bowl of clear water, would know if there were a spot thus: ‘There is a spot,’ [20] or would know if there were no spot thus: ‘There is no spot’; so too, I have proclaimed to my disciples the way to understand ... an unliberated mind as unliberated. And thereby many disciples of mine abide having reached the consummation and perfection of direct knowledge.

*(17. The Recollection of Past Lives)*

34. “Again, Udāyin, I have proclaimed to my disciples the way to recollect their manifold past lives, that is, one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, a hundred births, a thousand births, a hundred thousand births, many aeons of world-contraction, many aeons of world-expansion, many aeons of world-contraction and expansion: ‘There I was so named, of such a clan, with such an appearance, such was my nutriment, such my experience of pleasure and pain, such my life-term; and passing away from there, I reappeared elsewhere; and there too I was so named ... and passing away from there, I reappeared here.’ Thus with their aspects and particulars they recollect their manifold past lives. Just as a man might go from his own village to another village and then back again to his own village. He might think: ‘I went from my own village to that village, and there I stood in such a way, sat in such a way, spoke in such a way, kept silent in such a way; and from that village I went to that other village and there [21] I stood in such a way ... kept silent in such a way; and from that village I came back

again to my own village.’ So too, I have proclaimed to my disciples the way to recollect their manifold lives ... Thus with their aspects and particulars they recollect their manifold past lives. And thereby many disciples of mine abide having reached the consummation and perfection of direct knowledge.

*(18. The Divine Eye)*

35. “Again, Udāyin, I have proclaimed to my disciples the way whereby with the divine eye, which is purified and surpasses the human, they see beings passing away and reappearing, inferior and superior, fair and ugly, fortunate and unfortunate. They understand how beings pass on according to their actions thus: ‘These worthy beings who were ill conducted in body, speech, and mind, revilers of noble ones, wrong in their views, giving effect to wrong view in their actions, on the dissolution of the body, after death, have reappeared in a state of deprivation, in a bad destination, in perdition, even in hell; but these worthy beings who were well conducted in body, speech, and mind, not revilers of noble ones, right in their views, giving effect to right view in their actions, on the dissolution of the body, after death, have reappeared in a good destination, even in the heavenly world.’ Thus with the divine eye, which is purified and surpasses the human, they see beings passing away and reappearing, inferior and superior, fair and ugly, fortunate and unfortunate, and they understand how beings pass on according to their actions. Just as though there were two houses with doors and a man with good sight standing there between them saw people entering the houses and coming out and passing to and fro. So too, I have proclaimed to my disciples the way whereby with the divine eye ... They understand how beings pass on according to their actions. And thereby many disciples of mine abide having reached the consummation and perfection of direct knowledge. [22]

*(19. The Destruction of the Taints)*

36. “Again, Udāyin, I have proclaimed to my disciples the way whereby by realising for themselves with direct knowledge, they here and now enter upon and abide in the deliverance of mind and deliverance by wisdom that are taintless with the destruction of the taints. Just as if there were a lake in a mountain recess, clear, limpid, and undisturbed, so that a man with good sight standing on the bank could see shells, gravel, and pebbles, and also shoals of fish swimming about and resting. He might think: ‘There is this lake, clear, limpid, and undisturbed, and there are these shells, gravel, and pebbles, and also these shoals of fish swimming about and resting.’ So too, I have proclaimed to my disciples the way whereby by realising for themselves with direct knowledge, they here and now enter upon and abide in the deliverance of mind and deliverance by wisdom that are taintless with the destruction of the taints. And thereby many disciples of mine abide having reached the consummation and perfection of direct knowledge.

37. “This, Udāyin, is the fifth quality because of which my disciples honour, respect, revere, and venerate me, and live in dependence on me, honouring and

respecting me.

38. “These, Udāyin, are the five qualities because of which my disciples honour, respect, revere, and venerate me, and live in dependence on me, honouring and respecting me.”

That is what the Blessed One said. The wanderer Udāyin was satisfied and delighted in the Blessed One’s words.

## 82. Ratṭhapāla Sutta: On Ratṭhapāla

1. Thus have I heard. On one occasion the Blessed One was wandering in the Kuru country with a large Sangha of bhikkhus, and eventually he arrived at a Kuru town named Thullakoṭṭhita.

2. The brahmin householders of Thullakoṭṭhita heard: “The recluse Gotama, the son of the Sakyans who went forth from a Sakyan clan, has been wandering in the Kuru country [55] with a large Sangha of bhikkhus and has come to Thullakoṭṭhita. Now a good report of Master Gotama has been spread to this effect: ‘That Blessed One is accomplished, fully enlightened, perfect in true knowledge and conduct, sublime, knower of worlds, incomparable leader of persons to be tamed, teacher of gods and humans, enlightened, blessed. He declares this world with its gods, its Māras, and its Brahmās, this generation with its recluses and brahmins, its princes and its people, which he has himself realised with direct knowledge. He teaches the Dhamma good in the beginning, good in the middle, and good in the end, with the right meaning and phrasing, and he reveals a holy life that is utterly perfect and pure.’ Now it is good to see such arahants.”

3. Then the brahmin householders of Thullakoṭṭhita went to the Blessed One. Some paid homage to the Blessed One and sat down at one side; some exchanged greetings with him, and when this courteous and amiable talk was finished, sat down at one side; some extended their hands in reverential salutation towards the Blessed One and sat down at one side; some pronounced their name and clan in the Blessed One’s presence and sat down at one side; some kept silent and sat down at one side. When they were seated, the Blessed One instructed, urged, roused, and gladdened them with talk on the Dhamma.

4. Now at that time a clansman named Ratṭhapāla, the son of the leading clan in that same Thullakoṭṭhita, was sitting in the assembly. Then it occurred to him: “As I understand the Dhamma taught by the Blessed One, it is not easy while living in a home to lead the holy life, utterly perfect and pure as a polished shell. Suppose I shave off my hair and beard, put on the yellow robe, and go forth from the home life into homelessness.”

5. Then the brahmin householders of Thullakoṭṭhita, having been instructed, urged, roused, and gladdened by the Blessed One with talk on the Dhamma, delighted and

rejoiced in his words. They then rose from their [56] seats, and after paying homage to him, they departed, keeping him on their right.

6. Soon after they had gone, the clansman Raṭṭhapāla went to the Blessed One, and after paying homage to him, he sat down at one side and said to the Blessed One: “Venerable sir, as I understand the Dhamma taught by the Blessed One, it is not easy while living in a home to lead the holy life, utterly perfect and pure as a polished shell. Venerable sir, I wish to shave off my hair and beard, put on the yellow robe, and go forth from the home life into homelessness. I would receive the going forth under the Blessed One, I would receive the full admission.”

“Have you been permitted by your parents, Raṭṭhapāla, to go forth from the home life into homelessness?”

“No, venerable sir, I have not been permitted by my parents.”

“Raṭṭhapāla, Tathāgatas do not give the going forth to anyone who does not have his parents’ permission.”

“Venerable sir, I shall see to it that my parents permit me to go forth from the home life into homelessness.”

7. Then the clansman Raṭṭhapāla rose from his seat, and after paying homage to the Blessed One, he departed, keeping him on his right. He went to his parents and told them: “Mother and father, as I understand the Dhamma taught by the Blessed One, it is not easy while living in a home to lead the holy life, utterly perfect and pure as a polished shell. I wish to shave off my hair and beard, put on the yellow robe, and go forth from the home life into homelessness. Give me permission to go forth from the home life into homelessness.”

When he had said this, his parents replied: “Dear Raṭṭhapāla, you are our only son, dear and beloved. You have been raised in comfort, brought up in comfort; you know nothing of suffering, dear Raṭṭhapāla. [57] Even in case of your death we would lose you unwillingly, so how could we give you our permission to go forth from the home life into homelessness while you are still living?”

For the second time ... For the third time the clansman Raṭṭhapāla said to his parents: “Mother and father ... give me permission to go forth from the home life into homelessness.”

For the third time his parents replied: “Dear Raṭṭhapāla ... how could we give you our permission to go forth from the home life into homelessness while you are still living?”

Then, not receiving his parents’ permission to go forth, the clansman Raṭṭhapāla lay down there on the bare floor, saying: “Right here I shall either die or receive the going forth.” [58]

8. Then the clansman Raṭṭhapāla’s parents said to him: “Dear Raṭṭhapāla, you are our only son, dear and beloved. You have been raised in comfort, brought up in comfort; you know nothing of suffering, dear Raṭṭhapāla. Get up, dear Raṭṭhapāla, eat, drink, and amuse yourself. While eating, drinking, and amusing yourself, you can be happy enjoying sensual pleasures and making merit. We do not permit you to go forth

from the home life into homelessness. Even in the case of your death we would lose you unwillingly, so how could we give you our permission to go forth from the home life into homelessness while you are still living?” When this was said, the clansman Raṭṭhapāla was silent.

For the second time ... For the third time his parents said to him: “Dear Raṭṭhapāla ... how could we give you our permission to go forth from the home life into homelessness while you are still living?” For the third time the clansman Raṭṭhapāla was silent.

9. Then the clansman Raṭṭhapāla’s parents went to his friends and said to them: “Dears, the clansman Raṭṭhapāla has lain down on the bare floor, having said: ‘Right here I shall either die or receive the going forth.’ Come, dears, go to the clansman Raṭṭhapāla and say to him: ‘Friend Raṭṭhapāla, you are your parents’ only son ... Get up, friend Raṭṭhapāla, eat, drink, and amuse yourself ... [59] how could your parents give you their permission to go forth from the home life into homelessness while you are still living?’”

10. Then the clansman Raṭṭhapāla’s friends went to him and said: “Friend Raṭṭhapāla, you are your parents’ only son, dear and beloved. You have been raised in comfort, brought up in comfort; you know nothing of suffering, friend Raṭṭhapāla. Get up, friend Raṭṭhapāla, eat, drink, and amuse yourself. While eating, drinking, and amusing yourself, you can be happy enjoying sensual pleasures and making merit. Your parents do not permit you to go forth from the home life into homelessness. Even in case of your death they would lose you unwillingly, so how could they give you their permission to go forth from the home life into homelessness while you are still living?” When this was said, the clansman Raṭṭhapāla was silent.

For the second time ... For the third time his friends said to him: “Friend Raṭṭhapāla ... how could they give you their permission to go forth from the home life into homelessness while you are still living?” For the third time the clansman Raṭṭhapāla was silent.

11. Then the clansman Raṭṭhapāla’s friends went to his parents and said to them: “Mother and father, the clansman Raṭṭhapāla is lying down there on the bare floor, having said: ‘Right here I shall either die or [60] receive the going forth.’ Now if you do not give him your permission to go forth from the home life into homelessness, he will die there. But if you give him your permission, you will see him after he has gone forth. And if he does not enjoy the going forth, what else can he do then but return here? So give him your permission to go forth from the home life into homelessness.”

“Then, dears, we give the clansman Raṭṭhapāla permission to go forth from the home life into homelessness. But when he has gone forth, he must visit his parents.”

Then the clansman Raṭṭhapāla’s friends went to him and told him: “Get up, friend Raṭṭhapāla. Your parents permit you to go forth from the home life into homelessness. But when you have gone forth, you must visit your parents.”

12. The clansman Raṭṭhapāla then got up, and when he had regained his strength, he went to the Blessed One, and after paying homage to him, he sat down at one side and



told him: “Venerable sir, I have my parents’ permission to go forth from the home life into homelessness. Let the Blessed One give me the going forth.” Then the clansman Raṭṭhapāla received the going forth under the Blessed One, and he received the full admission.

13. Then not long after the venerable Raṭṭhapāla had received the full admission, a half-month after he had received the full admission, the Blessed One, having stayed at Thullakoṭṭhita as long as he chose, set out to wander towards Sāvattḥī. Wandering by stages, he eventually arrived at Sāvattḥī, and there [61] he lived at Sāvattḥī in Jeta’s Grove, Anāthapiṇḍika’s Park.

14. Before long, dwelling alone, withdrawn, diligent, ardent, and resolute, the venerable Raṭṭhapāla, by realising for himself with direct knowledge, here and now entered upon and abided in that supreme goal of the holy life for the sake of which clansmen rightly go forth from the home life into homelessness. He directly knew: “Birth is destroyed, the holy life has been lived, what had to be done has been done, there is no more coming to any state of being.” And the venerable Raṭṭhapāla became one of the arahants.

15. Then the venerable Raṭṭhapāla went to the Blessed One, and after paying homage to him, he sat down at one side and told him: “Venerable sir, I wish to visit my parents, if I have the Blessed One’s permission.”

Then the Blessed One penetrated mentally the thoughts in venerable Raṭṭhapāla’s mind. When he knew that the clansman Raṭṭhapāla was incapable of abandoning the training and returning to the low life, he told him: “You may go, Raṭṭhapāla, at your own convenience.”

16. Then the venerable Raṭṭhapāla rose from his seat, and after paying homage to the Blessed One, he departed, keeping him on his right. He then set his resting place in order, and taking his bowl and outer robe, set out to wander towards Thullakoṭṭhita. Wandering by stages, he eventually arrived at Thullakoṭṭhita. There he lived in Thullakoṭṭhita in King Koravya’s Migācīra Garden. Then, when it was morning, he dressed, and taking his bowl and outer robe, went into Thullakoṭṭhita for alms. As he was wandering for alms from house to house in Thullakoṭṭhita, he came to his own father’s house.

17. Now on that occasion the venerable Raṭṭhapāla’s father was sitting in the hall of the central door having his hair dressed. When he saw the venerable Raṭṭhapāla coming in the distance, he said: “Our only son, dear and beloved, was made to go forth by these bald-pated recluses.” [62] Then at his own father’s house the venerable Raṭṭhapāla received neither alms nor a polite refusal; instead, he received only abuse.

18. Just then a slavewoman belonging to one of his relatives was about to throw away some old porridge. Seeing this, the venerable Raṭṭhapāla said to her: “Sister, if that stuff is to be thrown away, then pour it into my bowl here.”

While she was doing so, she recognised the characteristic features of his hands, his feet, and his voice. Then she went to his mother and said: “Please know, my lady, that my lord’s son Raṭṭhapāla has arrived.”

“Gracious! If what you say is true, you are no longer a slave!”

Then the venerable Raṭṭhapāla’s mother went to his father and said: “Please know, householder, they say that the clansman Raṭṭhapāla has arrived.”

19. Just then the venerable Raṭṭhapāla was eating the old porridge by the wall of a certain shelter. His father went to him and said: “Raṭṭhapāla, my dear, surely there is ... and you will be eating old porridge! Is there not your own house to go to?”

“How could we have a house, householder, when we have gone forth from the home life into homelessness? We are homeless, householder. We went [63] to your house, but we received neither alms nor a polite refusal there; instead we received only abuse.”

“Come, dear Raṭṭhapāla, let us go to the house.”

“Enough, householder, my meal for today is finished.”

“Then, dear Raṭṭhapāla, consent to accept tomorrow’s meal.” The venerable Raṭṭhapāla consented in silence.

20. Then, knowing that the venerable Raṭṭhapāla had consented, his father went back to his own house where he had gold coins and bullion made into a large heap and covered it with mats. Then he told the venerable Raṭṭhapāla’s former wives: “Come, daughters-in-law, adorn yourselves with ornaments in the way Raṭṭhapāla found you most dear and loveable.”

21. When night had ended, the venerable Raṭṭhapāla’s father had good food of various kinds prepared in his own house and had the time announced to the venerable Raṭṭhapāla: “It is time, dear Raṭṭhapāla, the meal is ready.”

22. Then, it being morning, the venerable Raṭṭhapāla dressed, and taking his bowl and outer robe, he went to his own father’s house and sat down on the seat made ready. Then his father had the pile of gold coins and bullion uncovered and said: “Dear Raṭṭhapāla, this is your maternal fortune; your paternal fortune is another and your ancestral fortune is yet another. Dear Raṭṭhapāla, you can enjoy the wealth and make merit. Come then, dear, [64] abandon the training and return to the low life, enjoy the wealth and make merit.”

“Householder, if you would follow my advice, then have this pile of gold coins and bullion loaded on carts and carried away to be dumped midstream in the river Ganges. Why is that? Because, householder, on account of this there will arise for you sorrow, lamentation, pain, grief, and despair.”

23. Then the venerable Raṭṭhapāla’s former wives clasped his feet and said to him: “What are they like, my lord’s son, the nymphs for whose sake you lead the holy life?”

“We do not lead the holy life for the sake of nymphs, sisters.”

“Our lord’s son Raṭṭhapāla calls us ‘sisters,’” they cried and right there they fainted.

24. Then the venerable Raṭṭhapāla told his father: “Householder, if there is a meal to be given, then give it. Do not harass us.”

“Eat then, dear Raṭṭhapāla, the meal is ready.”

Then, with his own hands, the venerable Raṭṭhapāla’s father served and satisfied

him with the various kinds of good food. When the venerable Raṭṭhapāla had eaten and had put his bowl aside, he stood up and uttered these stanzas:

25. “Behold a puppet here pranked out,  
A body built up out of sores,  
Sick, an object for concern,  
Where no stability abides.

Behold a figure here pranked out  
With jewellery and earrings too,  
A skeleton wrapped up in skin,  
Made attractive by its clothes.

Its feet adorned with henna dye  
And powder smeared upon its face:  
It may beguile a fool, but not  
A seeker of the further shore. [65]

Its hair is dressed in eightfold plaits  
And unguent smeared upon its eyes:  
It may beguile a fool, but not  
A seeker of the further shore.

A filthy body well adorned  
Like a new-painted unguent pot:  
It may beguile a fool, but not  
A seeker of the further shore.

The deer-hunter set out the snare  
But the deer did not spring the trap;  
We ate the bait and now depart  
Leaving the hunters to lament.”

26. After the venerable Raṭṭhapāla had stood up and uttered these stanzas, he went to King Koravya’s Migācīra garden and sat down at the root of a tree for the day’s abiding.

27. Then King Koravya addressed his gamekeeper thus: “Good gamekeeper, tidy up the Migācīra Garden so that we may go to the pleasure garden to see a pleasing spot.”—“Yes, sire,” he replied. Now while he was tidying up the Migācīra Garden, the gamekeeper saw the venerable Raṭṭhapāla seated at the root of a tree for the day’s abiding. When he saw him, he went to King Koravya and told him: “Sire, the Migācīra Garden has been tidied up. The clansman Raṭṭhapāla is there, the son of the leading clan in this same Thullakoṭṭhita, of whom you have always spoken highly; he

is seated at the root of a tree for the day's abiding.”

“Then, good gamekeeper, enough of the pleasure garden for today. Now we shall go to pay respects to that Master Raṭṭhapāla.”

28. Then, saying: “Give away all the food that has been prepared there,” King Koravya had a number of state carriages prepared, and mounting one of them, accompanied by the other carriages, he drove out from Thullakotṭhita with the full pomp of royalty to see the venerable Raṭṭhapāla. He drove thus as far as the road was passable for carriages, and then he dismounted from his carriage and went forward on foot with a following of the most eminent officials to where the venerable Raṭṭhapāla was. [66] He exchanged greetings with the venerable Raṭṭhapāla, and when this courteous and amiable talk was finished, he stood at one side and said: “Here is an elephant rug. Let Master Raṭṭhapāla be seated on it.”

“There is no need, great king. Sit down. I am sitting on my own mat.”

King Koravya sat down on a seat made ready and said:

29. “Master Raṭṭhapāla, there are four kinds of loss. Because they have undergone these four kinds of loss, some people here shave off their hair and beard, put on the yellow robe, and go forth from the home life into homelessness. What are the four? They are loss through ageing, loss through sickness, loss of wealth, and loss of relatives.

30. “And what is loss through ageing? Here, Master Raṭṭhapāla, someone is old, aged, burdened with years, advanced in life, come to the last stage. He considers thus: ‘I am old, aged, burdened with years, advanced in life, come to the last stage. It is no longer easy for me to acquire unacquired wealth or to augment wealth already acquired. Suppose I shave off my hair and beard, put on the yellow robe, and go forth from the home life into homelessness.’ Because he has undergone that loss through ageing, he shaves off his hair and beard, puts on the yellow robe, and goes forth from the home life into homelessness. This is called loss through ageing. But Master Raṭṭhapāla is now still young, a black-haired young man endowed with the blessing of youth, in the prime of life. Master Raṭṭhapāla has not undergone any loss through ageing. What has he known or seen or heard that he has gone forth from the home life into homelessness?

31. “And what is loss through sickness? Here, Master Raṭṭhapāla, someone is afflicted, suffering, and gravely ill. He considers thus: ‘I am afflicted, suffering, and gravely ill. It is no longer easy for me to acquire unacquired wealth ... [67] ... into homelessness.’ Because he has undergone that loss through sickness ... he goes forth from the home life into homelessness. This is called loss through sickness. But Master Raṭṭhapāla now is free from illness and affliction; he possesses a good digestion that is neither too cool nor too warm but medium. Master Raṭṭhapāla has not undergone any loss through sickness. What has he known or seen or heard that he has gone forth from the home life into homelessness?

32. “And what is loss of wealth? Here, Master Raṭṭhapāla, someone is rich, of great wealth, of great possessions. Gradually his wealth dwindles away. He considers thus:

‘Formerly I was rich, of great wealth, of great possessions. Gradually my wealth has dwindled away. It is no longer easy for me to acquire unacquired wealth ... into homelessness.’ Because he has undergone that loss of wealth ... he goes forth from the home life into homelessness. This is called loss of wealth. But Master Raṭṭhapāla is the son of the leading clan in this same Thullakoṭṭhita. Master Raṭṭhapāla has not undergone any loss of wealth. What has he known or seen or heard that he has gone forth from the home life into homelessness?

33. “And what is loss of relatives? Here, Master Raṭṭhapāla, someone has many friends and companions, kinsmen and relatives. Gradually those relatives of his dwindle away. He considers thus: ‘Formerly I had many friends and companions, kinsmen and relatives. Gradually those relatives of mine have dwindled away. It is no longer easy for me to acquire unacquired wealth ... [68] ... into homelessness.’ Because he has undergone that loss of relatives ... he goes forth from the home life into homelessness. This is called loss of relatives. But Master Raṭṭhapāla has many friends and companions, kinsmen and relatives, in this same Thullakoṭṭhita. Master Raṭṭhapāla has not undergone any loss of relatives. What has he known or seen or heard that he has gone forth from the home life into homelessness?

34. “Master Raṭṭhapāla, these are the four kinds of loss. Because they have undergone these four kinds of loss, some people here shave off their hair and beard, put on the yellow robe, and go forth from the home life into homelessness. Master Raṭṭhapāla has not undergone any of these. What has he known or seen or heard that he has gone forth from the home life into homelessness?”

35. “Great king, there are four summaries of the Dhamma that have been taught by the Blessed One who knows and sees, accomplished and fully enlightened. Knowing and seeing and hearing them, I went forth from the home life into homelessness. What are the four?

36. (1) “[Life in] any world is unstable, it is swept away’: this is the first summary of the Dhamma taught by the Blessed One who knows and sees, accomplished and fully enlightened. Knowing and seeing and hearing this, I went forth from the home life into homelessness.

(2) “[Life in] any world has no shelter and no protector’: this is the second summary of the Dhamma taught by the Blessed One who knows and sees ...

(3) “[Life in] any world has nothing of its own; one has to leave all and pass on’: this is the third summary of the Dhamma taught by the Blessed One who knows and sees ...

(4) “[Life in] any world is incomplete, insatiate, the slave of craving’: this is the fourth summary of the Dhamma taught by the Blessed One who knows and sees ...

37. “Great king, these are the four summaries of the Dhamma that have been taught by the Blessed One who knows and sees, accomplished and fully enlightened. [69] Knowing and seeing and hearing them, I went forth from the home life into homelessness.”

38. “Master Raṭṭhapāla said: ‘[Life in] any world is unstable, it is swept away.’

How should the meaning of that statement be understood?”

“What do you think, great king? When you were twenty or twenty-five years old, were you an expert rider of elephants, an expert horseman, an expert charioteer, an expert archer, an expert swordsman, strong in thighs and arms, sturdy, capable in battle?”

“When I was twenty or twenty-five years old, Master Raṭṭhapāla, I was an expert rider of elephants ... strong in thighs and arms, sturdy, capable in battle. Sometimes I wonder if I had supernormal power then. I do not see anyone who could equal me in strength.”

“What do you think, great king? Are you now as strong in thighs and arms, as sturdy and as capable in battle?”

“No, Master Raṭṭhapāla. Now I am old, aged, burdened with years, advanced in life, come to the last stage; my years have turned eighty. Sometimes I mean to put my foot here and I put my foot somewhere else.”

“Great king, it was on account of this that the Blessed One who knows and sees, accomplished and fully enlightened, said: ‘[Life in] any world is unstable, it is swept away’; and when I knew and saw and heard this, I went forth from the home life into homelessness.”

“It is wonderful, Master Raṭṭhapāla, it is marvellous how well that has been expressed by the Blessed One who knows and sees, accomplished and fully enlightened: ‘[Life in] any world is unstable, it is swept away.’ It is indeed so!

39. “Master Raṭṭhapāla, there exist in this court elephant troops and cavalry and chariot troops and infantry, which will serve to subdue any threats to us. [70] Now Master Raṭṭhapāla said: ‘[Life in] any world has no shelter and no protector.’ How should the meaning of that statement be understood?”

“What do you think, great king? Do you have any chronic ailment?”

“I have a chronic wind ailment, Master Raṭṭhapāla. Sometimes my friends and companions, kinsmen and relatives, stand around me, thinking: ‘Now King Koravya is about to die, now King Koravya is about to die!’”

“What do you think, great king? Can you command your friends and companions, your kinsmen and relatives: ‘Come, my good friends and companions, my kinsmen and relatives. All of you present share this painful feeling so that I may feel less pain’? Or do you have to feel that pain yourself alone?”

“I cannot command my friends and companions, my kinsmen and relatives thus, Master Raṭṭhapāla. I have to feel that pain alone.”

“Great king, it was on account of this that the Blessed One who knows and sees, accomplished and fully enlightened, said: ‘[Life in] any world has no shelter and no protector’; and when I knew and saw and heard this, I went forth from the home life into homelessness.”

“It is wonderful, Master Raṭṭhapāla, it is marvellous how well that has been expressed by the Blessed One who knows and sees, accomplished and fully enlightened: ‘[Life in] any world has no shelter and no protector.’ It is indeed so!

40. “Master Ratṭhapāla, there exist in this court abundant gold coins and bullion stored away in vaults and depositories. Now Master Ratṭhapāla said: ‘[Life in] any world has nothing of its own; one has to leave all and pass on.’ How should the meaning of that statement be understood?”

“What do you think, great king? You now [71] enjoy yourself provided and endowed with the five cords of sensual pleasure, but will you be able to have it of the life to come: ‘Let me likewise enjoy myself provided and endowed with these same five cords of sensual pleasure’? Or will others take over this property, while you will have to pass on according to your actions?”

“I cannot have it thus of the life to come, Master Ratṭhapāla. On the contrary, others will take over this property while I shall have to pass on according to my actions.”

“Great king, it was on account of this that the Blessed One who knows and sees, accomplished and fully enlightened, said: ‘[Life in] any world has nothing of its own; one has to leave all and pass on’; and when I knew and saw and heard this, I went forth from the home life into homelessness.”

“It is wonderful, Master Ratṭhapāla, it is marvellous how well that has been expressed by the Blessed One who knows and sees, accomplished and fully enlightened: ‘[Life in] any world has nothing of its own; one has to leave all and pass on.’ It is indeed so!

41. “Now Master Ratṭhapāla said: ‘[Life in] any world is incomplete, insatiate, the slave of craving.’ How should the meaning of that statement be understood?”

“What do you think, great king? Do you reign over the rich Kuru country?”

“Yes, Master Ratṭhapāla, I do.”

“What do you think, great king? Suppose a trustworthy and reliable man came to you from the east and said: ‘Please know, great king, that I have come from the east, and there I saw a large country, powerful and rich, very populous and crowded with people. There are plenty of elephant troops there, plenty of cavalry, chariot troops and infantry; there is plenty of ivory there, and plenty of gold coins and bullion both unworked and worked, and plenty of women for wives. With your present forces you can conquer it. Conquer it then, great king.’ What would you do?” [72]

“We would conquer it and reign over it, Master Ratṭhapāla.”

“What do you think, great king? Suppose a trustworthy and reliable man came to you from the west ... from the north ... from the south ... from across the sea and said: ‘Please know, great king, that I have come from across the sea, and there I saw a large country, powerful and rich ... Conquer it then, great king.’ What would you do?”

“We would conquer it too and reign over it, Master Ratṭhapāla.”

“Great king, it was on account of this that the Blessed One who knows and sees, accomplished and fully enlightened, said: ‘[Life in] any world is incomplete, insatiate, the slave of craving’; and when I knew and saw and heard this, I went forth from the home life into homelessness.”

“It is wonderful, Master Ratṭhapāla, it is marvellous how well that has been

expressed by the Blessed One who knows and sees, accomplished and fully enlightened: ‘[Life in] any world is incomplete, insatiate, the slave of craving.’ It is indeed so!”

42. That is what the venerable Raṭṭhapāla said. And having said that he said further:

“I see men wealthy in the world, who yet  
From ignorance give not their gathered wealth.  
Greedily they hoard away their riches  
Longing still for further sensual pleasures.

A king who has conquered the earth by force  
And rules over the land the ocean bounds  
Is yet unsated with the sea’s near shore  
And hungers for its further shore as well. [73]

Most other people too, not just a king,  
Encounter death with craving unabated;  
[With plans] still incomplete they leave the corpse;  
Desires remain unsated in the world.

His relatives lament and rend their hair,  
Crying, ‘Ah me! Alas! Our love is dead!’  
They bear away the body wrapped in shrouds  
To place it on a pyre and burn it there.

Clad in a shroud, he leaves his wealth behind,  
Prodded with stakes he burns [upon the pyre].  
And as he dies, no relatives or friends  
Can offer him shelter and refuge here.

While his heirs take over his wealth, this being  
Must pass on according to his actions;  
And as he dies nothing can follow him;  
Not child nor wife nor wealth nor royal estate.

Longevity is not acquired with wealth  
Nor can prosperity banish old age;  
Short is this life, as all the sages say,  
Eternity it knows not, only change.

The rich and poor alike shall feel [Death’s] touch,  
The fool and sage as well shall feel it too;



But while the fool lies stricken by his folly,  
No sage will ever tremble at the touch.

Better is wisdom here than any wealth,  
Since by wisdom one gains the final goal.  
For people through ignorance do evil deeds  
While failing to reach the goal from life to life.

As one goes to the womb and the next world,  
Renewing the successive round of births,  
Another of little wisdom, trusting him,  
Goes also to the womb and the next world. [74]

Just as a robber caught in burglary  
Is made to suffer for his evil deed,  
So people after death, in the next world,  
Are made to suffer for their evil deeds.

Sensual pleasures, varied, sweet, delightful,  
In many different ways disturb the mind:  
Seeing the danger in these sensual ties  
I chose to lead the homeless life, O King.

As fruits fall from the tree, so people too,  
Both young and old, fall when this body breaks.  
Seeing this too, O King, I have gone forth:  
Better is the recluse's life assured."

## 95. Cankī Sutta: With Cankī

[164] 1. Thus have I heard. On one occasion the Blessed One was wandering in the Kosalan country with a large Sangha of bhikkhus, and eventually he arrived at a Kosalan brahmin village named Opasāda. There the Blessed One stayed in the Gods' Grove, the Sāla-tree Grove to the north of Opasāda.

2. Now on that occasion the brahmin Cankī was ruling over Opasāda, a crown property abounding in living beings, rich in grasslands, woodlands, waterways, and grain, a royal endowment, a sacred grant given to him by King Pasenadi of Kosala.

3. The brahmin householders of Opasāda heard: "The recluse Gotama ... (*as Sutta 91, §3*) ... Now it is good see such arahants."

4. Then the brahmin householders of Opasāda set forth from Opasāda in groups and bands and headed northwards to the Gods' Grove, the Sāla-tree Grove.

5. Now on that occasion the brahmin Cankī had retired to the upper storey of his palace for his midday rest. Then he saw the brahmin householders of Opasāda setting forth from Opasāda in groups and bands and heading northwards to the Gods' Grove, the Sāla-tree Grove. When he saw them, he asked his minister: "Good minister, why are the brahmin householders of Opasāda setting forth from Opasāda in groups and bands and heading northwards to the Gods' Grove, the Sāla-tree Grove?"

6. "Sir, there is the recluse Gotama, the son of the Sakyans who went forth from a Sakyan clan, who has been wandering in the Kosalan country ... (*as Sutta 91, §3*) ... They are going to see that Master Gotama."

"Then, good minister, go to the brahmin householders of Opasāda and tell them: 'Sirs, the brahmin Cankī says this: "Please wait, sirs. The brahmin Cankī will also go to see the recluse Gotama."'"

"Yes, sir," the minister replied, [165] and he went to the brahmin householders of Opasāda and gave them the message.

7. Now on that occasion five hundred brahmins from various states were staying at Opasāda for some business or other. They heard: "The brahmin Cankī, it is said, is going to see the recluse Gotama." Then they went to the brahmin Cankī and asked him: "Sir, is it true that you are going to see the recluse Gotama?"

"So it is, sirs. I am going to see the recluse Gotama."

8. "Sir, do not go to see the recluse Gotama. It is not proper, Master Cankī, for you to go to see the recluse Gotama; rather, it is proper for the recluse Gotama to come to see you. For you, sir, are well born on both sides, of pure maternal and paternal descent seven generations back, unassailable and impeccable in respect of birth. Since that is so, Master Cankī, it is not proper for you to go to see the recluse Gotama; rather, it is proper for the recluse Gotama to come to see you. You, sir, are rich, with great wealth and great possessions. You, sir, are a master of the Three Vedas with their vocabularies, liturgy, phonology, and etymology, and the histories as a fifth; skilled in philology and grammar, you are fully versed in natural philosophy and in the marks of a Great Man. You, sir, are handsome, comely, and graceful, possessing supreme beauty of complexion, with sublime beauty and sublime presence, remarkable to behold. You, sir, are virtuous, mature in virtue, possessing mature virtue. You, sir, are a good speaker with a good delivery; [166] you speak words that are courteous, distinct, flawless, and communicate the meaning. You, sir, teach the teachers of many, and you teach the recitation of the hymns to three hundred brahmin students. You, sir, are honoured, respected, revered, venerated, and esteemed by King Pasenadi of Kosala. You, sir, are honoured, respected, revered, venerated, and esteemed by the brahmin Pokkharasāti. You, sir, rule over Opasāda, a crown property abounding in living beings ... a sacred grant given to you by King Pasenadi of Kosala. Since this is so, Master Cankī, it is not proper for you to go to see the recluse Gotama; rather, it is proper for the recluse Gotama to come to see you."

9. When this was said, the brahmin Cankī told those brahmins: "Now, sirs, hear from me why it is proper for me to go to see Master Gotama, and why it is not proper

for Master Gotama to come to see me. Sirs, the recluse Gotama is well born on both sides, of pure maternal and paternal descent seven generations back, unassailable and impeccable in respect of birth. Since this is so, sir, it is not proper for Master Gotama to come to see me; rather, it is proper for me to go to see Master Gotama. Sirs, the recluse Gotama went forth abandoning much gold and bullion stored away in vaults and depositories. Sirs, the recluse Gotama went forth from the home life into homelessness while still young, a black-haired young man endowed with the blessing of youth, in the prime of life. Sirs, the recluse Gotama shaved off his hair and beard, put on the yellow robe, and went forth from the home life into homelessness though his mother and father wished otherwise and wept with tearful faces. Sirs, the recluse Gotama is handsome, comely, and graceful, possessing supreme beauty of complexion, [167] with sublime beauty and sublime presence, remarkable to behold. Sirs, the recluse Gotama is virtuous, with noble virtue, with wholesome virtue, possessing wholesome virtue. Sirs, the recluse Gotama is a good speaker with a good delivery; he speaks words that are courteous, distinct, flawless, and communicate the meaning. Sirs, the recluse Gotama is a teacher of the teachers of many. Sirs, the recluse Gotama is free from sensual lust and without personal vanity. Sirs, the recluse Gotama holds the doctrine of the moral efficacy of action, the doctrine of the moral efficacy of deeds; he does not seek any harm for the line of brahmins. Sirs, the recluse Gotama went forth from an aristocratic family, from one of the original noble families. Sirs, the recluse Gotama went forth from a rich family, from a family of great wealth and great possessions. Sirs, people come from remote kingdoms and remote districts to question the recluse Gotama. Sirs, many thousands of deities have gone for refuge for life to the recluse Gotama. Sirs, a good report of the recluse Gotama has been spread to this effect: ‘That Blessed One is accomplished, fully enlightened, perfect in true knowledge and conduct, sublime, knower of worlds, incomparable leader of persons to be tamed, teacher of gods and humans, enlightened, blessed.’ Sirs, the recluse Gotama possesses the thirty-two marks of a Great Man. Sirs, King Seniya Bimbisāra of Magadha and his wife and children have gone for refuge for life to the recluse Gotama. Sirs, King Pasenadi of Kosala and his wife and children have gone for refuge for life to the recluse Gotama. Sirs, the brahmin Pokkharasāti and his wife and children have gone for refuge for life to the recluse Gotama. Sirs, the recluse Gotama has arrived at Opasāda and is living at Opasāda in the Gods’ Grove, the Sāla-tree Grove to the north of Opasāda. Now any recluses or brahmins that come to our town are our guests, and guests should be honoured, respected, revered, and venerated by us. Since the recluse Gotama has arrived at Opasāda, he is our guest, and as our guest should be honoured, respected, revered, and venerated by us. [168] Since this is so, sir, it is not proper for Master Gotama to come to see me; rather, it is proper for me to go to see Master Gotama.

“Sirs, this much is the praise of Master Gotama that I have learned, but the praise of Master Gotama is not limited to that, for the praise of Master Gotama is immeasurable. Since Master Gotama possesses each one of these factors, it is not

proper for him to come to see me; rather, it is proper for me to go to see Master Gotama. Therefore, sirs, let all of us go to see the recluse Gotama.”

10. Then the brahmin Cankī, together with a large company of brahmins, went to the Blessed One and exchanged greetings with him. When this courteous and amiable talk was finished, he sat down at one side.

11. Now on that occasion the Blessed One was seated finishing some amiable talk with some very senior brahmins. At the time, sitting in the assembly, was a brahmin student named Kāpaṭhika. Young, shaven-headed, sixteen years old, he was a master of the Three Vedas with their vocabularies, liturgy, phonology, and etymology, and the histories as a fifth; skilled in philology and grammar, he was fully versed in natural philosophy and in the marks of a Great Man. While the very senior brahmins were conversing with the Blessed One, he often broke in and interrupted their talk. Then the Blessed One rebuked the brahmin student Kāpaṭhika thus: “Let not the venerable Bhāradvāja break in and interrupt the talk of the very senior brahmins while they are conversing. Let the venerable Bhāradvāja wait until the talk is finished.”

When this was said, the brahmin Cankī said to the Blessed One: “Let not Master Gotama rebuke the brahmin student Kāpaṭhika. The brahmin student Kāpaṭhika is a clansman, he is very learned, he has a good delivery, he is wise; he is capable of taking part in this discussion with Master Gotama.”

12. Then the Blessed One thought: “Surely, [169] since the brahmins honour him thus, the brahmin student Kāpaṭhika must be accomplished in the scriptures of the Three Vedas.”

Then the brahmin student Kāpaṭhika thought: “When the recluse Gotama catches my eye, I shall ask him a question.”

Then, knowing with his own mind the thought in the brahmin student Kāpaṭhika’s mind, the Blessed One turned his eye towards him. Then the brahmin student Kāpaṭhika thought: “The recluse Gotama has turned towards me. Suppose I ask him a question.” Then he said to the Blessed One: “Master Gotama, in regard to the ancient brahmanic hymns that have come down through oral transmission and in the scriptural collections, the brahmins come to the definite conclusion: ‘Only this is true, anything else is wrong.’ What does Master Gotama say about this?”

13. “How then, Bhāradvāja, among the brahmins is there even a single brahmin who says thus: ‘I know this, I see this: only this is true, anything else is wrong?’—“No, Master Gotama.”

“How then, Bhāradvāja, among the brahmins is there even a single teacher or a single teacher’s teacher back to the seventh generation of teachers who says thus: ‘I know this, I see this: only this is true, anything else is wrong?’—“No, Master Gotama.”

“How then, Bhāradvāja, the ancient brahmin seers, the creators of the hymns, the composers of the hymns, whose ancient hymns that were formerly chanted, uttered, and compiled, the brahmins nowadays still chant and repeat, repeating what was spoken and reciting what was recited—that is, Aṭṭhaka, Vāmaka, Vāmadeva,

Vessāmitta, Yamataggi, Angirasa, Bhāradvāja, Vāsetṭha, Kassapa, and Bhagu—did even these ancient brahmin seers say thus: ‘We know this, we see this: only this is true, anything else is wrong?’—[170] “No, Master Gotama.”

“So, Bhāradvāja, it seems that among the brahmins there is not even a single brahmin who says thus: ‘I know this, I see this: only this is true, anything else is wrong.’ And among the brahmins there is not even a single teacher or a single teacher’s teacher back to the seventh generation of teachers, who says thus: ‘I know this, I see this: only this is true, anything else is wrong.’ And the ancient brahmin seers, the creators of the hymns, the composers of the hymns ... even these ancient brahmin seers did not say thus: ‘We know this, we see this: only this is true, anything else is wrong.’ Suppose there were a file of blind men each in touch with the next: the first one does not see, the middle one does not see, and the last one does not see. So too, Bhāradvāja, in regard to their statement the brahmins seem to be like a file of blind men: the first one does not see, the middle one does not see, and the last one does not see. What do you think, Bhāradvāja, that being so, does not the faith of the brahmins turn out to be groundless?”

14. “The brahmins honour this not only out of faith, Master Gotama. They also honour it as oral tradition.”

“Bhāradvāja, first you took your stand on faith, now you speak of oral tradition. There are five things, Bhāradvāja, that may turn out in two different ways here and now. What five? Faith, approval, oral tradition, reasoned cogitation, and reflective acceptance of a view. These five things may turn out in two different ways here and now. Now something may be fully accepted out of faith, yet it may be empty, hollow, and false; but something else may not be fully accepted out of faith, yet it may be factual, true, and unmistakable. Again, [171] something may be fully approved of ... well transmitted ... well cogitated ... well reflected upon, yet it may be empty, hollow, and false; but something else may not be well reflected upon, yet it may be factual, true, and unmistakable. [Under these conditions] it is not proper for a wise man who preserves truth to come to the definite conclusion: ‘Only this is true, anything else is wrong.’”

15. “But, Master Gotama, in what way is there the preservation of truth? How does one preserve truth? We ask Master Gotama about the preservation of truth.”

“If a person has faith, Bhāradvāja, he preserves truth when he says: ‘My faith is thus’; but he does not yet come to the definite conclusion: ‘Only this is true, anything else is wrong.’ In this way, Bhāradvāja, there is the preservation of truth; in this way he preserves truth; in this way we describe the preservation of truth. But as yet there is no discovery of truth.

“If a person approves of something ... if he receives an oral tradition ... if he [reaches a conclusion based on] reasoned cogitation ... if he gains a reflective acceptance of a view, he preserves truth when he says: ‘My reflective acceptance of a view is thus’; but he does not yet come to the definite conclusion: ‘Only this is true, anything else is wrong.’ In this way too, Bhāradvāja, there is the preservation of truth;

in this way he preserves truth; in this way we describe the preservation of truth. But as yet there is no discovery of truth.”

16. “In that way, Master Gotama, there is the preservation of truth; in that way one preserves truth; in that way we recognise the preservation of truth. But in what way, Master Gotama, is there the discovery of truth? In what way does one discover truth? We ask Master Gotama about the discovery of truth.”

17. “Here, Bhāradvāja, a bhikkhu may be living in dependence on some village or town. Then a householder or a householder’s son goes to him and investigates him in regard to three kinds of states: [172] in regard to states based on greed, in regard to states based on hate, and in regard to states based on delusion: ‘Are there in this venerable one any states based on greed such that, with his mind obsessed by those states, while not knowing he might say, “I know,” or while not seeing he might say, “I see,” or he might urge others to act in a way that would lead to their harm and suffering for a long time?’ As he investigates him he comes to know: ‘There are no such states based on greed in this venerable one. The bodily behaviour and the verbal behaviour of this venerable one are not those of one affected by greed. And the Dhamma that this venerable one teaches is profound, hard to see and hard to understand, peaceful and sublime, unattainable by mere reasoning, subtle, to be experienced by the wise. This Dhamma cannot easily be taught by one affected by greed.’

18. “When he has investigated him and has seen that he is purified from states based on greed, he next investigates him in regard to states based on hate: ‘Are there in this venerable one any states based on hate such that, with his mind obsessed by those states ... he might urge others to act in a way that would lead to their harm and suffering for a long time?’ As he investigates him, he comes to know: ‘There are no such states based on hate in this venerable one. The bodily behaviour and the verbal behaviour of this venerable one are not those of one affected by hate. And the Dhamma that this venerable one teaches is profound ... to be experienced by the wise. This Dhamma cannot easily be taught by one affected by hate.’

19. “When he has investigated him and has seen that he is purified from states based on hate, [173] he next investigates him in regard to states based on delusion: ‘Are there in this venerable one any states based on delusion such that, with his mind obsessed by those states ... he might urge others to act in a way that would lead to their harm and suffering for a long time?’ As he investigates him, he comes to know: ‘There are no such states based on delusion in this venerable one. The bodily behaviour and the verbal behaviour of this venerable one are not those of one affected by delusion. And the Dhamma that this venerable one teaches is profound ... to be experienced by the wise. This Dhamma cannot easily be taught by one affected by delusion.’

20. “When he has investigated him and has seen that he is purified from states based on delusion, then he places faith in him; filled with faith he visits him and pays respect to him; having paid respect to him, he gives ear; when he gives ear, he hears

the Dhamma; having heard the Dhamma, he memorises it and examines the meaning of the teachings he has memorised; when he examines their meaning, he gains a reflective acceptance of those teachings; when he has gained a reflective acceptance of those teachings, zeal springs up; when zeal has sprung up, he applies his will; having applied his will, he scrutinises; having scrutinised, he strives; resolutely striving, he realises with the body the supreme truth and sees it by penetrating it with wisdom. In this way, Bhāradvāja, there is the discovery of truth; in this way one discovers truth; in this way we describe the discovery of truth. But as yet there is no final arrival at truth.”

21. “In that way, Master Gotama, there is the discovery of truth; in that way one discovers truth; in that way we recognise the discovery of truth. But in what way, Master Gotama, is there the final arrival at truth? In what way does one finally arrive at truth? We ask Master Gotama about the final arrival at truth.” [174]

“The final arrival at truth, Bhāradvāja, lies in the repetition, development, and cultivation of those same things. In this way, Bhāradvāja, there is the final arrival at truth; in this way one finally arrives at truth; in this way we describe the final arrival at truth.”

22. “In that way, Master Gotama, there is the final arrival at truth; in that way one finally arrives at truth; in that way we recognise the final arrival at truth. But what, Master Gotama, is most helpful for the final arrival at truth? We ask Master Gotama about the thing most helpful for the final arrival at truth.”

“Striving is most helpful for the final arrival at truth, Bhāradvāja. If one does not strive, one will not finally arrive at truth; but because one strives, one does finally arrive at truth. That is why striving is most helpful for the final arrival at truth.”

23. “But what, Master Gotama, is most helpful for striving? We ask Master Gotama about the thing most helpful for striving.”

“Scrutiny is most helpful for striving, Bhāradvāja. If one does not scrutinise, one will not strive; but because one scrutinises, one strives. That is why scrutiny is most helpful for striving.”

24. “But what, Master Gotama, is most helpful for scrutiny? We ask Master Gotama about the thing most helpful for scrutiny.”

“Application of the will is most helpful for scrutiny, Bhāradvāja. If one does not apply one’s will, one will not scrutinise; but because one applies one’s will, one scrutinises. That is why application of the will is most helpful for scrutiny.”

25. “But what, Master Gotama, is most helpful for application of the will? We ask the Master Gotama about the thing most helpful for application of the will.”

“Zeal is most helpful for application of the will, Bhāradvāja. If one does not arouse zeal, one will not apply one’s will; but because one arouses zeal, one applies one’s will. That is why zeal is most helpful for application of the will.”

26. “But what, Master Gotama, is most helpful for zeal? [175] We ask Master Gotama about the thing most helpful for zeal.”

“A reflective acceptance of the teachings is most helpful for zeal, Bhāradvāja. If

one does not gain a reflective acceptance of the teachings, zeal will not spring up; but because one gains a reflective acceptance of the teachings, zeal springs up. That is why a reflective acceptance of the teachings is most helpful for zeal.”

27. “But what, Master Gotama, is most helpful for a reflective acceptance of the teachings? We ask Master Gotama about the thing most helpful for a reflective acceptance of the teachings.”

“Examination of the meaning is most helpful for a reflective acceptance of the teachings, Bhāradvāja. If one does not examine their meaning, one will not gain a reflective acceptance of the teachings; but because one examines their meaning, one gains a reflective acceptance of the teachings. That is why examination of the meaning is most helpful for a reflective acceptance of the teachings.”

28. “But what, Master Gotama, is most helpful for examination of the meaning? We ask Master Gotama about the thing most helpful for examination of meaning.”

“Memorising the teachings is most helpful for examining the meaning, Bhāradvāja. If one does not memorise a teaching, one will not examine its meaning; but because one memorises a teaching, one examines its meaning.”

29. “But what, Master Gotama, is most helpful for memorising the teachings? We ask Master Gotama about the thing most helpful for memorising the teachings.”

“Hearing the Dhamma is most helpful for memorising the teachings, Bhāradvāja. If one does not hear the Dhamma, one will not memorise the teachings; but because one hears the Dhamma, one memorises the teachings. That is why hearing the Dhamma is most helpful for memorising the teachings.”

30. “But what, Master Gotama, is most helpful for hearing the Dhamma? We ask Master Gotama about the thing most helpful for hearing the Dhamma.”

“Giving ear is most helpful for hearing the Dhamma, Bhāradvāja. [176] If one does not give ear, one will not hear the Dhamma; but because one gives ear, one hears the Dhamma. That is why giving ear is most helpful for hearing the Dhamma.”

31. “But what, Master Gotama, is most helpful for giving ear? We ask Master Gotama about the thing most helpful for giving ear.”

“Paying respect is most helpful for giving ear, Bhāradvāja. If one does not pay respect, one will not give ear; but because one pays respect, one gives ear. That is why paying respect is most helpful for giving ear.”

32. “But what, Master Gotama, is most helpful for paying respect? We ask Master Gotama about the thing most helpful for paying respect.”

“Visiting is most helpful for paying respect, Bhāradvāja. If one does not visit [a teacher], one will not pay respect to him; but because one visits [a teacher], one pays respect to him. That is why visiting is most helpful for paying respect.”

33. “But what, Master Gotama, is most helpful for visiting? We ask Master Gotama about the thing most helpful for visiting.”

“Faith is most helpful for visiting, Bhāradvāja. If faith [in a teacher] does not arise, one will not visit him; but because faith [in a teacher] arises, one visits him. That is why faith is most helpful for visiting.”



34. “We asked Master Gotama about the preservation of truth, and Master Gotama answered about the preservation of truth; we approve of and accept that answer, and so we are satisfied. We asked Master Gotama about the discovery of truth, and Master Gotama answered about the discovery of truth; we approve of and accept that answer, and so we are satisfied. We asked Master Gotama about the final arrival at truth, and Master Gotama answered about the final arrival at truth; we approve of and accept that answer, and so we are satisfied. [177] We asked Master Gotama about the thing most helpful for the final arrival at truth, and Master Gotama answered about the thing most helpful for the final arrival at truth; we approve of and accept that answer, and so we are satisfied. Whatever we asked Master Gotama about, that he has answered us; we approve of and accept that answer, and so we are satisfied. Formerly, Master Gotama, we used to think: ‘Who are these bald-pated recluses, these swarthy menial offspring of the Kinsman’s feet, that they would understand the Dhamma?’ But Master Gotama has indeed inspired in me love for recluses, confidence in recluses, reverence for recluses.

35. “Magnificent, Master Gotama! Magnificent, Master Gotama! Master Gotama has made the Dhamma clear in many ways, as though he were turning upright what had been overthrown, revealing what was hidden, showing the way to one who was lost, or holding up a lamp in the dark for those with eyesight to see forms. I go to Master Gotama for refuge and to the Dhamma and to the Sangha of bhikkhus. From today let Master Gotama remember me as a lay follower who has gone to him for refuge for life.”

## 103. Kinti Sutta: What Do You Think About Me?

1. Thus have I heard. On one occasion the Blessed One was living at Kusinārā, in the Grove of Offerings. There he addressed the bhikkhus thus: “Bhikkhus.”—“Venerable sir,” they replied. The Blessed One said this:

2. “What do you think about me, bhikkhus? That the recluse Gotama teaches the Dhamma for the sake of robes? Or that the recluse Gotama teaches the Dhamma for the sake of almsfood? Or that the recluse Gotama teaches the Dhamma for the sake of a resting place? Or that the recluse Gotama teaches the Dhamma for the sake of some better state of being?”

“We do not think thus about the Blessed One: ‘The recluse Gotama teaches the Dhamma for the sake of robes, or for the sake of almsfood, or for the sake of a resting place, or for the sake of some better state of being.’”

“So, bhikkhus, you do not think thus about me: ‘The recluse Gotama teaches the Dhamma for the sake of robes ... or for the sake of some better state of being.’ Then what do you think about me?”

“Venerable sir, we think thus about the Blessed One: ‘The Blessed One is compassionate and seeks our welfare; he teaches the Dhamma out of compassion.’”

“So, bhikkhus, you think thus about me: ‘The Blessed One is compassionate and seeks our welfare; he teaches the Dhamma out of compassion.’

3. “So, bhikkhus, these things that I have taught you after directly knowing them—that is, the four foundations of mindfulness, the four right kinds of striving, the four bases for spiritual power, the five faculties, the five powers, the seven [239] enlightenment factors, the Noble Eightfold Path—in these things you should all train in concord, with mutual appreciation, without disputing.

4. “While you are training in concord, with mutual appreciation, without disputing, two bhikkhus might make different assertions about the higher Dhamma.

5. “Now if you should think thus: ‘These venerable ones differ about both the meaning and the phrasing,’ then whichever bhikkhu you think is the more reasonable should be approached and addressed thus: ‘The venerable ones differ about both the meaning and the phrasing. The venerable ones should know that it is for this reason that there is difference about the meaning and difference about the phrasing; let them not fall into a dispute.’ Then whichever bhikkhu you think is the most reasonable of those who side together on the opposite part should be approached and addressed thus: ‘The venerable ones differ about the meaning and the phrasing. The venerable ones should know that it is for this reason that there is difference about the meaning and difference about the phrasing; let them not fall into a dispute.’ So what has been wrongly grasped should be borne in mind as wrongly grasped. Bearing in mind what has been wrongly grasped as wrongly grasped, what is Dhamma and what is Discipline should be expounded.

6. “Now if you should think thus: ‘These venerable ones differ about the meaning but agree about the phrasing,’ then whichever bhikkhu you think is the more reasonable should be approached and addressed thus: ‘The venerable ones differ about the meaning but agree about the phrasing. The venerable ones should know that it is for this reason that there is difference about the meaning but agreement about the phrasing; let them not fall into a dispute.’ Then whichever bhikkhu you think is the most reasonable of those who side together on the opposite part should be approached and addressed thus: ‘The venerable ones differ about the meaning but agree about the phrasing. The venerable ones should know that it is for this reason that there is difference about the meaning but agreement about the phrasing; let them not fall into a dispute.’ [240] So what has been wrongly grasped should be borne in mind as wrongly grasped and what has been rightly grasped should be borne in mind as rightly grasped. Bearing in mind what has been wrongly grasped as wrongly grasped, and bearing in mind what has been rightly grasped as rightly grasped, what is Dhamma and what is Discipline should be expounded.

7. “Now if you think thus: ‘These venerable ones agree about the meaning but differ about the phrasing,’ then whichever bhikkhu you think is the more reasonable should be approached and addressed thus: ‘The venerable ones agree about the meaning but differ about the phrasing. The venerable ones should know that it is for this reason that there is agreement about the meaning but difference about the

phrasing. But the phrasing is a mere trifle. Let the venerable ones not fall into a dispute over a mere trifle.’ Then whichever bhikkhu you think is the most reasonable of those who side together on the opposite part should be approached and addressed thus: ‘The venerable ones agree about the meaning but differ about the phrasing. The venerable ones should know that it is for this reason that there is agreement about the meaning but difference about the phrasing. But the phrasing is a mere trifle. Let the venerable ones not fall into a dispute over a mere trifle.’ So what has been rightly grasped should be borne in mind as rightly grasped and what has been wrongly grasped should be borne in mind as wrongly grasped. Bearing in mind what has been rightly grasped as rightly grasped, and bearing in mind what has been wrongly grasped as wrongly grasped, what is Dhamma and what is Discipline should be expounded.

8. “Now if you should think thus: ‘These venerable ones agree about both the meaning and the phrasing,’ then whichever bhikkhu you think is the more reasonable should be approached and addressed thus: ‘The venerable ones agree about both the meaning and the phrasing. The venerable ones should know that it is for this reason that there is agreement about both the meaning and the phrasing; let the venerable ones not fall into a dispute.’ Then whichever bhikkhu you think is the most reasonable of those who side together on the opposite part should be approached and addressed thus: ‘The venerable ones agree about both the meaning and the phrasing. The venerable ones should know that it is for this reason that there is agreement about both the meaning and the phrasing; let the venerable ones not [241] fall into a dispute.’ So what has been rightly grasped should be borne in mind as rightly grasped. Bearing in mind what has been rightly grasped as rightly grasped, what is Dhamma and what is Discipline should be expounded.

9. “While you are training in concord, with mutual appreciation, without disputing, some bhikkhu might commit an offence or a transgression.

10. “Now, bhikkhus, you should not hurry to reprove him; rather, the person should be examined thus: ‘I shall not be troubled and the other person will not be hurt; for the other person is not given to anger and resentment, he is not firmly attached to his view and he relinquishes easily, and I can make that person emerge from the unwholesome and establish him in the wholesome.’ If such occurs to you, bhikkhus, it is proper to speak.

11. “Then it may occur to you, bhikkhus: ‘I shall not be troubled, but the other person will be hurt, for the other person is given to anger and resentment. However, he is not firmly attached to his view and he relinquishes easily, and I can make that person emerge from the unwholesome and establish him in the wholesome. It is a mere trifle that the other person will be hurt, but it is a much greater thing that I can make that person emerge from the unwholesome and establish him in the wholesome.’ If such occurs to you, bhikkhus, it is proper to speak.

12. “Then it may occur to you, bhikkhus: ‘I shall be troubled, but the other person will not be hurt; for the other person is not given to anger and resentment, though he is

firmly attached to his view and he relinquishes with difficulty; yet I can make that person emerge from the unwholesome and establish him in the wholesome. It is a mere trifle that I shall be troubled, but it is a much greater thing that I can make that person emerge from the unwholesome and establish him in the wholesome.’ If such occurs to you, bhikkhus, it is proper to speak.

13. “Then it may occur to you, bhikkhus: ‘I shall be troubled and the other person will be hurt; [242] for the other person is given to anger and resentment, and he is firmly attached to his view and he relinquishes with difficulty; yet I can make that person emerge from the unwholesome and establish him in the wholesome. It is a mere trifle that I shall be troubled and the other person hurt, but it is a much greater thing that I can make that person emerge from the unwholesome and establish him in the wholesome.’ If such occurs to you, bhikkhus, it is proper to speak.

14. “Then it may occur to you, bhikkhus: ‘I shall be troubled and the other person will be hurt; for the other person is given to anger and resentment, and he is firmly attached to his view and he relinquishes with difficulty; and I cannot make that person emerge from the unwholesome and establish him in the wholesome.’ One should not underrate equanimity towards such a person.

15. “While you are training in concord, with mutual appreciation, without disputing, there might arise mutual verbal friction, insolence in views, mental annoyance, bitterness, and dejection. Then whichever bhikkhu you think is the most reasonable of those who side together on the one part should be approached and addressed thus: ‘While we were training in concord, friend, with mutual appreciation, without disputing, there arose mutual verbal friction, insolence in views, mental annoyance, bitterness, and dejection. If the Recluse knew, would he censure that?’ Answering rightly, the bhikkhu would answer thus: ‘While we were training ... If the Recluse knew, he would censure that.’

“‘But, friend, without abandoning that thing, can one realise Nibbāna?’ Answering rightly, the bhikkhu would answer thus: ‘Friend, without abandoning that thing, one cannot realise Nibbāna.’

16. “Then whichever bhikkhu you think is the most reasonable of those who side together on the opposite part should be approached and addressed thus: ‘While we were training in concord, friend, with mutual appreciation, without disputing, there arose mutual verbal friction, insolence in views, mental annoyance, bitterness, and dejection. If the Recluse knew, would he censure that?’ Answering rightly, the bhikkhu would answer thus: ‘While we were training ... If the Recluse knew, he would censure that.’

“‘But, friend, without abandoning that thing, can one realise Nibbāna?’ Answering rightly, the bhikkhu would answer thus: [243] ‘Friend, without abandoning that thing, one cannot realise Nibbāna.’

17. “If others should ask that bhikkhu thus: ‘Was it the venerable one who made those bhikkhus emerge from the unwholesome and established them in the wholesome?’ answering rightly, the bhikkhu would answer thus: ‘Here, friends, I

went to the Blessed One. The Blessed One taught me the Dhamma. Having heard that Dhamma, I spoke to those bhikkhus. The bhikkhus heard that Dhamma, and they emerged from the unwholesome and became established in the wholesome.’

Answering thus, the bhikkhu neither exalts himself nor disparages others; he answers in accordance with the Dhamma in such a way that nothing which provides a ground for censure can be legitimately deduced from his assertion.”

That is what the Blessed One said. The bhikkhus were satisfied and delighted in the Blessed One’s words.

## 104. Sāmagāma Sutta: At Sāmagāma

1. Thus have I heard. On one occasion the Blessed One was living in the Sakyan country at Sāmagāma.

2. Now on that occasion the Nigaṇṭha Nātaputta had just died at Pāvā. On his death the Nigaṇṭhas divided, split into two; and they had taken to quarrelling and brawling and were deep in disputes, stabbing each other with verbal daggers: “You do not understand this Dhamma and Discipline. I understand this Dhamma and Discipline. How could you understand this Dhamma and Discipline? Your way is wrong. My way is right. I am consistent. You are inconsistent. What should have been said first [244] you said last. What should have been said last you said first. What you had so carefully thought up has been turned inside out. Your assertion has been shown up. You are refuted. Go and learn better, or disentangle yourself if you can!” It seemed as if there were nothing but slaughter among the Nigaṇṭha Nātaputta’s pupils. And his white-clothed lay disciples were disgusted, dismayed, and disappointed with the Nigaṇṭha Nātaputta’s pupils, as they were with his badly proclaimed and badly expounded Dhamma and Discipline, which was unemancipating, uncondusive to peace, expounded by one not fully enlightened, and was now with its shrine broken, left without a refuge.

3. Then the novice Cunda, who had spent the Rains at Pāvā, went to the venerable Ānanda, and after paying homage to him, he sat down at one side and told him what was taking place.

The venerable Ānanda then said to the novice Cunda: “Friend Cunda, this is news that should be told to the Blessed One. Come, let us approach the Blessed One and tell him this.”

“Yes, venerable sir,” the novice Cunda replied.

4. Then the venerable Ānanda and the novice Cunda went together to the Blessed One. After paying homage to him, they sat down at one side, and [245] the venerable Ānanda said to the Blessed One: “This novice Cunda, venerable sir, says thus: ‘Venerable sir, the Nigaṇṭha Nātaputta has just died. On his death the Nigaṇṭhas divided, split into two ... and is now with its shrine broken, left without a refuge.’ I

thought, venerable sir: ‘Let no dispute arise in the Sangha when the Blessed One has gone. For such a dispute would be for the harm and unhappiness of many, for the loss, harm, and suffering of gods and humans.’”

5. “What do you think, Ānanda? These things that I have taught you after directly knowing them—that is, the four foundations of mindfulness, the four right kinds of striving, the four bases for spiritual power, the five faculties, the five powers, the seven enlightenment factors, the Noble Eightfold Path—do you see, Ānanda, even two bhikkhus who make differing assertions about these things?”

“No, venerable sir, I do not see even two bhikkhus who make differing assertions about these things. But, venerable sir, there are people who live deferential towards the Blessed One who might, when he has gone, create a dispute in the Sangha about livelihood and about the Pātimokkha. Such a dispute would be for the harm and unhappiness of many, for the loss, harm, and suffering of gods and humans.”

“A dispute about livelihood or about the Pātimokkha would be trifling, Ānanda. But should a dispute arise in the Sangha about the path or the way, such a dispute would be for the harm and unhappiness of many, for the loss, harm, and suffering of gods and humans.

6. “There are, Ānanda, these six roots of disputes. What six? Here, Ānanda, a bhikkhu is angry and resentful. Such a bhikkhu dwells disrespectful and undeferential towards the Teacher, towards the Dhamma, and towards the Sangha, and he does not fulfil the training. A bhikkhu who dwells disrespectful and undeferential towards the Teacher, towards the Dhamma, and towards the Sangha, [246] and who does not fulfil the training, creates a dispute in the Sangha, which would be for the harm and unhappiness of many, for the loss, harm, and suffering of gods and humans. Now if you see any such root of dispute either in yourselves or externally, you should strive to abandon that same evil root of dispute. And if you do not see any such root of dispute either in yourselves or externally, you should practise in such a way that that same evil root of dispute does not erupt in the future. Thus there is the abandoning of that evil root of dispute; thus there is the non-eruption of that evil root of dispute in the future.

7–11. “Again, a bhikkhu is contemptuous and insolent ... envious and avaricious ... deceitful and fraudulent ... has evil wishes and wrong view ... adheres to his own views, holds on to them tenaciously, and relinquishes them with difficulty. Such a bhikkhu dwells disrespectful and undeferential towards the Teacher, towards the Dhamma, and towards the Sangha, and he does not fulfil the training. A bhikkhu who dwells disrespectful and undeferential towards the Teacher, towards the Dhamma, and towards the Sangha, and who does not fulfil the training, creates a dispute in the Sangha, which would be for the harm and unhappiness of many, for the loss, harm, and suffering of gods and humans. Now if you see any such root of dispute either in yourselves or externally, you should strive to abandon that same evil root of dispute. And if you do not see any such root of dispute either in yourselves or externally, you should practise in such a way that that same evil root of dispute does not erupt in the

future. [247] Thus there is the abandoning of that evil root of dispute; thus there is the non-eruption of that evil root of dispute in the future. These are the six roots of dispute.

12. “Ānanda, there are these four kinds of litigation. What four? Litigation because of a dispute, litigation because of an accusation, litigation because of an offence, and litigation concerning proceedings. These are the four kinds of litigation.

13. “Ānanda, there are these seven kinds of settlement of litigation. For the settlement and pacification of litigations whenever they arise: removal of litigation by confrontation may be provided, removal of litigation on account of memory may be provided, removal of litigation on account of past insanity may be provided, the effecting of acknowledgement of an offence, the opinion of the majority, the pronouncement of bad character against someone, and covering over with grass.

14. “And how is there removal of litigation by confrontation? Here bhikkhus are disputing: ‘It is Dhamma,’ or ‘It is not Dhamma,’ or ‘It is Discipline,’ or ‘It is not Discipline.’ Those bhikkhus should all meet together in concord. Then, having met together, the guideline of the Dhamma should be drawn out. Once the guideline of the Dhamma has been drawn out, that litigation should be settled in a way that accords with it. Such is the removal of litigation by confrontation. And so there comes to be the settlement of some litigations here by removal of litigation by confrontation.

15. “And how is there the opinion of a majority? If those bhikkhus cannot settle that litigation in that dwelling place, they should go to a dwelling place where there is a greater number of bhikkhus. There they should all meet together in concord. Then, having met together, the guideline of the Dhamma should be drawn out. Once the guideline of the Dhamma has been drawn out, that litigation should be settled in a way that accords with it. Such is the opinion of a majority. And so there comes to be the settlement of some litigations here by the opinion of a majority.

16. “And how is there removal of litigation on account of memory? Here one bhikkhu reproves another bhikkhu for such and such a grave offence, one involving defeat or bordering on defeat: ‘Does the venerable one remember having committed such and such a grave offence, one involving defeat or bordering on defeat?’ He says: ‘I do not, friends, remember having committed such and such a grave offence, one involving defeat or bordering on defeat.’ [248] In his case removal of litigation on account of memory should be pronounced. Such is the removal of litigation on account of memory. And so there comes to be the settlement of some litigations here by removal of litigation on account of memory.

17. “And how is there removal of litigation on account of past insanity? Here one bhikkhu reproves another bhikkhu for such and such a grave offence, one involving defeat or bordering on defeat: ‘Does the venerable one remember having committed such and such a grave offence, one involving defeat or bordering on defeat?’ He says: ‘I do not, friends, remember having committed such and such a grave offence, one involving defeat or bordering on defeat.’ Despite the denial, the former presses the latter further: ‘Surely the venerable one must know quite well if he remembers having

committed such and such a grave offence, one involving defeat or bordering on defeat?’ He says: ‘I had gone mad, friend, I was out of my mind, and when I was mad I said and did many things improper for a recluse. I do not remember, I was mad when I did that.’ In his case removal of litigation on account of past insanity should be pronounced. Such is the removal of litigation on account of past insanity. And so there comes to be the settlement of some litigations here by removal of litigation on account of past insanity.

18. “And how is there the effecting of acknowledgement of an offence? Here a bhikkhu, whether reprovved or unreprovved, remembers an offence, reveals it, and discloses it. He should go to a senior bhikkhu, and after arranging his robe on one shoulder, he should pay homage at his feet. Then, sitting on his heels, he should raise his hands palms together and say: ‘Venerable sir, I have committed such and such an offence; I confess it.’ The other says: ‘Do you see?’—‘Yes, I see.’—‘Will you practise restraint in the future?’—‘I will practise restraint in the future.’ Such is the effecting of acknowledgement of an offence. And so there comes to be the settlement of some litigations here by the effecting of acknowledgement of an offence. [249]

19. “And how is there the pronouncement of bad character against someone? Here one bhikkhu reproves another for such and such a grave offence, one involving defeat or bordering on defeat: ‘Does the venerable one remember having committed such and such a grave offence, one involving defeat or bordering on defeat?’ He says: ‘I do not, friends, remember having committed such and such a grave offence, one involving defeat or bordering on defeat.’ Despite the denial, the former presses the latter further: ‘Surely the venerable one must know quite well if he remembers having committed such and such a grave offence, one involving defeat or bordering on defeat?’ He says: ‘I do not, friends, remember having committed such and such a grave offence, one involving defeat or bordering on defeat. But, friends, I remember having committed such and such a minor offence.’ Despite the denial, the former presses the latter further: ‘Surely the venerable one must know quite well if he remembers having committed such and such a grave offence, one involving defeat or bordering on defeat?’ He says: ‘Friends, when not asked I acknowledge having committed this minor offence; so when asked, why shouldn’t I acknowledge having committed such and such a grave offence, one involving defeat or bordering on defeat?’ The other says: ‘Friend, if you had not been asked, you would not have acknowledged committing this minor offence; so why, when asked, would you acknowledge having committed such and such a grave offence, one involving defeat or bordering on defeat? Surely the venerable one must know quite well if he remembers having committed such and such a grave offence, one involving defeat or bordering on defeat?’ He says: ‘I remember, friends, having committed such and such a grave offence, one involving defeat or bordering on defeat. I was joking, I was raving, when I said that I did not remember having committed such and such a grave offence, one involving defeat or bordering on defeat.’ Such is the pronouncement of bad character against someone. And so there comes to be the settlement of some



litigations here by the pronouncement of bad character against someone. [250]

20. “And how is there covering over with grass? Here when bhikkhus have taken to quarreling and brawling and are deep in disputes, they may have said and done many things improper for a recluse. Those bhikkhus should all meet together in concord. When they have met together, a wise bhikkhu among the bhikkhus who side together on the one part should rise from his seat, and after arranging his robe on one shoulder, he should raise his hands, palms together, and call for an enactment of the Sangha thus: ‘Let the venerable Sangha hear me. When we took to quarreling and brawling and were deep in disputes, we said and did many things improper for a recluse. If it is approved by the Sangha, then for the good of these venerable ones and for my own good, in the midst of the Sangha I shall confess, by the method of covering over with grass, any offences of these venerable ones and any offences of my own, except for those which call for serious censure and those connected with the laity.’

“Then a wise bhikkhu among the bhikkhus who side together on the other part should rise from his seat, and after arranging his robe on one shoulder, he should raise his hands, palms together, and call for an enactment of the Sangha thus: ‘Let the venerable Sangha hear me. When we took to quarreling and brawling and were deep in disputes, we said and did many things improper for a recluse. If it is approved by the Sangha, then for the good of these venerable ones and for my own good, in the midst of the Sangha I shall confess, by the method of covering over with grass, any offences of these venerable ones and any offences of my own, except for those which call for serious censure and those connected with the laity.’ Such is the covering over with grass. And so there comes to be the settlement of some litigations here by the covering over with grass.

21. “Ānanda, there are these six principles of cordiality that create love and respect, and conduce to cohesion, to non-dispute, to concord, and to unity. What are the six?

“Here a bhikkhu maintains bodily acts of loving-kindness both in public and in private towards his companions in the holy life. This is a principle of cordiality that creates love and respect, and conduces to cohesion, to non-dispute, to concord, and to unity.

“Again, a bhikkhu maintains verbal acts of loving-kindness both in public and in private towards his companions in the holy life. This too is a principle of cordiality that creates love and respect, and conduces to ... unity.

“Again, a bhikkhu maintains mental acts of loving-kindness both in public and in private towards his companions in the holy life. This too is a principle of cordiality that creates love [251] and respect, and conduces to ... unity.

“Again, a bhikkhu enjoys things in common with his virtuous companions in the holy life; without making reservations, he shares with them any gain of a kind that accords with the Dhamma and has been obtained in a way that accords with the Dhamma, including even what is in his bowl. This too is a principle of cordiality that creates love and respect, and conduces to ... unity.

“Again, a bhikkhu dwells both in public and in private possessing in common with

his companions in the holy life those virtues that are unbroken, untorn, unblotched, unmottled, liberating, commended by the wise, not misapprehended, and conducive to concentration. This too is a principle of cordiality that creates love and respect and conduces to ... unity.

“Again, a bhikkhu dwells both in public and in private possessing in common with his companions in the holy life that view that is noble and emancipating, and leads the one who practises in accordance with it to the complete destruction of suffering. This too is a principle of cordiality that creates love and respect, and conduces to cohesion, to non-dispute, to concord, and to unity.

“These are the six principles of cordiality that create love and respect, and conduce to cohesion, to non-dispute, to concord, and to unity.

22. “If, Ānanda, you undertake and maintain these six principles of cordiality, do you see any course of speech, trivial or gross, that you could not endure?”—“No, venerable sir.”—“Therefore, Ānanda, undertake and maintain these six principles of cordiality. That will lead to your welfare and happiness for a long time.”

That is what the Blessed One said. The venerable Ānanda was satisfied and delighted in the Blessed One’s words.

## 108. Gopakamoggallāna Sutta: With Gopaka Moggallāna

1. Thus have I heard. On one occasion the venerable Ānanda was living at Rājagaha in the Bamboo Grove, the Squirrels’ Sanctuary, not long after the Blessed One had attained to final Nibbāna.

2. Now on that occasion King Ajātasattu Vedehiputta of Magadha, being suspicious of King Pajjota, was having Rājagaha fortified.

3. Then, when it was morning, the venerable Ānanda dressed, and taking his bowl and outer robe, went into Rājagaha for alms. Then the venerable Ānanda thought: “It is still too early to wander for alms in Rājagaha. Suppose I went to the brahmin Gopaka Moggallāna at his workplace.”

4. So the venerable Ānanda went to the brahmin Gopaka Moggallāna at his workplace. The brahmin Gopaka Moggallāna saw the venerable Ānanda coming in the distance and said to him: “Let Master Ānanda come! Welcome to Master Ānanda! It is long since Master Ānanda found an opportunity to come here. Let Master Ānanda be seated; this seat is ready.” The venerable Ānanda sat down on the seat made ready. [8] The brahmin Gopaka Moggallāna took a low seat, sat down at one side, and asked the venerable Ānanda:

5. “Master Ānanda, is there any single bhikkhu who possesses in each and every way all those qualities that were possessed by Master Gotama, accomplished and fully enlightened?”

“There is no single bhikkhu, brahmin, who possesses in each and every way all

those qualities that were possessed by the Blessed One, accomplished and fully enlightened. For the Blessed One was the arouser of the unarisen path, the producer of the unproduced path, the declarer of the undeclared path; he was the knower of the path, the finder of the path, the one skilled in the path. But his disciples now abide following that path and become possessed of it afterwards.”

6. But this discussion between the venerable Ānanda and the brahmin Gopaka Moggallāna was interrupted; for then the brahmin Vassakāra, the chief minister of Magadha, while supervising the work at Rājagaha, went to the venerable Ānanda at the workplace of the brahmin Gopaka Moggallāna. He exchanged greetings with the venerable Ānanda, and when this courteous and amiable talk was finished, he sat down at one side and asked the venerable Ānanda: “For what discussion are you sitting together here now, Master Ānanda? And what was your discussion that was interrupted?”

“Brahmin, the brahmin Gopaka Moggallāna asked me: ‘Master Ānanda, is there any single bhikkhu who possesses in each and every way all those qualities that were possessed by Master Gotama, accomplished and fully enlightened?’ I replied to the brahmin Gopaka Moggallāna: ‘There is no single bhikkhu, brahmin, who possesses in each and every way all those qualities that were possessed by the Blessed One, accomplished and fully enlightened. For the Blessed One was the arouser of the unarisen path [9] ... But his disciples now abide following that path and become possessed of it afterwards.’ This was our discussion that was interrupted when you arrived.”

7. “Is there, Master Ānanda, any single bhikkhu who was appointed by Master Gotama thus: ‘He will be your refuge when I am gone,’ and whom you now have recourse to?”

“There is no single bhikkhu, brahmin, who was appointed by the Blessed One who knows and sees, accomplished and fully enlightened, thus: ‘He will be your refuge when I am gone,’ and whom we now have recourse to.”

8. “But is there, Master Ānanda, any single bhikkhu who has been chosen by the Sangha and appointed by a number of elder bhikkhus thus: ‘He will be our refuge after the Blessed One has gone,’ and whom you now have recourse to?”

“There is no single bhikkhu, brahmin, who has been chosen by the Sangha and appointed by a number of elder bhikkhus thus: ‘He will be our refuge after the Blessed One has gone,’ and whom we now have recourse to.”

9. “But if you have no refuge, Master Ānanda, what is the cause for your concord?”

“We are not without a refuge, brahmin. We have a refuge; we have the Dhamma as our refuge.”

10. “But when you were asked: ‘Is there, Master Ānanda, any single bhikkhu who was appointed by Master Gotama thus: ‘He will be your refuge when I am gone,’ and whom you now have recourse to?’ you answered: ‘There is no such single bhikkhu ... whom we now have recourse to.’ When you were asked: ‘Is there, Master Ānanda, any single bhikkhu who has been chosen by the Sangha and appointed by a number of

elder bhikkhus thus: “He will be our refuge after the Blessed One has gone,” and whom you now have recourse to?” you answered: ‘There is no such single bhikkhu ... [10] ... whom we now have recourse to.’ When you were asked: ‘But if you have no refuge, Master Ānanda, what is the cause for your concord?’ you answered: ‘We are not without a refuge, brahmin. We have a refuge; we have the Dhamma as our refuge.’ Now how should the meaning of these statements be regarded, Master Ānanda?”

“Brahmin, the Blessed One who knows and sees, accomplished and fully enlightened, has prescribed the course of training for bhikkhus and he has laid down the Pātimokkha. On the Uposatha day as many of us as live in dependence upon a single village district meet together in unison, and when we meet we ask one who knows the Pātimokkha to recite it. If a bhikkhu remembers an offence or a transgression while the Pātimokkha is being recited, we deal with him according to the Dhamma in the way we have been instructed. It is not the worthy ones who deal with us; it is the Dhamma that deals with us.”

11. “Is there, Master Ānanda, any single bhikkhu whom you now honour, respect, revere, and venerate, and on whom you live in dependence honouring and respecting him?”

“There is a single bhikkhu, brahmin, whom we now honour, respect, revere, and venerate, and on whom we live in dependence honouring and respecting him.”

12. “But when you were asked: ‘Is there, Master Ānanda, any single bhikkhu who was appointed by Master Gotama ... ?’ you answered ‘There is no such single bhikkhu ... ’ When you were asked: ‘Is there, Master Ānanda, any single bhikkhu who has been chosen by the Sangha ... ?’ [11] you answered: ‘There is no such single bhikkhu ... ’ When you were asked: ‘Is there, Master Ānanda, any single bhikkhu whom you honour, respect, revere, and venerate, and on whom you live in dependence honouring and respecting him?’ you answered: ‘There is such a single bhikkhu whom we now honour ... and on whom we live in dependence honouring and respecting him.’ Now how should the meaning of these statements be regarded, Master Ānanda?”

13. “There are, brahmin, ten qualities inspiring confidence that have been declared by the Blessed One who knows and sees, accomplished and fully enlightened. When these qualities are found in anyone among us, we honour, respect, revere, and venerate him, and live in dependence on him honouring and respecting him. What are the ten?”

14. (1) “Here, brahmin, a bhikkhu is virtuous, he dwells restrained with the restraint of the Pātimokkha, he is perfect in conduct and resort, and seeing fear in the slightest faults, he trains himself by undertaking the training precepts.

15. (2) “He has learned much, remembers what he has learned, and consolidates what he has learned. Such teachings as are good in the beginning, good in the middle, and good in the end, with the right meaning and phrasing, and which affirm a holy life that is utterly perfect and pure—such teachings as these he has learned much of,

remembered, mastered verbally, investigated with the mind, and penetrated well by view.

16. (3) “He is content with his robes, almsfood, resting place, and medicinal requisites.

17. (4) “He obtains at will, without trouble or difficulty, the four jhānas that constitute the higher mind and provide a pleasant abiding here and now.

18. (5) “He wields the various kinds of supernormal power: having been one, he becomes many; having been many, he becomes one; he appears and vanishes; he goes unhindered through a wall, through an enclosure, through a mountain as though through space; he dives in and out of the earth as though it were water; he walks on water without sinking as though it were earth; [12] seated cross-legged, he travels in space like a bird; with his hand he touches and strokes the moon and sun so powerful and mighty; he wields bodily mastery even as far as the Brahma-world.

19. (6) “With the divine ear element, which is purified and surpasses the human, he hears both kinds of sounds, the divine and the human, those that are far as well as near.

20. (7) “He understands the minds of other beings, of other persons, having encompassed them with his own mind. He understands a mind affected by lust as affected by lust and a mind unaffected by lust as unaffected by lust; he understands a mind affected by hate as affected by hate and a mind unaffected by hate as unaffected by hate; he understands a mind affected by delusion as affected by delusion and a mind unaffected by delusion as unaffected by delusion; he understands a contracted mind as contracted and a distracted mind as distracted; he understands an exalted mind as exalted and an unexalted mind as unexalted; he understands a surpassed mind as surpassed and an unsurpassed mind as unsurpassed; he understands a concentrated mind as concentrated and an unconcentrated mind as unconcentrated; he understands a liberated mind as liberated and an unliberated mind as unliberated.

21. (8) “He recollects his manifold past lives, that is, one birth, two births ... (*as Sutta 51, §24*) ... Thus with their aspects and particulars he recollects his manifold past lives.

22. (9) “With the divine eye, which is purified and surpasses the human, he sees beings passing away and reappearing, inferior and superior, fair and ugly, fortunate and unfortunate, and he understands how beings pass on according to their actions.

23. (10) “By realising for himself with direct knowledge, he here and now enters upon and abides in the deliverance of mind and deliverance by wisdom that are taintless with the destruction of the taints.

“These, brahmin, are the ten qualities inspiring confidence that have been declared by the Blessed One who knows and sees, accomplished and fully enlightened. When these qualities are found in anyone among us, we honour, respect, revere, and venerate him, and live in dependence on him honouring and respecting him.” [13]

24. When this was said, the brahmin Vassakāra, the minister of Magadha, said to General Upananda: “What do you think, general? When these worthy ones honour

one who should be honoured, respect one who should be respected, revere one who should be revered, and venerate one who should be venerated, surely they honour one who should be honoured ... and venerate one who should be venerated. For if these worthy ones did not honour, respect, revere, and venerate such a person, then whom could they honour, respect, revere, and venerate, and on whom could they live in dependence honouring and respecting?”

25. Then the brahmin Vassakāra, the minister of Magadha, said to the venerable Ānanda: “Where is Master Ānanda living now?”

“Now I am living in the Bamboo Grove, brahmin.”

“I hope, Master Ānanda, that the Bamboo Grove is pleasant, quiet and undisturbed by voices, with an atmosphere of seclusion, remote from people, favourable for retreat.”

“Indeed, brahmin, that the Bamboo Grove is pleasant ... favourable for retreat is because of such guardian protectors as yourself.”

“Indeed, Master Ānanda, that the Bamboo Grove is pleasant ... favourable for retreat is because of the worthy ones who are meditators and cultivate meditation. The worthy ones are meditators and cultivate meditation. On one occasion, Master Ānanda, Master Gotama was living at Vesālī in the Hall with the Peaked Roof in the Great Wood. Then I went there and approached Master Gotama, and in many ways he gave a talk about meditation. Master Gotama was a meditator and cultivated meditation, and he praised every type of meditation.”

26. “The Blessed One, brahmin, did not praise every type of meditation, nor did he condemn every type of meditation. What kind [14] of meditation did the Blessed One not praise? Here, brahmin, someone abides with his mind obsessed by sensual lust, a prey to sensual lust, and he does not understand as it actually is the escape from arisen sensual lust. While he harbours sensual lust within, he meditates, premeditates, out-meditates, and mismeditates. He abides with his mind obsessed by ill will, a prey to ill will ... with his mind obsessed by sloth and torpor, a prey to sloth and torpor ... with his mind obsessed by restlessness and remorse, a prey to restlessness and remorse ... with his mind obsessed by doubt, a prey to doubt, and he does not understand as it actually is the escape from arisen doubt. While he harbours doubt within, he meditates, premeditates, out-meditates, and mismeditates. The Blessed One did not praise that kind of meditation.

27. “And what kind of meditation did the Blessed One praise? Here, brahmin, quite secluded from sensual pleasures, secluded from unwholesome states, a bhikkhu enters upon and abides in the first jhāna ... With the stilling of applied and sustained thought, he enters upon and abides in the second jhāna ... With the fading away as well of rapture ... he enters upon and abides in the third jhāna ... With the abandoning of pleasure and pain ... he enters upon and abides in the fourth jhāna ... The Blessed One praised that kind of meditation.”

28. “It seems, Master Ānanda, that Master Gotama censured that kind of meditation that should be censured and praised that kind of meditation that should be praised.

And now, Master Ānanda, we depart. We are busy and have much to do.”

“You may go, brahmin, at your own convenience.” [15]

Then the brahmin Vassakāra, the minister of Magadha, having delighted and rejoiced in the venerable Ānanda’s words, rose from his seat and departed.

29. Then, soon after he had left, the brahmin Gopaka Moggallāna said to the venerable Ānanda: “Master Ānanda has not yet answered what we asked him.”

“Did we not tell you, brahmin: ‘There is no single bhikkhu, brahmin, who possesses in each and every way all those qualities that were possessed by the Blessed One, accomplished and fully enlightened. For the Blessed One was the arouser of the unarisen path, the producer of the unproduced path, the declarer of the undeclared path; he was the knower of the path, the finder of the path, the one skilled in the path. But his disciples now abide following that path and become possessed of it afterwards?’”

## 117. Mahācattārīsaka Sutta: The Great Forty

1. Thus have I heard. On one occasion the Blessed One was living at Sāvattḥī in Jeta’s Grove, Anāthapiṇḍika’s Park. There he addressed the bhikkhus thus: “Bhikkhus.”— “Venerable sir,” they replied. The Blessed One said this:

2. “Bhikkhus, I shall teach you noble right concentration with its supports and its requisites. Listen and attend closely to what I shall say.”—“Yes, venerable sir,” the bhikkhus replied. The Blessed One said this:

3. “What, bhikkhus, is noble right concentration with its supports and its requisites, that is, right view, right intention, right speech, right action, right livelihood, right effort, and right mindfulness? Unification of mind equipped with these seven factors is called noble right concentration with its supports and its requisites.

*(View)*

4. “Therein, bhikkhus, right view comes first. And how does right view come first? One understands wrong view as wrong view and right view as right view: this is one’s right view.

5. “And what, bhikkhus, is wrong view? ‘There is nothing given, nothing offered, nothing sacrificed; no fruit or result of good and bad actions; no this world, no other world; no mother, no father; no beings who are reborn spontaneously; no [72] good and virtuous recluses and brahmins in the world who have realised for themselves by direct knowledge and declare this world and the other world.’ This is wrong view.

6. “And what, bhikkhus, is right view? Right view, I say, is twofold: there is right view that is affected by taints, partaking of merit, ripening in the acquisitions; and there is right view that is noble, taintless, supramundane, a factor of the path.

7. “And what, bhikkhus, is right view that is affected by the taints, partaking of merit, ripening in the acquisitions? ‘There is what is given and what is offered and

what is sacrificed; there is fruit and result of good and bad actions; there is this world and the other world; there is mother and father; there are beings who are reborn spontaneously; there are in the world good and virtuous recluses and brahmins who have realised for themselves by direct knowledge and declare this world and the other world.’ This is right view affected by taints, partaking of merit, ripening in the acquisitions.

8. “And what, bhikkhus, is right view that is noble, taintless, supramundane, a factor of the path? The wisdom, the faculty of wisdom, the power of wisdom, the investigation-of-states enlightenment factor, the path factor of right view in one whose mind is noble, whose mind is taintless, who possesses the noble path and is developing the noble path: this is right view that is noble, taintless, supramundane, a factor of the path.

9. “One makes an effort to abandon wrong view and to enter upon right view: this is one’s right effort. Mindfully one abandons wrong view, mindfully one enters upon and abides in right view: this is one’s right mindfulness. Thus these three states run and circle around right view, that is, right view, right effort, and right mindfulness.

*(Intention)*

10. “Therein, bhikkhus, right view comes first. And how does right view come first? One understands wrong intention as wrong intention and right intention as right intention: this is one’s [73] right view.

11. “And what, bhikkhus, is wrong intention? The intention of sensual desire, the intention of ill will, and the intention of cruelty: this is wrong intention.

12. “And what, bhikkhus, is right intention? Right intention, I say, is twofold: there is right intention that is affected by taints, partaking of merit, ripening in the acquisitions, and there is right intention that is noble, taintless, supramundane, a factor of the path.

13. “And what, bhikkhus, is right intention that is affected by taints, partaking of merit, ripening in the acquisitions? The intention of renunciation, the intention of non-ill will, and the intention of non-cruelty: this is right intention that is affected by taints ... ripening in the acquisitions.

14. “And what, bhikkhus, is right intention that is noble, taintless, supramundane, a factor of the path? The thinking, thought, intention, mental absorption, mental fixity, directing of mind, verbal formation in one whose mind is noble, whose mind is taintless, who possesses the noble path and is developing the noble path: this is right intention that is noble ... a factor of the path.

15. “One makes an effort to abandon wrong intention and to enter upon right intention: this is one’s right effort. Mindfully one abandons wrong intention, mindfully one enters upon and abides in right intention: this is one’s right mindfulness. Thus these three states run and circle around right intention, that is, right view, right effort, and right mindfulness.



*(Speech)*

16. “Therein, bhikkhus, right view comes first. And how does right view come first? One understands wrong speech as wrong speech and right speech as right speech: this is one’s right view.

17. “And what, bhikkhus, is wrong speech? False speech, malicious speech, harsh speech, and gossip: this is wrong speech.

18. “And what, bhikkhus, is right speech? Right speech, I say, is twofold: there is right speech that is affected by taints, partaking of merit, ripening in the acquisitions; and there is [74] right speech that is noble, taintless, supramundane, a factor of the path.

19. “And what, bhikkhus, is right speech that is affected by taints, partaking of merit, ripening in the acquisitions? Abstinence from false speech, abstinence from malicious speech, abstinence from harsh speech, abstinence from gossip: this is right speech that is affected by taints ... ripening in the acquisitions.

20. “And what, bhikkhus, is right speech that is noble, taintless, supramundane, a factor of the path? The desisting from the four kinds of verbal misconduct, the abstaining, refraining, abstinence from them in one whose mind is noble, whose mind is taintless, who possesses the noble path and is developing the noble path: this is right speech that is noble ... a factor of the path.

21. “One makes an effort to abandon wrong speech and to enter upon right speech: this is one’s right effort. Mindfully one abandons wrong speech, mindfully one enters upon and abides in right speech: this is one’s right mindfulness. Thus these three states run and circle around right speech, that is, right view, right effort, and right mindfulness.

*(Action)*

22. “Therein, bhikkhus, right view comes first. And how does right view come first? One understands wrong action as wrong action and right action as right action: this is one’s right view.

23. “And what, bhikkhus, is wrong action? Killing living beings, taking what is not given, and misconduct in sensual pleasures: this is wrong action.

24. “And what, bhikkhus, is right action? Right action, I say, is twofold: there is right action that is affected by taints, partaking of merit, ripening in the acquisitions; and there is right action that is noble, taintless, supramundane, a factor of the path.

25. “And what, bhikkhus, is right action that is affected by taints, partaking of merit, ripening in the acquisitions? Abstinence from killing living beings, abstinence from taking what is not given, abstinence from misconduct in sensual pleasures: this is right action that is affected by taints ... ripening in the acquisitions.

26. “And what, bhikkhus, is right action that is noble, taintless, supramundane, a factor of the path? The desisting from the three kinds of bodily misconduct, the abstaining, refraining, abstinence from them in one whose mind is noble, whose mind is taintless, who possesses the noble path and is developing the noble path: this is right

action [75] that is noble ... a factor of the path.

27. "One makes an effort to abandon wrong action and to enter upon right action: this is one's right effort. Mindfully one abandons wrong action, mindfully one enters upon and dwells in right action: this is one's right mindfulness. Thus these three states run and circle around right action, that is, right view, right effort, and right mindfulness.

*(Livelihood)*

28. "Therein, bhikkhus, right view comes first. And how does right view come first? One understands wrong livelihood as wrong livelihood and right livelihood as right livelihood: this is one's right view.

29. "And what, bhikkhus, is wrong livelihood? Scheming, talking, hinting, belittling, pursuing gain with gain: this is wrong livelihood.

30. "And what, bhikkhus, is right livelihood? Right livelihood, I say, is twofold: there is right livelihood that is affected by taints, partaking of merit, ripening in the acquisitions; and there is right livelihood that is noble, taintless, supramundane, a factor of the path.

31. "And what, bhikkhus, is right livelihood that is affected by taints, partaking of merit, ripening in the acquisitions? Here, bhikkhus, a noble disciple abandons wrong livelihood and gains his living by right livelihood: this is right livelihood that is affected by taints ... ripening in the acquisitions.

32. "And what, bhikkhus, is right livelihood that is noble, taintless, supramundane, a factor of the path? The desisting from wrong livelihood, the abstaining, refraining, abstinence from it in one whose mind is noble, whose mind is taintless, who possesses the noble path and is developing the noble path: this is right livelihood that is noble ... a factor of the path.

33. "One makes an effort to abandon wrong livelihood and to enter upon right livelihood: this is one's right effort. Mindfully one abandons wrong livelihood, mindfully one enters upon and dwells in right livelihood: this is one's right mindfulness. Thus these three states run and circle around right livelihood, that is, right view, right effort, and right mindfulness.

*(The Great Forty)*

34. "Therein, bhikkhus, right view comes first. And how does right view come first? [76] In one of right view, right intention comes into being; in one of right intention, right speech comes into being; in one of right speech, right action comes into being; in one of right action, right livelihood comes into being; in one of right livelihood, right effort comes into being; in one of right effort, right mindfulness comes into being; in one of right mindfulness, right concentration comes into being; in one of right concentration, right knowledge comes into being; in one of right knowledge, right deliverance comes into being. Thus, bhikkhus, the path of the disciple in higher training possesses eight factors, the arahant possesses ten factors.

35. “Therein, bhikkhus, right view comes first. And how does right view come first? In one of right view, wrong view is abolished, and the many evil unwholesome states that originate with wrong view as condition are also abolished, and the many wholesome states that originate with right view as condition come to fulfilment by development.

“In one of right intention, wrong intention is abolished, and the many evil unwholesome states that originate with wrong intention as condition are also abolished, and the many wholesome states that originate with right intention as condition come to fulfilment by development.

“In one of right speech, wrong speech is abolished ... In one of right action, wrong action is abolished ... In one of right livelihood, wrong livelihood is abolished [77] ... In one of right effort, wrong effort is abolished ... In one of right mindfulness, wrong mindfulness is abolished ... In one of right concentration, wrong concentration is abolished ... In one of right knowledge, wrong knowledge is abolished ... In one of right deliverance, wrong deliverance is abolished, and the many evil unwholesome states that originate with wrong deliverance as condition are also abolished, and the many wholesome states that originate with right deliverance as condition come to fulfilment by development.

36. “Thus, bhikkhus, there are twenty factors on the side of the wholesome, and twenty factors on the side of the unwholesome. This Dhamma discourse on the Great Forty has been set rolling and cannot be stopped by any recluse or brahmin or god or Māra or Brahmā or anyone in the world.

37. “Bhikkhus, if any recluse or brahmin thinks that this Dhamma discourse on the Great Forty should be censured and rejected, then there are ten legitimate deductions from his assertions that would provide grounds for censuring him here and now. If that worthy one censures right view, then he would honour and praise those recluses and brahmins who are of wrong view. If that worthy one censures right intention, [78] then he would honour and praise those recluses and brahmins who are of wrong intention. If that worthy one censures right speech ... right action ... right livelihood ... right effort ... right mindfulness ... right concentration ... right knowledge ... right deliverance, then he would honour and praise those recluses and brahmins who are of wrong deliverance. If any recluse or brahmin thinks that this Dhamma discourse on the Great Forty should be censured and rejected, then these are ten legitimate deductions from his assertions that would provide grounds for censuring him here and now.

38. “Bhikkhus, even those teachers from Okkala, Vassa and Bhañña, who held the doctrine of non-causality, the doctrine of non-doing, and the doctrine of nihilism, would not think that this Dhamma discourse on the Great Forty should be censured and rejected. Why is that? For fear of blame, attack, and confutation.”

That is what the Blessed One said. The bhikkhus were satisfied and delighted in the Blessed One's words.

## 118. Ānāpānasati Sutta: Mindfulness of Breathing

*(Introductory Section)*

1. Thus have I heard. On one occasion the Blessed One was living at Sāvattḥī in the Eastern Park, in the Palace of Migāra's Mother, together with many very well known elder disciples—the venerable Sāriputta, the venerable Mahā Moggallāna, the venerable Mahā Kassapa, the venerable Mahā Kaccāna, the venerable Mahā Koṭṭhita, the venerable Mahā Kappina, the venerable Mahā Cunda, [79] the venerable Anuruddha, the venerable Revata, the venerable Ānanda, and other very well known elder disciples.

2. Now on that occasion elder bhikkhus had been teaching and instructing new bhikkhus; some elder bhikkhus had been teaching and instructing ten bhikkhus, some elder bhikkhus had been teaching and instructing twenty ... thirty ... forty bhikkhus. And the new bhikkhus, taught and instructed by the elder bhikkhus, had achieved successive stages of high distinction.

3. On that occasion—the Uposatha day of the fifteenth, on the full-moon night of the Pavāraṇā ceremony—the Blessed One was seated in the open surrounded by the Sangha of bhikkhus. Then, surveying the silent Sangha of bhikkhus, he addressed them thus:

4. “Bhikkhus, I am content with this progress. My mind is content with this progress. So arouse still more energy to attain the unattained, to achieve the unachieved, to realise the unrealised. I shall wait here at Sāvattḥī for the Komudī full moon of the fourth month.”

5. The bhikkhus of the countryside heard: “The Blessed One will wait there at Sāvattḥī for the Komudī full moon of the fourth month.” And the bhikkhus of the countryside left in due course for Sāvattḥī to see the Blessed One.

6. And elder bhikkhus still more intensively taught and instructed new bhikkhus; some elder bhikkhus taught and instructed ten bhikkhus, some elder bhikkhus taught and instructed twenty ... thirty ... forty bhikkhus. And the new bhikkhus, taught and instructed by the elder bhikkhus, [80] achieved successive stages of high distinction.

7. On that occasion—the Uposatha day of the fifteenth, the full-moon night of the Komudī full moon of the fourth month—the Blessed One was seated in the open surrounded by the Sangha of bhikkhus. Then, surveying the silent Sangha of bhikkhus, he addressed them thus:

8. “Bhikkhus, this assembly is free from prattle, this assembly is free from chatter. It consists purely of heartwood. Such is this Sangha of bhikkhus, such is this assembly. Such an assembly as is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, an incomparable field of merit for the

world—such is this Sangha of bhikkhus, such is this assembly. Such an assembly that a small gift given to it becomes great and a great gift greater—such is this Sangha of bhikkhus, such is this assembly. Such an assembly as is rare for the world to see—such is this Sangha of bhikkhus, such is this assembly. Such an assembly as would be worth journeying many leagues with a travel-bag to see—such is this Sangha of bhikkhus, such is this assembly.

9. “In this Sangha of bhikkhus there are bhikkhus who are arahants with taints destroyed, who have lived the holy life, done what had to be done, laid down the burden, reached their own goal, destroyed the fetters of being, and are completely liberated through final knowledge—such bhikkhus are there in this Sangha of bhikkhus.

10. “In this Sangha of bhikkhus there are bhikkhus who, with the destruction of the five lower fetters, are due to reappear spontaneously [in the Pure Abodes] and there attain final Nibbāna, without ever returning from that world—such bhikkhus are there in this Sangha of bhikkhus.

11. “In this Sangha of bhikkhus there are bhikkhus who, with the destruction of three fetters and with the attenuation of lust, hate, and delusion, are once-returners, returning once to this world [81] to make an end of suffering—such bhikkhus are there in this Sangha of bhikkhus.

12. “In this Sangha of bhikkhus there are bhikkhus who, with the destruction of the three fetters, are stream-enterers, no longer subject to perdition, bound [for deliverance], headed for enlightenment—such bhikkhus are there in this Sangha of bhikkhus.

13. “In this Sangha of bhikkhus there are bhikkhus who abide devoted to the development of the four foundations of mindfulness—such bhikkhus are there in this Sangha of bhikkhus. In this Sangha of bhikkhus there are bhikkhus who abide devoted to the development of the four right kinds of striving ... of the four bases for spiritual power ... of the five faculties ... of the five powers ... of the seven enlightenment factors ... of the Noble Eightfold Path—such bhikkhus are there in this Sangha of bhikkhus.

14. “In this Sangha of bhikkhus there are bhikkhus who abide devoted to the development of loving-kindness [82] ... of compassion ... of altruistic joy ... of equanimity ... of the meditation on foulness ... of the perception of impermanence—such bhikkhus are there in this Sangha of bhikkhus. In this Sangha of bhikkhus there are bhikkhus who abide devoted to the development of mindfulness of breathing.

*(Mindfulness of Breathing)*

15. “Bhikkhus, when mindfulness of breathing is developed and cultivated, it is of great fruit and great benefit. When mindfulness of breathing is developed and cultivated, it fulfils the four foundations of mindfulness. When the four foundations of mindfulness are developed and cultivated, they fulfil the seven enlightenment factors. When the seven enlightenment factors are developed and cultivated, they fulfil true

knowledge and deliverance.

16. “And how, bhikkhus, is mindfulness of breathing developed and cultivated, so that it is of great fruit and great benefit?”

17. “Here a bhikkhu, gone to the forest or to the root of a tree or to an empty hut, sits down; having folded his legs crosswise, set his body erect, and established mindfulness in front of him, ever mindful he breathes in, mindful he breathes out.

18. “Breathing in long, he understands: ‘I breathe in long’; or breathing out long, he understands: ‘I breathe out long.’ Breathing in short, he understands: ‘I breathe in short’; or breathing out short, he understands: ‘I breathe out short.’ He trains thus: ‘I shall breathe in experiencing the whole body [of breath]’; he trains thus: ‘I shall breathe out experiencing the whole body [of breath].’ He trains thus: ‘I shall breathe in tranquillising the bodily formation’; he trains thus: ‘I shall breathe out tranquillising the bodily formation.’

19. “He trains thus: ‘I shall breathe in experiencing rapture’; he trains thus: ‘I shall breathe out experiencing rapture.’ He trains thus: ‘I shall breathe in experiencing pleasure’; [83] he trains thus: ‘I shall breathe out experiencing pleasure.’ He trains thus: ‘I shall breathe in experiencing the mental formation’; he trains thus: ‘I shall breathe out experiencing the mental formation.’ He trains thus: ‘I shall breathe in tranquillising the mental formation’; he trains thus: ‘I shall breathe out tranquillising the mental formation.’

20. “He trains thus: ‘I shall breathe in experiencing the mind’; he trains thus: ‘I shall breathe out experiencing the mind.’ He trains thus: ‘I shall breathe in gladdening the mind’; he trains thus: ‘I shall breathe out gladdening the mind.’ He trains thus: ‘I shall breathe in concentrating the mind’; he trains thus: ‘I shall breathe out concentrating the mind.’ He trains thus: ‘I shall breathe in liberating the mind’; he trains thus: ‘I shall breathe out liberating the mind.’

21. “He trains thus: ‘I shall breathe in contemplating impermanence’; he trains thus: ‘I shall breathe out contemplating impermanence.’ He trains thus: ‘I shall breathe in contemplating fading away’; he trains thus: ‘I shall breathe out contemplating fading away.’ He trains thus: ‘I shall breathe in contemplating cessation’; he trains thus: ‘I shall breathe out contemplating cessation.’ He trains thus: ‘I shall breathe in contemplating relinquishment’; he trains thus: ‘I shall breathe out contemplating relinquishment.’

22. “Bhikkhus, that is how mindfulness of breathing is developed and cultivated, so that it is of great fruit and great benefit.

*(Fulfilment of the Four Foundations of Mindfulness)*

23. “And how, bhikkhus, does mindfulness of breathing, developed and cultivated, fulfil the four foundations of mindfulness?”

24. “Bhikkhus, on whatever occasion a bhikkhu, breathing in long, understands: ‘I breathe in long,’ or breathing out long, understands: ‘I breathe out long’; breathing in short, understands: ‘I breathe in short,’ or breathing out short, understands: ‘I breathe

out short’; trains thus: ‘I shall breathe in experiencing the whole body [of breath]’; trains thus: ‘I shall breathe out experiencing the whole body [of breath]’; trains thus: ‘I shall breathe in tranquillising the bodily formation’; trains thus: ‘I shall breathe out tranquillising the bodily formation’—on that occasion a bhikkhu abides contemplating the body as a body, ardent, fully aware, and mindful, having put away covetousness and grief for the world. I say that this is a certain body among the bodies, namely, in-breathing and out-breathing. That is why on that occasion a bhikkhu abides contemplating the body as a body, ardent, fully aware, and mindful, having put away covetousness and grief for the world.

25. “Bhikkhus, on whatever occasion [84] a bhikkhu trains thus: ‘I shall breathe in experiencing rapture’; trains thus: ‘I shall breathe out experiencing rapture’; trains thus: ‘I shall breathe in experiencing pleasure’; trains thus: ‘I shall breathe out experiencing pleasure’; trains thus: ‘I shall breathe in experiencing the mental formation’; trains thus: ‘I shall breathe out experiencing the mental formation’; trains thus: ‘I shall breathe in tranquillising the mental formation’; trains thus: ‘I shall breathe out tranquillising the mental formation’—on that occasion a bhikkhu abides contemplating feelings as feelings, ardent, fully aware, and mindful, having put away covetousness and grief for the world. I say that this is a certain feeling among the feelings, namely, giving close attention to in-breathing and out-breathing. That is why on that occasion a bhikkhu abides contemplating feelings as feelings, ardent, fully aware, and mindful, having put away covetousness and grief for the world.

26. “Bhikkhus, on whatever occasion a bhikkhu trains thus: ‘I shall breathe in experiencing the mind’; trains thus: ‘I shall breathe out experiencing the mind’; trains thus: ‘I shall breathe in gladdening the mind’; trains thus: ‘I shall breathe out gladdening the mind’; train thus: ‘I shall breathe in concentrating the mind’; trains thus: ‘I shall breathe out concentrating the mind’; trains thus: ‘I shall breathe in liberating the mind’; trains thus: ‘I shall breathe out liberating the mind’—on that occasion a bhikkhu abides contemplating mind as mind, ardent, fully aware, and mindful, having put away covetousness and grief for the world. I do not say that there is the development of mindfulness of breathing for one who is forgetful, who is not fully aware. That is why on that occasion a bhikkhu abides contemplating mind as mind, ardent, fully aware, and mindful, having put away covetousness and grief for the world.

27. “Bhikkhus, on whatever occasion a bhikkhu trains thus: ‘I shall breathe in contemplating impermanence’; trains thus: ‘I shall breathe out contemplating impermanence’; trains thus: ‘I shall breathe in contemplating fading away’; trains thus: ‘I shall breathe out contemplating fading away’; trains thus: ‘I shall breathe in contemplating cessation’; trains thus: ‘I shall breathe out contemplating cessation’; trains thus: ‘I shall breathe in contemplating relinquishment’; trains thus: ‘I shall breathe out contemplating relinquishment’—on that occasion a bhikkhu abides contemplating mind-objects as mind-objects, ardent, fully aware, and mindful, having put away covetousness and grief for the world. Having seen with wisdom the

abandoning of covetousness and grief, [85] he closely looks on with equanimity. That is why on that occasion a bhikkhu abides contemplating mind-objects as mind-objects, ardent, fully aware, and mindful, having put away covetousness and grief for the world.

28. “Bhikkhus, that is how mindfulness of breathing, developed and cultivated, fulfils the four foundations of mindfulness.

*(Fulfilment of the Seven Enlightenment Factors)*

29. “And how, bhikkhus, do the four foundations of mindfulness, developed and cultivated, fulfil the seven enlightenment factors?

30. “Bhikkhus, on whatever occasion a bhikkhu abides contemplating the body as a body, ardent, fully aware, and mindful, having put away covetousness and grief for the world—on that occasion unremitting mindfulness is established in him. On whatever occasion unremitting mindfulness is established in a bhikkhu—on that occasion the mindfulness enlightenment factor is aroused in him, and he develops it, and by development, it comes to fulfilment in him.

31. “Abiding thus mindful, he investigates and examines that state with wisdom and embarks upon a full inquiry into it. On whatever occasion, abiding thus mindful, a bhikkhu investigates and examines that state with wisdom and embarks upon a full inquiry into it—on that occasion the investigation-of-states enlightenment factor is aroused in him, and he develops it, and by development it comes to fulfilment in him.

32. “In one who investigates and examines that state with wisdom and embarks upon a full inquiry into it, tireless energy is aroused. On whatever occasion tireless energy is aroused in a bhikkhu who investigates and examines that state with wisdom and embarks upon a full inquiry into it—on that occasion the energy enlightenment factor is aroused in him, and he develops it, and by development it comes to fulfilment in him.

33. “In one who has aroused energy, unworldly rapture arises. On whatever occasion unworldly rapture arises in a bhikkhu who has aroused energy—[86] on that occasion the rapture enlightenment factor is aroused in him, and he develops it, and by development it comes to fulfilment in him.

34. “In one who is rapturous, the body and the mind become tranquil. On whatever occasion the body and the mind become tranquil in a bhikkhu who is rapturous—on that occasion the tranquillity enlightenment factor is aroused in him, and he develops it, and by development it comes to fulfilment in him.

35. “In one whose body is tranquil and who feels pleasure, the mind becomes concentrated. On whatever occasion the mind becomes concentrated in a bhikkhu whose body is tranquil and who feels pleasure—on that occasion the concentration enlightenment factor is aroused in him, and he develops it, and by development it comes to fulfilment in him.

36. “He closely looks on with equanimity at the mind thus concentrated. On whatever occasion a bhikkhu closely looks on with equanimity at the mind thus



concentrated—on that occasion the equanimity enlightenment factor is aroused in him, and he develops it, and by development it comes to fulfilment in him.

37. “Bhikkhus, on whatever occasion a bhikkhu abides contemplating feelings as feelings, ardent, fully aware, and mindful, having put away covetousness and grief for the world ... (*repeat as at §§30–36*) ... the equanimity enlightenment factor is aroused in him, and he develops it, and by development it comes to fulfilment in him.

38. “Bhikkhus, on whatever occasion a bhikkhu abides contemplating mind as mind, ardent, fully aware, and mindful, having put away covetousness and grief for the world ... (*repeat as at §§30–36*) ... the equanimity enlightenment factor is aroused in him, and he develops it, and by development it comes to fulfilment in him.

39. “Bhikkhus, on whatever occasion a bhikkhu abides contemplating mind-object as mind-objects, ardent, fully aware, and mindful, having put away covetousness and grief for the world ... (*repeat as at §§30–36*) ... [87] ... the equanimity enlightenment factor is aroused in him, and he develops it, and by development it comes to fulfilment in him.

40. “Bhikkhus, that is how the four foundations of mindfulness, developed and cultivated, fulfil the seven enlightenment factors. [88]

*(Fulfilment of True Knowledge and Deliverance)*

41. “And how, bhikkhus, do the seven enlightenment factors, developed and cultivated, fulfil true knowledge and deliverance?”

42. “Here, bhikkhus, a bhikkhu develops the mindfulness enlightenment factor, which is supported by seclusion, dispassion, and cessation, and ripens in relinquishment. He develops the investigation-of-states enlightenment factor ... the energy enlightenment factor ... the rapture enlightenment factor ... the tranquillity enlightenment factor ... the concentration enlightenment factor ... the equanimity enlightenment factor, which is supported by seclusion, dispassion, and cessation, and ripens in relinquishment.

43. “Bhikkhus, that is how the seven enlightenment factors, developed and cultivated, fulfil true knowledge and deliverance.”

## 135. Cūḷakammavibhanga Sutta: The Shorter Exposition of Action

1. Thus have I heard. On one occasion the Blessed One was living at Sāvathī in Jeta’s Grove, Anāthapiṇḍika’s Park.

2. Then the brahmin student Subha, Todeyya’s son, went to the Blessed One and exchanged greetings with him. When this courteous and amiable talk was finished, he sat down at one side and asked the Blessed One:

3. “Master Gotama, what is the cause and condition why human beings are seen to be inferior and superior? For people are seen to be short-lived and long-lived, sickly

and healthy, ugly and beautiful, uninfluential and influential, poor and wealthy, low-born and high-born, stupid and [203] wise. What is the cause and condition, Master Gotama, why human beings are seen to be inferior and superior?”

4. “Student, beings are owners of their actions, heirs of their actions; they originate from their actions, are bound to their actions, have their actions as their refuge. It is action that distinguishes beings as inferior and superior.”

“I do not understand in detail the meaning of Master Gotama’s statement, which he spoke in brief without expounding the meaning in detail. It would be good if Master Gotama would teach me the Dhamma so that I might understand in detail the meaning of Master Gotama’s statement.”

“Then, student, listen and attend closely to what I shall say.”

“Yes, sir,” the brahmin student Subha replied. The Blessed One said this:

5. “Here, student, some man or woman kills living beings and is murderous, bloody-handed, given to blows and violence, merciless to living beings. Because of performing and undertaking such action, on the dissolution of the body, after death, he reappears in a state of deprivation, in an unhappy destination, in perdition, even in hell. But if on the dissolution of the body, after death, he does not reappear in a state of deprivation, in an unhappy destination, in perdition, in hell, but instead comes back to the human state, then wherever he is reborn he is short-lived. This is the way, student, that leads to short life, namely, one kills living being and is murderous, bloody-handed, given to blows and violence, merciless to living beings.

6. “But here, student, some man or woman, abandoning the killing of living beings, abstains from killing living beings; with rod and weapon laid aside, gentle and kindly, he abides compassionate to all living beings. Because of performing and undertaking such action, on the dissolution of the body, after death, he reappears in a happy destination, even in the heavenly world. But if on the dissolution of the body, after death, he does not reappear in a happy destination, in the heavenly world, but instead comes back to the human state, then wherever he is reborn he is long-lived. This is the way, student, that leads to long life, namely, abandoning the killing of living beings, [204] one abstains from killing living beings; with rod and weapon laid aside, gentle and kindly, one abides compassionate to all living beings.

7. “Here, student, some man or woman is given to injuring beings with the hand, with a clod, with a stick, or with a knife. Because of performing and undertaking such action, on the dissolution of the body, after death, he reappears in a state of deprivation ... But if instead he comes back to the human state, then wherever he is reborn he is sickly. This is the way, student, that leads to sickliness, namely, one is given to injuring beings with the hand, with a clod, with a stick, or with a knife.

8. “But here, student, some man or woman is not given to injuring beings with the hand, with a clod, with a stick, or with a knife. Because of performing and undertaking such action, on the dissolution of the body, after death, he reappears in a happy destination ... But if instead he comes back to the human state, then wherever he is reborn he is healthy. This is the way, student, that leads to health, namely, one is

not given to injuring beings with the hand, with a clod, with a stick, or with a knife.

9. “Here, student, some man or woman is of an angry and irritable character; even when criticised a little, he is offended, becomes angry, hostile, and resentful, and displays anger, hate, and bitterness. Because of performing and undertaking such action ... he reappears in a state of deprivation ... But if instead he comes back to the human state, then wherever he is reborn he is ugly. This is the way, student, that leads to ugliness, namely, one is of an angry and irritable character ... and displays anger, hate, and bitterness.

10. “But here, student, some man or woman is not of an angry and irritable character; even when criticised a little, he is not offended, does not become angry, hostile, and resentful, and does not display anger, hate, and bitterness. Because of performing and undertaking such action ... he reappears in a happy destination ... But if instead he comes back to the human state, then wherever he is reborn he is beautiful. This is the way, student, that leads to being beautiful, namely, one is not of an angry and irritable character ... and does not display anger, hate, and bitterness.

11. “Here, student, some man or woman is envious, one who envies, resents, and begrudges the gains, honour, respect, reverence, salutations, and veneration received by others. Because of performing and undertaking such action ... he reappears in a state of deprivation ... But if instead he comes back to the human state, then wherever he is reborn he is uninfluential. This is the way, student, that leads to being uninfluential, namely, one is envious ... towards the gains, honour, respect, reverence, salutations, and veneration received by others. [205]

12. “But here, student, some man or woman is not envious, one who does not envy, resent, and begrudge the gains, honour, respect, reverence, salutations, and veneration received by others. Because of performing and undertaking such action ... he reappears in a happy destination ... But if instead he comes back to the human state, then wherever he is reborn he is influential. This is the way, student, that leads to being influential, namely, one is not envious ... towards the gains, honour, respect, reverence, salutations, and veneration received by others.

13. “Here, student, some man or woman does not give food, drink, clothing, carriages, garlands, scents, unguents, beds, dwelling, and lamps to recluses or brahmins. Because of performing and undertaking such action ... he reappears in a state of deprivation ... But if instead he comes back to the human state, then wherever he is reborn he is poor. This is the way, student, that leads to poverty, namely, one does not give food ... and lamps to recluses or brahmins.

14. “But here, student, some man or woman gives food ... and lamps to recluses or brahmins. Because of performing and undertaking such action ... he reappears in a happy destination ... But if instead he comes back to the human state, then wherever he is reborn he is wealthy. This is the way, student, that leads to wealth, namely, one gives food ... and lamps to recluses or brahmins.

15. “Here, student, some man or woman is obstinate and arrogant; he does not pay homage to one who should receive homage, does not rise up for one in whose

presence he should rise up, does not offer a seat to one who deserves a seat, does not make way for one for whom he should make way, and does not honour, respect, revere, and venerate one who should be honoured, respected, revered, and venerated. Because of performing and undertaking such action ... he reappears in a state of deprivation ... But if instead he comes back to the human state, then wherever he is reborn he is low-born. This is the way, student, that leads to low birth, namely, one is obstinate and arrogant ... and does not honour, respect, revere, and venerate one who should be honoured, respected, revered, and venerated.

16. “But here, student, some man or woman is not obstinate and arrogant; he pays homage to one who should receive homage, rises up for one in whose presence he should rise up, offers a seat to one who deserves a seat, makes way for one for whom he should make way, and honours, respects, reveres, and venerates one who should be honoured, respected, revered, and venerated. Because of performing and undertaking such action ... he reappears in a happy destination ... But if instead he comes back to the human state, then wherever he is reborn he is high-born. This is the way, student, that leads to high birth, namely, one is not obstinate and arrogant ... and honours, respects, reveres, and venerates one who should be honoured, respected, revered, and venerated.

17. “Here, student, some man or woman does not visit a recluse or a brahmin and ask: ‘Venerable sir, what is wholesome? What is unwholesome? What is blameable? What is blameless? What should be cultivated? What should not be cultivated? What kind of action will lead to my harm and suffering for a long time? What kind of action will lead to my welfare and happiness for a long time?’ Because of performing and undertaking such action ... he reappears in a state of deprivation ... But if instead he comes back to the human state, then wherever he is reborn he is stupid. This is the way, student, that leads to stupidity, namely, one does not visit a recluse or brahmin and ask such questions. [206]

18. “But here, student, some man or woman visits a recluse or a brahmin and asks: ‘Venerable sir, what is wholesome? ... What kind of action will lead to my welfare and happiness for a long time?’ Because of performing and undertaking such action ... he reappears in a happy destination ... But if instead he comes back to the human state, then wherever he is reborn he is wise. This is the way, student, that leads to wisdom, namely, one visits a recluse or brahmin and asks such questions.

19. “Thus, student, the way that leads to short life makes people short-lived, the way that leads to long life makes people long-lived; the way that leads to sickness makes people sickly, the way that leads to health makes people healthy; the way that leads to ugliness makes people ugly, the way that leads to beauty makes people beautiful; the way that leads to being uninfluential makes people uninfluential, the way that leads to being influential makes people influential; the way that leads to poverty makes people poor, the way that leads to wealth makes people wealthy; the way that leads to low birth makes people low-born, the way that leads to high birth makes people high-born; the way that leads to stupidity makes people stupid, the way

that leads to wisdom makes people wise.

20. “Beings are owners of their actions, student, heirs of their actions; they originate from their actions, are bound to their actions, have their actions as their refuge. It is action that distinguishes beings as inferior and superior.”

21. When this was said, the brahmin student Subha, Todeyya’s son, said to the Blessed One: “Magnificent, Master Gotama! Magnificent, Master Gotama! Master Gotama has made the Dhamma clear in many ways, as though he were turning upright what had been overturned, revealing what was hidden, showing the way to one who was lost, or holding up a lamp in the dark for those with eyesight to see forms. I go to Master Gotama for refuge and to the Dhamma and to the Sangha of bhikkhus. Let Master Gotama remember me as a lay follower who has gone to him for refuge for life.”

## 140. Dhātuvibhanga Sutta: The Exposition of the Elements

1. Thus have I heard. On one occasion the Blessed One was wandering in the Magadhan country and eventually arrived at Rājagaha. There he went to the potter Bhaggava and said to him:

2. “If it is not inconvenient for you, Bhaggava, I will stay one night in your workshop.”

“It is not inconvenient for me, venerable sir, but there is a homeless one already staying there. If he agrees, then stay as long as you like, venerable sir.” [238]

3. Now there was a clansman named Pukkusāti who had gone forth from the home life into homelessness out of faith in the Blessed One, and on that occasion he was already staying in the potter’s workshop. Then the Blessed One went to the venerable Pukkusāti and said to him: “If it is not inconvenient for you, bhikkhu, I will stay one night in the workshop.”

“The potter’s workshop is large enough, friend. Let the venerable one stay as long as he likes.”

4. Then the Blessed One entered the potter’s workshop, prepared a spread of grass at one end, and sat down, folding his legs crosswise, setting his body erect, and establishing mindfulness in front of him. Then the Blessed One spent most of the night seated [in meditation], and the venerable Pukkusāti also spent most of the night seated [in meditation]. Then the Blessed One thought: “This clansman conducts himself in a way that inspires confidence. Suppose I were to question him.” So he asked the venerable Pukkusāti:

5. “Under whom have you gone forth, bhikkhu? Who is your teacher? Whose Dhamma do you profess?”

“Friend, there is the recluse Gotama, the son of the Sakyans who went forth from a Sakyan clan. Now a good report of that Blessed Gotama has been spread to this effect: ‘That Blessed One is accomplished, fully enlightened, perfect in true knowledge and

conduct, sublime, knower of worlds, incomparable leader of persons to be tamed, teacher of gods and humans, enlightened, blessed.’ I have gone forth under that Blessed One; that Blessed One is my teacher; I profess the Dhamma of that Blessed One.”

“But, bhikkhu, where is that Blessed One, accomplished and fully enlightened, now living?”

“There is, friend, a city in the northern country named Sāvattthī. The Blessed One, accomplished and fully enlightened, is now living there.”

“But, bhikkhu, have you ever seen that Blessed One before? Would you recognise him if you saw him?” [239]

“No, friend, I have never seen that Blessed One before, nor would I recognise him if I saw him.”

6. Then the Blessed One thought: “This clansman has gone forth from the home life into homelessness under me. Suppose I were to teach him the Dhamma.” So the Blessed One addressed the venerable Pukkusāti thus: “Bhikkhu, I will teach you the Dhamma. Listen and attend closely to what I shall say.”—“Yes, friend,” the venerable Pukkusāti replied. The Blessed One said this:

7. “Bhikkhu, this person consists of six elements, six bases of contact, and eighteen kinds of mental exploration, and he has four foundations. The tides of conceiving do not sweep over one who stands upon these [foundations], and when the tides of conceiving no longer sweep over him he is called a sage at peace. One should not neglect wisdom, should preserve truth, should cultivate relinquishment, and should train for peace. This is the summary of the exposition of the six elements.

8. “‘Bhikkhu, this person consists of six elements.’ So it was said. And with reference to what was this said? There are the earth element, the water element, the fire element, the air element, the space element, and the consciousness element. So it was with reference to this that it was said: ‘Bhikkhu, this person consists of six elements.’

9. “‘Bhikkhu, this person consists of six bases of contact.’ So it was said. And with reference to what was this said? There are the base of eye-contact, the base of ear-contact, the base of nose-contact, the base of tongue-contact, the base of body-contact, and the base of mind-contact. So it was with reference to this that it was said: ‘Bhikkhu, this person consists of six bases of contact.’

10. “‘Bhikkhu, this person consists of eighteen kinds of mental exploration.’ So it was said. And with reference to what was this said? On seeing a form with the eye, one explores a form productive of joy, one explores a form productive of grief, one explores a form productive of equanimity. On hearing a sound with the ear ... [240] On smelling an odour with the nose ... On tasting a flavour with the tongue ... On touching a tangible with the body ... On cognizing a mind-object with the mind, one explores a mind-object productive of joy, one explores a mind-object productive of grief, one explores a mind-object productive of equanimity. So it was with reference to this that it was said: ‘Bhikkhu, this person consists of eighteen kinds of mental

exploration.’

11. “‘Bhikkhu, this person has four foundations.’ So it was said. And with reference to what was this said? There are the foundation of wisdom, the foundation of truth, the foundation of relinquishment, and the foundation of peace. So it was with reference to this that it was said: ‘Bhikkhu, this person has four foundations.’

12. “‘One should not neglect wisdom, should preserve truth, should cultivate relinquishment, and should train for peace.’ So it was said. And with reference to what was this said?

13. “‘How, bhikkhu, does one not neglect wisdom? There are these six elements: the earth element, the water element, the fire element, the air element, the space element, and the consciousness element.

14. “‘What, bhikkhu, is the earth element? The earth element may be either internal or external. What is the internal earth element? Whatever internally, belonging to oneself, is solid, solidified, and clung-to, that is, head-hairs, body-hairs, nails, teeth, skin, flesh, sinews, bones, bone-marrow, kidneys, heart, liver, diaphragm, spleen, lungs, intestines, mesenteries, contents of the stomach, feces, or whatever else internally, belonging to oneself, is solid, solidified, and clung-to: this is called the internal earth element. Now both the internal earth element and the external earth element are simply earth element. And that should be seen as it actually is with proper wisdom thus: ‘This is not mine, this I am not, this is not my self.’ When one sees it thus as it actually is with proper wisdom, one becomes disenchanted with the earth element and makes the mind dispassionate towards the earth element.

15. “‘What, bhikkhu, is the water element? The water element may be either [241] internal or external. What is the internal water element? Whatever internally, belonging to oneself, is water, watery, and clung-to, that is, bile, phlegm, pus, blood, sweat, fat, tears, grease, spittle, snot, oil-of-the-joints, urine, or whatever else internally, belonging to oneself, is water, watery, and clung-to: this is called the internal water element. Now both the internal water element and the external water element are simply water element. And that should be seen as it actually is with proper wisdom thus: ‘This is not mine, this I am not, this is not my self.’ When one sees it thus as it actually is with proper wisdom, one becomes disenchanted with the water element and makes the mind dispassionate towards the water element.

16. “‘What, bhikkhu, is the fire element? The fire element may be either internal or external. What is the internal fire element? Whatever internally, belonging to oneself, is fire, fiery, and clung-to, that is, that by which one is warmed, ages, and is consumed, and that by which what is eaten, drunk, consumed, and tasted gets completely digested, or whatever else internally, belonging to oneself, is fire, fiery, and clung-to: this is called the internal fire element. Now both the internal fire element and the external fire element are simply fire element. And that should be seen as it actually is with proper wisdom thus: ‘This is not mine, this I am not, this is not my self.’ When one sees it thus as it actually is with proper wisdom, one becomes disenchanted with the fire element and makes the mind dispassionate towards the fire

element.

17. “What, bhikkhu, is the air element? The air element may be either internal or external. What is the internal air element? Whatever internally, belonging to oneself, is air, airy, and clung-to, that is, up-going winds, down-going winds, winds in the belly, winds in the bowels, winds that course through the limbs, in-breath and out-breath, or whatever else internally, belonging to oneself, is air, airy, and clung-to: this is called the internal air element. Now both the internal air element and the external air element are simply air element. And that should be seen as it actually is with proper wisdom thus: ‘This is not mine, this I am not, this is not my self.’ When one sees it thus as it actually is with proper wisdom, one becomes disenchanted with the air element and makes the mind dispassionate towards the air element.

18. “What, bhikkhu, is the space element? The space element may be either internal or external. What is the internal [242] space element? Whatever internally, belonging to oneself, is space, spatial, and clung-to, that is, the holes of the ears, the nostrils, the door of the mouth, and that [aperture] whereby what is eaten, drunk, consumed, and tasted gets swallowed, and where it collects, and whereby it is excreted from below, or whatever else internally, belonging to oneself, is space, spatial, and clung-to: this is called the internal space element. Now both the internal space element and the external space element are simply space element. And that should be seen as it actually is with proper wisdom thus: ‘This is not mine, this I am not, this is not my self.’ When one sees it thus as it actually is with proper wisdom, one becomes disenchanted with the space element and makes the mind dispassionate towards the space element.

19. “Then there remains only consciousness, purified and bright. What does one cognize with that consciousness? One cognizes: ‘[This is] pleasant’; one cognizes: ‘[This is] painful’; one cognizes: ‘[This is] neither-painful-nor-pleasant.’ In dependence on a contact to be felt as pleasant there arises a pleasant feeling. When one feels a pleasant feeling, one understands: ‘I feel a pleasant feeling.’ One understands: ‘With the cessation of that same contact to be felt as pleasant, its corresponding feeling—the pleasant feeling that arose in dependence on that contact to be felt as pleasant—ceases and subsides.’ In dependence on a contact to be felt as painful there arises a painful feeling. When one feels a painful feeling, one understands: ‘I feel a painful feeling.’ One understands: ‘With the cessation of that same contact to be felt as painful, its corresponding feeling—the painful feeling that arose in dependence on that contact to be felt as painful—ceases and subsides.’ In dependence on a contact to be felt as neither-painful-nor-pleasant there arises a neither-painful-nor-pleasant feeling. When one feels a neither-painful-nor-pleasant feeling, one understands: ‘I feel a neither-painful-nor-pleasant feeling.’ One understands: ‘With the cessation of that same contact to be felt as neither-painful-nor-pleasant, its corresponding feeling—the neither-painful-nor-pleasant feeling that arose in dependence on that contact to be felt as neither-painful-nor-pleasant—ceases and subsides.’ Bhikkhu, just as from the contact and friction of two fire-sticks heat is



generated and fire is produced, and with the separation and disjunction of these two fire-sticks the corresponding heat ceases and subsides; so too, [243] in dependence on a contact to be felt as pleasant ... to be felt as painful ... to be felt as neither-painful-nor-pleasant there arises a neither-painful-nor-pleasant feeling ... One understands: 'With the cessation of that same contact to be felt as neither-painful-nor-pleasant, its corresponding feeling ... ceases and subsides.'

20. "Then there remains only equanimity, purified and bright, malleable, wieldy, and radiant. Suppose, bhikkhu, a skilled goldsmith or his apprentice were to prepare a furnace, heat up the crucible, take some gold with tongs, and put it into the crucible. From time to time he would blow on it, from time to time he would sprinkle water over it, and from time to time he would just look on. That gold would become refined, well refined, completely refined, faultless, rid of dross, malleable, wieldy, and radiant. Then whatever kind of ornament he wished to make from it, whether a golden chain or earrings or a necklace or a golden garland, it would serve his purpose. So too, bhikkhu, then there remains only equanimity, purified and bright, malleable, wieldy, and radiant.

21. "He understands thus: 'If I were to direct this equanimity, so purified and bright, to the base of infinite space and to develop my mind accordingly, then this equanimity of mine, supported by that base, clinging to it, would remain for a very long time. If I were to direct this equanimity, so purified and bright, to the base of infinite consciousness ... [244] ... to the base of nothingness ... to the base of neither-perception-nor-non-perception and to develop my mind accordingly, then this equanimity of mine, supported by that base, clinging to it, would remain for a very long time.'

22. "He understands thus: 'If I were to direct this equanimity, so purified and bright, to the base of infinite space and to develop my mind accordingly, this would be conditioned. If I were to direct this equanimity, so purified and bright, to the base of infinite consciousness ... to the base of nothingness ... to the base of neither-perception-nor-non-perception and to develop my mind accordingly, this would be conditioned.' He does not form any condition or generate any volition tending towards either being or non-being. Since he does not form any condition or generate any volition tending towards either being or non-being, he does not cling to anything in this world. When he does not cling, he is not agitated. When he is not agitated, he personally attains Nibbāna. He understands thus: 'Birth is destroyed, the holy life has been lived, what had to be done has been done, there is no more coming to any state of being.'

23. "If he feels a pleasant feeling, he understands: 'It is impermanent; there is no holding to it; there is no delight in it.' If he feels a painful feeling, he understands: 'It is impermanent; there is no holding to it; there is no delight in it.' If he feels a neither-painful-nor-pleasant feeling, he understands: 'It is impermanent; there is no holding to it; there is no delight in it.'

24. "If he feels a pleasant feeling, he feels it detached; if he feels a painful feeling,

he feels it detached; if he feels a neither-painful-nor-pleasant feeling, he feels it detached. When he feels a feeling terminating with the body, he understands: ‘I feel a feeling terminating with the body.’ [245] When he feels a feeling terminating with life, he understands: ‘I feel a feeling terminating with life.’ He understands: ‘On the dissolution of the body, with the ending of life, all that is felt, not being delighted in, will become cool right here.’ Bhikkhu, just as an oil-lamp burns in dependence on oil and a wick, and when the oil and wick are used up, if it does not get any more fuel, it is extinguished from lack of fuel; so too when he feels a feeling terminating with the body ... a feeling terminating with life, he understands: ‘I feel a feeling terminating with life.’ He understands: ‘On the dissolution of the body, with the ending of life, all that is felt, not being delighted in, will become cool right here.’

25. “Therefore a bhikkhu possessing [this wisdom] possesses the supreme foundation of wisdom. For this, bhikkhu, is the supreme noble wisdom, namely, the knowledge of the destruction of all suffering.

26. “His deliverance, being founded upon truth, is unshakeable. For that is false, bhikkhu, which has a deceptive nature, and that is true which has an undeceptive nature—Nibbāna. Therefore a bhikkhu possessing [this truth] possesses the supreme foundation of truth. For this, bhikkhu, is the supreme noble truth, namely, Nibbāna, which has an undeceptive nature.

27. “Formerly, when he was ignorant, he undertook and accepted acquisitions; now he has abandoned them, cut them off at the root, made them like a palm stump, done away with them so that they are no longer subject to future arising. Therefore a bhikkhu possessing [this relinquishment] possesses the supreme foundation of relinquishment. For this, bhikkhu, is the supreme noble relinquishment, namely, the relinquishing of all acquisitions.

28. “Formerly, when he was ignorant, he experienced covetousness, desire, and lust; now he has abandoned them, cut them off at the root, made them like a palm stump, done away with them so that they are no longer subject to future arising. Formerly, when he was ignorant, he experienced anger, ill will, and hate; now he has abandoned them, cut them off at the root, made them like a palm stump, done away with them so that they are no longer subject to future arising. Formerly, when he was ignorant, he experienced ignorance and delusion; now he has abandoned them, cut them off [246] at the root, made them like a palm stump, done away with them so that they are no longer subject to future arising. Therefore a bhikkhu possessing [this peace] possesses the supreme foundation of peace. For this, bhikkhu, is the supreme noble peace, namely, the pacification of lust, hate, and delusion.

29. “So it was with reference to this that it was said: ‘One should not neglect wisdom, should preserve truth, should cultivate relinquishment, and should train for peace.’

30. “‘The tides of conceiving do not sweep over one who stands upon these [foundations], and when the tides of conceiving no longer sweep over him he is called a sage at peace.’ So it was said. And with reference to what was this said?

31. “Bhikkhu, ‘I am’ is a conceiving; ‘I am this’ is a conceiving; ‘I shall be’ is a conceiving; ‘I shall not be’ is a conceiving; ‘I shall be possessed of form’ is a conceiving; ‘I shall be formless’ is a conceiving; ‘I shall be percipient’ is a conceiving; ‘I shall be non-percipient’ is a conceiving; ‘I shall be neither-percipient-nor-non-percipient’ is a conceiving. Conceiving is a disease, conceiving is a tumour, conceiving is a dart. By overcoming all conceivings, bhikkhu, one is called a sage at peace. And the sage at peace is not born, does not age, does not die; he is not shaken and is not agitated. For there is nothing present in him by which he might be born. Not being born, how could he age? Not ageing, how could he die? Not dying, how could he be shaken? Not being shaken, why should he be agitated?”

32. “So it was with reference to this that it was said: ‘The tides of conceiving do not sweep over one who stands upon these [foundations], and when the tides of conceiving no longer sweep over him he is called a sage at peace.’ Bhikkhu, bear in mind this brief exposition of the six elements.”

33. Thereupon the venerable Pukkusāti thought: “Indeed, the Teacher has come to me! The Sublime One has come to me! The Fully Enlightened One has come to me!” Then he rose from his seat, arranged his upper robe over one shoulder, and prostrating himself with his head at the Blessed One’s feet, he said: “Venerable sir, a transgression overcame me, in that like a fool, confused [247] and blundering, I presumed to address the Blessed One as ‘friend.’ Venerable sir, may the Blessed One forgive my transgression seen as such for the sake of restraint in the future.”

“Surely, bhikkhu, a transgression overcame you, in that like a fool, confused and blundering, you presumed to address me as ‘friend.’ But since you see your transgression as such and make amends in accordance with the Dhamma, we forgive you. For it is growth in the Noble One’s Discipline when one sees one’s transgression as such, makes amends in accordance with the Dhamma, and undertakes restraint in the future.”

34. “Venerable sir, I would receive the full admission under the Blessed One.”

“But are your bowl and robes complete, bhikkhu?”

“Venerable sir, my bowl and robes are not complete.”

“Bhikkhu, Tathāgatas do not give the full admission to anyone whose bowl and robes are not complete.”

35. Then the venerable Pukkusāti, having delighted and rejoiced in the Blessed One’s words, rose from his seat, and after paying homage to the Blessed One, keeping him on his right, he departed in order to search for a bowl and robes. Then, while the venerable Pukkusāti was searching for a bowl and robes, a stray cow killed him.

36. Then a number of bhikkhus went to the Blessed One, and after paying homage to him, they sat down at one side and told him: “Venerable sir, the clansman Pukkusāti, who was given brief instruction by the Blessed One, has died. What is his destination? What is his future course?”

“Bhikkhus, the clansman Pukkusāti was wise. He practised in accordance with the Dhamma and did not trouble me in the interpretation of the Dhamma. With the

destruction of the five lower fetters, the clansman Pukkusāti has reappeared spontaneously [in the Pure Abodes] and will attain final Nibbāna there without ever returning from that world.”

That is what the Blessed One said. The bhikkhus were satisfied and delighted in the Blessed One’s words.

## 146. Nandakovāda Sutta: Advice from Nandaka

1. Thus have I heard. On one occasion the Blessed One was living at Sāvattḥī in Jeta’s Grove, Anāthapiṇḍika’s Park.

2. Then Mahāpajāpatī Gotamī together with five hundred bhikkhunīs went to the Blessed One. After paying homage to the Blessed One, she stood at one side and said to him: “Venerable sir, let the Blessed One advise the bhikkhunīs, let the Blessed One instruct the bhikkhunīs, let the Blessed One give the bhikkhunīs a talk on the Dhamma.”

3. Now on that occasion the elder bhikkhus were taking turns in advising the bhikkhunīs, but the venerable Nandaka did not want to advise them when his turn came. Then the Blessed One addressed the venerable Ānanda: “Ānanda, whose turn is it today to advise the bhikkhunīs?”

“Venerable sir, it is the venerable Nandaka’s turn to advise the bhikkhunīs, but he does not want to advise them even though it is his turn.”

4. Then the Blessed One addressed the venerable Nandaka: “Advise the bhikkhunīs, Nandaka. Instruct the bhikkhunīs, Nandaka. Give the bhikkhunīs a talk on the Dhamma, brahmin.”

“Yes, venerable sir,” [271] the venerable Nandaka replied. Then, in the morning, the venerable Nandaka dressed, and taking his bowl and outer robe, went into Sāvattḥī for alms. When he had wandered for alms in Sāvattḥī and had returned from his almsround, after his meal he went with a companion to the Rājaka Park. The bhikkhunīs saw the venerable Nandaka coming in the distance and prepared a seat and set out water for the feet. The venerable Nandaka sat down on the seat made ready and washed his feet. The bhikkhunīs paid homage to him and sat down at one side. When they were seated, the venerable Nandaka told the bhikkhunīs:

5. “Sisters, this talk will be in the form of questions. When you understand you should say: ‘We understand’; when you do not understand you should say: ‘We do not understand’; when you are doubtful or perplexed you should ask me: ‘How is this, venerable sir? What is the meaning of this?’”

“Venerable sir, we are satisfied and pleased with the master Nandaka for inviting us in this way.”

6. “Sisters, what do you think? Is the eye permanent or impermanent?”—  
“Impermanent, venerable sir.”—“Is what is impermanent suffering or happiness?”—  
“Suffering, venerable sir.”—“Is what is impermanent, suffering, and subject to change

fit to be regarded thus: ‘This is mine, this I am, this is my self?’—‘No, venerable sir.’”

“Sisters, what do you think? Is the ear ... the nose ... the tongue ... the body ... the mind permanent or impermanent?”—“Impermanent, venerable sir.”—“Is what is impermanent suffering or happiness?”—“Suffering, venerable sir.”—“Is what is impermanent, suffering, [272] and subject to change fit to be regarded thus: ‘This is mine, this I am, this is my self?’”—“No, venerable sir. Why is that? Because, venerable sir, we have already seen this well as it actually is with proper wisdom thus: ‘These six internal bases are impermanent.’”

“Good, good, sisters! So it is with a noble disciple who sees this as it actually is with proper wisdom.

7. “Sisters, what do you think? Are forms ... sounds ... odours ... flavours ... tangibles ... mind-objects permanent or impermanent?”—“Impermanent, venerable sir.”—“Is what is impermanent suffering or happiness?”—“Suffering, venerable sir.”—“Is what is impermanent, suffering, and subject to change fit to be regarded thus: ‘This is mine, this I am, this is my self?’”—“No, venerable sir. Why is that? Because, venerable sir, we have already seen this well as it actually is with proper wisdom thus: ‘These six external bases are impermanent.’”

“Good, good, sisters! So it is with a noble disciple who sees this as it actually is with proper wisdom.

8. “Sisters, what do you think? Is eye-consciousness ... [273] ... ear-consciousness ... nose-consciousness ... tongue-consciousness ... body-consciousness ... mind-consciousness permanent or impermanent?”—“Impermanent, venerable sir.”—“Is what is impermanent suffering or happiness?”—“Suffering, venerable sir.”—“Is what is impermanent, suffering, and subject to change fit to be regarded thus: ‘This is mine, this I am, this is my self?’”—“No, venerable sir. Why is that? Because, venerable sir, we have already seen this well as it actually is with proper wisdom thus: ‘These six classes of consciousness are impermanent.’”

“Good, good, sisters! So it is with a noble disciple who sees this as it actually is with proper wisdom.

9. “Sisters, suppose an oil-lamp is burning: its oil is impermanent and subject to change, its wick is impermanent and subject to change, its flame is impermanent and subject to change, and its radiance is impermanent and subject to change. Now would anyone be speaking rightly who spoke thus: ‘While this oil-lamp is burning, its oil, wick, and flame are impermanent and subject to change, but its radiance is permanent, everlasting, eternal, not subject to change?’”

“No, venerable sir. Why is that? Because, venerable sir, while that oil-lamp is burning, its oil, wick, and flame are impermanent and subject to change, so its radiance must be impermanent and subject to change.”

“So too, sisters, would anyone be speaking rightly who spoke thus: ‘These six internal bases are impermanent and subject to change, but the pleasant, painful, or neither-painful-nor-pleasant feeling that one experiences in dependence upon the six

internal bases is permanent, everlasting, eternal, not subject to change’?”

“No, venerable sir. Why is that? Because each feeling arises in dependence upon its corresponding condition, [274] and with the cessation of its corresponding condition, the feeling ceases.”

“Good, good, sisters! So it is with a noble disciple who sees this as it actually is with proper wisdom.

10. “Sisters, suppose a great tree is standing possessed of heartwood: its root is impermanent and subject to change, its trunk is impermanent and subject to change, its branches and foliage are impermanent and subject to change, and its shadow is impermanent and subject to change. Now would anyone be speaking rightly who spoke thus: ‘The root, trunk, branches, and foliage of this great tree standing possessed of heartwood are impermanent and subject to change, but its shadow is permanent, everlasting, eternal, not subject to change’?”

“No, venerable sir. Why is that? Because, venerable sir, the root, trunk, branches, and foliage of this great tree standing possessed of heartwood are impermanent and subject to change, so its shadow must be impermanent and subject to change.”

“So too, sisters, would anyone be speaking rightly who spoke thus: ‘These six external bases are impermanent and subject to change, but the pleasant, painful, or neither-painful-nor-pleasant feeling that one experiences in dependence upon the six external bases is permanent, everlasting, eternal, not subject to change’?”

“No, venerable sir. Why is that? Because each feeling arises in dependence upon its corresponding condition, and with the cessation of its corresponding condition, the feeling ceases.”

“Good, good, sisters! So it is with a noble disciple who sees this as it actually is with proper wisdom.

11. “Sisters, suppose a skilled butcher or his apprentice were to kill a cow and carve it up with a sharp butcher’s knife. Without damaging the inner mass of flesh and without damaging the outer hide, he would cut, sever, and carve away the inner tendons, sinews, and ligaments with the sharp butcher’s knife. [275] Then having cut, severed, and carved all this away, he would remove the outer hide and cover the cow again with that same hide. Would he be speaking rightly if he were to say: ‘This cow is joined to this hide just as it was before’?”

“No, venerable sir. Why is that? Because if that skilled butcher or his apprentice were to kill a cow ... and cut, sever, and carve all that away, even though he covers the cow again with that same hide and says: ‘This cow is joined to this hide just as it was before,’ that cow would still be disjoined from that hide.”

12. “Sisters, I have given this simile in order to convey a meaning. This is the meaning: ‘The inner mass of flesh’ is a term for the six internal bases. ‘The outer hide’ is a term for the six external bases. ‘The inner tendons, sinews, and ligaments’ is a term for delight and lust. ‘The sharp butcher’s knife’ is a term for noble wisdom—the noble wisdom that cuts, severs, and carves away the inner defilements, fetters, and bonds.

13. “Sisters, there are these seven enlightenment factors through the development and cultivation of which a bhikkhu, by realising for himself with direct knowledge, here and now enters upon and abides in the deliverance of mind and deliverance by wisdom that are taintless with the destruction of the taints. What are the seven? Here, sisters, a bhikkhu develops the mindfulness enlightenment factor, which is supported by seclusion, dispassion, and cessation, and ripens in relinquishment. He develops the investigation-of-states enlightenment factor ... the energy enlightenment factor ... the rapture enlightenment factor ... the tranquillity enlightenment factor ... the concentration enlightenment factor ... the equanimity enlightenment factor, which is supported by seclusion, dispassion, and cessation, and ripens in relinquishment. These are the seven enlightenment factors through the development and cultivation of which a bhikkhu, by realising for himself with direct knowledge, here and now enters upon and abides in the deliverance of mind and deliverance by wisdom that are taintless with the destruction of the taints.” [276]

14. When the venerable Nandaka had advised the bhikkhunīs thus, he dismissed them, saying: “Go, sisters, it is time.” Then the bhikkhunīs, having delighted and rejoiced in the venerable Nandaka’s words, rose from their seats, and after paying homage to the venerable Nandaka, departed keeping him on their right. They went to the Blessed One, and after paying homage to him, stood at one side. The Blessed One told them: “Go, sisters, it is time.” Then the bhikkhunīs paid homage to the Blessed One and departed keeping him on their right.

15. Soon after they had left, the Blessed One addressed the bhikkhus: “Bhikkhus, just as on the Uposatha day of the fourteenth people are not doubtful or perplexed as to whether the moon is incomplete or full, since then the moon is clearly incomplete, so too, those bhikkhunīs are satisfied with Nandaka’s teaching of the Dhamma, but their intention has not yet been fulfilled.”

16–26. Then the Blessed One addressed the venerable Nandaka: “Well then, Nandaka, tomorrow too you should advise those bhikkhunīs in exactly the same way.”

“Yes, venerable sir,” the venerable Nandaka replied. Then, the next morning, the venerable Nandaka dressed ... (*repeat verbatim §§4–14 above, as far as*) [277] ... Then the bhikkhunīs paid homage to the Blessed One and departed keeping him on their right.

27. Soon after they had left, the Blessed One addressed the bhikkhus: “Bhikkhus, just as on the Uposatha day of the fifteenth people are not doubtful or perplexed as to whether the moon is incomplete or full, since then the moon is clearly full, so too, those bhikkhunīs are satisfied with Nandaka’s teaching of the Dhamma and their intention has been fulfilled. Bhikkhus, even the least advanced of those five hundred bhikkhunīs is a stream-enterer, no longer subject to perdition, bound [for deliverance], headed for enlightenment.”

That is what the Blessed One said. The bhikkhus were satisfied and delighted in the Blessed One’s words.

## 147. Cūḷarāhulovāda Sutta: The Shorter Discourse of Advice to Rāhula

1. Thus have I heard. On one occasion the Blessed One was living at Sāvattḥī in Jeta's Grove, Anāthapiṇḍika's Park.

2. Then, while the Blessed One was alone in meditation, a thought arose in his mind thus: "The states that ripen in deliverance have ripened in Rāhula. Suppose I were to lead him on further to the destruction of the taints."

Then, when it was morning, the Blessed One dressed, and taking his bowl and outer robe, went into Sāvattḥī for alms. When he had walked for alms in Sāvattḥī and had returned from his almsround, after his meal he addressed the venerable Rāhula thus:

"Take your sitting cloth with you, Rāhula; let us go to the Blind Men's Grove [278] to pass the day."

"Yes, venerable sir," the venerable Rāhula replied, and taking his sitting cloth with him, he followed close behind the Blessed One.

Now on that occasion many thousands of deities followed the Blessed One, thinking: "Today the Blessed One will lead the venerable Rāhula further to the destruction of the taints." Then the Blessed One went into the Blind Men's Grove and sat down at the root of a certain tree on a seat made ready. And the venerable Rāhula paid homage to the Blessed One and sat down at one side. The Blessed One then said to the venerable Rāhula:

3. "Rāhula, what do you think? Is the eye permanent or impermanent?"—"Impermanent, venerable sir."—"Is what is impermanent suffering or happiness?"—"Suffering, venerable sir."—"Is what is impermanent, suffering, and subject to change fit to be regarded thus: 'This is mine, this I am, this is my self'?"—"No, venerable sir."

"Rāhula, what do you think? Are forms ... Is eye-consciousness ... [279] ... Is eye-contact ... Is anything comprised within the feeling, perception, formations, and consciousness that arise with eye-contact as condition permanent or impermanent?"—"Impermanent, venerable sir."—"Is what is impermanent suffering or happiness?"—"Suffering, venerable sir."—"Is what is impermanent, suffering, and subject to change fit to be regarded thus: 'This is mine, this I am, this is my self'?"—"No, venerable sir."

4–8. "Rāhula, what do you think? Is the ear permanent or impermanent? ... Is the nose permanent or impermanent? ... Is the tongue permanent or impermanent? ... Is the body permanent or impermanent? ... Is the mind permanent or impermanent? ... Are mind-objects ... Is mind-consciousness ... Is mind-contact ... Is anything comprised within the feeling, perception, formations, and consciousness that arise with mind-contact as condition permanent or impermanent?"—"Impermanent, venerable sir."—"Is what is impermanent suffering or happiness?"—"Suffering, venerable sir."—"Is what is impermanent, suffering, and subject to change fit to be regarded thus: 'This is mine, this I am, this is my self'?"—"No, venerable sir."



9. "Seeing thus, Rāhula, a well-taught noble disciple becomes disenchanted with the eye, disenchanted with forms, disenchanted with eye-consciousness, disenchanted with eye-contact, and disenchanted with anything comprised within the feeling, perception, formations, and consciousness that arise with eye-contact as condition.

"He becomes disenchanted with the ear ... He becomes disenchanted with the nose ... He becomes disenchanted with the tongue ... He becomes disenchanted with the body ... He becomes disenchanted with the mind, disenchanted with mind-objects, disenchanted with mind-consciousness, disenchanted with mind-contact, [280] and disenchanted with anything comprised within the feeling, perception, formations, and consciousness that arise with mind-contact as condition.

That is what the Blessed One said. The venerable Rāhula was satisfied and delighted in the Blessed One's words. Now while this discourse was being spoken, through not clinging the venerable Rāhula's mind was liberated from the taints. And in those many thousands of deities there arose the spotless immaculate vision of the Dhamma: "All that is subject to arising is subject to cessation."

## 148. Chachakka Sutta: The Six Sets of Six

1. Thus have I heard. On one occasion the Blessed One was living at Sāvattṭhī in Jeta's Grove, Anāthapiṇḍika's Park. There he addressed the bhikkhus thus: "Bhikkhus."—"Venerable sir," they replied. The Blessed One said this:

2. "Bhikkhus, I shall teach you the Dhamma that is good in the beginning, good in the middle, and good in the end, with the right meaning and phrasing; I shall reveal a holy life that is utterly perfect and pure, that is, the six sets of six. Listen and attend closely to what I shall say."—"Yes, venerable sir," the bhikkhus replied. The Blessed One said this:

*(Synopsis)*

3. "The six internal bases should be understood. The six external bases should be understood. The six classes of consciousness should be understood. The six classes of contact should be understood. The six classes of feeling should be understood. The six classes of craving should be understood.

*(Enumeration)*

4. (i) "'The six internal bases should be understood.' So it was said. And with reference to what was this said? There are the eye-base, the ear-base, the nose-base, the tongue-base, the body-base, and the mind-base. So it was with reference to this that it was said: 'The six internal bases should be understood.' This is the first set of six. [281]

5. (ii) "'The six external bases should be understood.' So it was said. And with

reference to what was this said? There are the form-base, the sound-base, the odour-base, the flavour-base, the tangible-base, and the mind-object-base. So it was with reference to this that it was said: ‘The six external bases should be understood.’ This is the second set of six.

6. (iii) “‘The six classes of consciousness should be understood.’ So it was said. And with reference to what was this said? Dependent on the eye and forms, eye-consciousness arises; dependent on the ear and sounds, ear-consciousness arises; dependent on the nose and odours, nose-consciousness arises; dependent on the tongue and flavours, tongue-consciousness arises; dependent on the body and tangibles, body-consciousness arises; dependent on the mind and mind-objects, mind-consciousness arises. So it was with reference to this that it was said: ‘The six classes of consciousness should be understood.’ This is the third set of six.

7. (iv) “‘The six classes of contact should be understood.’ So it was said. And with reference to what was this said? Dependent on the eye and forms, eye-consciousness arises; the meeting of the three is contact. Dependent on the ear and sounds, ear-consciousness arises; the meeting of the three is contact. Dependent on the nose and odours, nose-consciousness arises; the meeting of the three is contact. Dependent on the tongue and flavours, tongue-consciousness arises; the meeting of the three is contact. Dependent on the body and tangibles, body-consciousness arises; the meeting of the three is contact. Dependent on the mind and mind-objects, mind-consciousness arises; the meeting of the three is contact. So it was with reference to this that it was said: ‘The six classes of contact should be understood.’ This is the fourth set of six.

8. (v) “‘The six classes of feeling should be understood.’ So it was said. And with reference to what was this said? Dependent on the eye and forms, eye-consciousness arises; the meeting of the three is contact; with contact as condition there is feeling. Dependent on the ear and sounds, ear-consciousness arises; the meeting of the three is contact; with contact as condition there is feeling. Dependent on the nose and odours, nose-consciousness arises; the meeting of the three is contact; with contact as condition there is feeling. Dependent on the tongue and flavours, tongue-consciousness arises; the meeting of the three is contact; with contact as condition there is feeling. Dependent on the body and tangibles, body-consciousness arises; the meeting of the three is contact; with contact as condition there is feeling. Dependent on the mind and mind-objects, mind-consciousness arises; the meeting of the three is contact; with contact as condition there is feeling. So it was with reference to this that it was said: ‘The six classes of feeling should be understood.’ [282] This is the fifth set of six.

9. (vi) “‘The six classes of craving should be understood.’ So it was said. And with reference to what was this said? Dependent on the eye and forms, eye-consciousness arises; the meeting of the three is contact; with contact as condition there is feeling; with feeling as condition there is craving. Dependent on the ear and sounds, ear-consciousness arises ... with feeling as condition there is craving. Dependent on the nose and odours, nose-consciousness arises ... with feeling as condition there is

craving. Dependent on the tongue and flavours, tongue-consciousness arises ... with feeling as condition there is craving. Dependent on the body and tangibles, body-consciousness arises ... with feeling as condition there is craving. Dependent on the mind and mind-objects, mind-consciousness arises; the meeting of the three is contact; with contact as condition there is feeling; with feeling as condition there is craving. So it was with reference to this that it was said: 'The six classes of craving should be understood.' This is the sixth set of six.

*(Demonstration of Not Self)*

10. (i) "If anyone says, 'The eye is self,' that is not tenable. The rise and fall of the eye are discerned, and since its rise and fall are discerned, it would follow: 'My self rises and falls.' That is why it is not tenable for anyone to say, 'The eye is self.' Thus the eye is not self.

"If anyone says, 'Forms are self' ... That is why it is not tenable for anyone to say, 'Forms are self.' Thus the eye is not self, forms are not self.

"If anyone says, 'Eye-consciousness is self' ... That is why it is not tenable for anyone to say, 'Eye-consciousness is self.' Thus the eye is not self, forms are not self, eye-consciousness is not self.

"If anyone says, 'Eye-contact is self' ... That is why it is not tenable for anyone to say, 'Eye-contact is self.' Thus the eye is not self, forms are not self, eye-consciousness is not self, eye-contact is not self.

"If anyone says, 'Feeling is self' [283] ... That is why it is not tenable for anyone to say, 'Feeling is self.' Thus the eye is not self, forms are not self, eye-consciousness is not self, eye-contact is not self, feeling is not self.

"If anyone says, 'Craving is self' ... That is why it is not tenable for anyone to say, 'Craving is self.' Thus the eye is not self, forms are not self, eye-consciousness is not self, eye-contact is not self, feeling is not self, craving is not self.

11. (ii) "If anyone says, 'The ear is self,' that is not tenable. The rise and fall of the ear are discerned, and since its rise and fall are discerned, it would follow: 'My self rises and falls.' That is why it is not tenable for anyone to say, 'The ear is self.' Thus the ear is not self.

"If anyone says, 'Sounds are self,' ... 'Ear-consciousness is self,' ... 'Ear-contact is self,' ... 'Feeling is self,' ... 'Craving is self' ... That is why it is not tenable for anyone to say, 'Craving is self.' Thus the ear is not self, sounds are not self, ear-consciousness is not self, ear-contact is not self, feeling is not self, craving is not self.

12. (iii) "If anyone says, 'The nose is self,' that is not tenable. The rise and fall of the nose are discerned, and since its rise and fall are discerned, it would follow: 'My self rises and falls.' That is why it is not tenable for anyone to say, 'The nose is self.' Thus the nose is not self.

"If anyone says, 'Odours are self,' ... 'Nose-consciousness is self,' ... 'Nose-contact is self,' ... 'Feeling is self,' ... 'Craving is self' ... That is why it is not tenable for anyone to say, 'Craving is self.' Thus the nose is not self, odours are not

self, nose-consciousness is not self, nose-contact is not self, feeling is not self, craving is not self.

13. (iv) “If anyone says, ‘The tongue is self,’ that is not tenable. The rise and fall of the tongue are discerned, and since its rise and fall are discerned, it would follow: ‘My self rises and falls.’ That is why it is not tenable for anyone to say, ‘The tongue is self.’ Thus the tongue is not self.

“If anyone says, ‘Flavours are self,’ ... ‘Tongue-consciousness is self,’ ... ‘Tongue-contact is self,’ ... ‘Feeling is self,’ ... ‘Craving is self’ ... That is why it is not tenable for anyone to say, ‘Craving is self.’ Thus the tongue is not self, flavours are not self, tongue-consciousness is not self, tongue-contact is not self, feeling is not self, craving is not self.

14. (v) “If anyone says, ‘The body is self,’ that is not tenable. The rise and fall of the body are discerned, and since its rise and fall are discerned, it would follow: ‘My self rises and falls.’ That is why it is not tenable for anyone to say, ‘The body is self.’ Thus the body is not self.

“If anyone says, ‘Tangibles are self,’ ... ‘Body-consciousness is self,’ ... ‘Body-contact is self,’ ... ‘Feeling is self,’ ... ‘Craving is self’ ... That is why it is not tenable for anyone to say, ‘Craving is self.’ Thus the body is not self, tangibles are not self, body-consciousness is not self, body-contact is not self, feeling is not self, craving is not self.

15. (vi) “If anyone says, ‘The mind is self,’ that is not tenable. The rise and fall of the mind are discerned, and since its rise and fall are discerned, it would follow: ‘My self rises and falls.’ That is why it is not tenable for anyone to say, ‘The mind is self.’ Thus the mind is not self.

“If anyone says, ‘Mind-objects are self,’ ... ‘Mind-consciousness is self,’ ... ‘Mind-contact is self,’ ... ‘Feeling is self,’ ... [284] ... ‘Craving is self’ ... That is why it is not tenable for anyone to say, ‘Craving is self.’ Thus the mind is not self, mind-objects are not self, mind-consciousness is not self, mind-contact is not self, feeling is not self, craving is not self.

*(The Origination of Identity)*

16. “Now, bhikkhus, this is the way leading to the origination of identity. (i) One regards the eye thus: ‘This is mine, this I am, this is my self.’ One regards forms thus ... One regards eye-consciousness thus ... One regards eye-contact thus ... One regards feeling thus ... One regards craving thus: ‘This is mine, this I am, this is my self.’

17–21. (ii–vi) “One regards the ear thus: ‘This is mine, this I am, this is my self.’ ... One regards the nose thus: ‘This is mine, this I am, this is my self.’ ... One regards the tongue thus: ‘This is mine, this I am, this is my self.’ ... One regards the body thus: ‘This is mine, this I am, this is my self.’ ... One regards the mind thus: ‘This is mine, this I am, this is my self.’ One regards mind-objects thus ... One regards mind-

consciousness thus ... One regards mind-contact thus ... One regards feeling thus ... One regards craving thus: ‘This is mine, this I am, this is my self.’

*(The Cessation of Identity)*

22. “Now, bhikkhus, this is the way leading to the cessation of identity. (i) One regards the eye thus: ‘This is not mine, this I am not, this is not my self.’ One regards forms thus ... One regards eye-consciousness thus ... One regards eye-contact thus ... One regards feeling thus ... One regards craving thus: ‘This is not mine, this I am not, this is not my self.’

23–27. (ii–vi) “One regards the ear thus: ‘This is not mine, this I am not, this is not my self.’ ... One regards the nose thus: ‘This is not mine, this I am not, this is not my self.’ ... One regards the tongue thus: ‘This is not mine, this I am not, this is not my self.’ ... One regards the body thus: ‘This is not mine, this I am not, this is not my self.’ ... One regards the mind thus: ‘This is not mine, this I am not, this is not my self.’ One regards mind-objects thus ... One regards mind-consciousness thus ... One regards mind-contact thus ... One regards feeling [285] thus ... One regards craving thus: ‘This is not mine, this I am not, this is not my self.’

*(The Underlying Tendencies)*

28. (i) “Bhikkhus, dependent on the eye and forms, eye-consciousness arises; the meeting of the three is contact; with contact as condition there arises [a feeling] felt as pleasant or painful or neither-painful-nor-pleasant. When one is touched by a pleasant feeling, if one delights in it, welcomes it, and remains holding to it, then the underlying tendency to lust lies within one. When one is touched by a painful feeling, if one sorrows, grieves and laments, weeps beating one’s breast and becomes distraught, then the underlying tendency to aversion lies within one. When one is touched by a neither-painful-nor-pleasant feeling, if one does not understand as it actually is the origination, the disappearance, the gratification, the danger, and the escape in regard to that feeling, then the underlying tendency to ignorance lies within one. Bhikkhus, that one shall here and now make an end of suffering without abandoning the underlying tendency to lust for pleasant feeling, without abolishing the underlying tendency to aversion towards painful feeling, without extirpating the underlying tendency to ignorance in regard to neither-painful-nor-pleasant feeling, without abandoning ignorance and arousing true knowledge—this is impossible.

29–33. (ii–vi) “Bhikkhus, dependent on the ear and sounds, ear-consciousness arises ... Dependent on the mind and mind-objects, mind-consciousness arises; the meeting of the three is contact; with contact as condition there arises [a feeling] felt as pleasant or painful or neither-painful-nor-pleasant ... Bhikkhus, that one should here and now make an end of suffering without abandoning the underlying tendency to lust for pleasant feeling ... without abandoning ignorance and arousing true knowledge—this is impossible. [286]

*(The Abandonment of the Underlying Tendencies)*

34. (i) “Bhikkhus, dependent on the eye and forms, eye-consciousness arises; the meeting of the three is contact; with contact as condition there arises [a feeling] felt as pleasant or painful or neither-painful-nor-pleasant. When one is touched by a pleasant feeling, if one does not delight in it, welcome it, and remain holding to it, then the underlying tendency to lust does not lie within one. When one is touched by a painful feeling, if one does not sorrow, grieve and lament, does not weep beating one’s breast and become distraught, then the underlying tendency to aversion does not lie within one. When one is touched by a neither-painful-nor-pleasant feeling, if one understands as it actually is the origination, the disappearance, the gratification, the danger, and the escape in regard to that feeling, then the underlying tendency to ignorance does not lie within one. Bhikkhus, that one shall here and now make an end of suffering by abandoning the underlying tendency to lust for pleasant feeling, by abolishing the underlying tendency to aversion towards painful feeling, by extirpating the underlying tendency to ignorance in regard to neither-painful-nor-pleasant feeling, by abandoning ignorance and arousing true knowledge—this is possible.

35–39. (ii–vi) “Bhikkhus, dependent on the ear and sounds, ear-consciousness arises ... Dependent on the mind and mind-objects, mind-consciousness arises; the meeting of the three is contact; with contact as condition there arises [a feeling] felt as pleasant or painful or neither-painful-nor-pleasant ... Bhikkhus, that one shall here and now make an end of suffering by abandoning the underlying tendency to lust for pleasant feeling ... by abandoning ignorance and arousing true knowledge—this is possible.

*(Liberation)*

40. “Seeing thus, bhikkhus, a well-taught noble disciple becomes disenchanted with the eye, disenchanted with forms, disenchanted with eye-consciousness, disenchanted with eye-contact, disenchanted with feeling, disenchanted with craving.

“He becomes disenchanted with the ear ... He becomes disenchanted with the nose ... He becomes disenchanted with the tongue ... He becomes disenchanted with the body ... He becomes disenchanted with the mind, disenchanted with mind-objects, disenchanted with mind-consciousness, disenchanted with mind-contact, disenchanted with feeling, disenchanted with craving.

41. “Being disenchanted, [287] he becomes dispassionate. Through dispassion [his mind] is liberated. When it is liberated, there comes the knowledge: ‘It is liberated.’ He understands: ‘Birth is destroyed, the holy life has been lived, what had to be done has been done, there is no more coming to any state of being.’”

That is what the Blessed One said. The bhikkhus were satisfied and delighted in the Blessed One’s words. Now while this discourse was being spoken, through not clinging the minds of sixty bhikkhus were liberated from the taints.

## 149. Mahāsaḷāyatanika Sutta: The Great Sixfold Base

1. Thus have I heard. On one occasion the Blessed One was living at Sāvattḥī in Jeta’s Grove, Anāthapiṇḍika’s Park. There he addressed the bhikkhus thus: “Bhikkhus.”—“Venerable sir,” they replied. The Blessed One said this:

2. “Bhikkhus, I shall teach you a discourse on the great sixfold base. Listen and attend closely to what I shall say.”—“Yes, venerable sir,” the bhikkhus replied. The Blessed One said this:

3. “Bhikkhus, when one does not know and see the eye as it actually is, when one does not know and see forms as they actually are, when one does not know and see eye-consciousness as it actually is, when one does not know and see eye-contact as it actually is, when one does not know and see as it actually is [the feeling] felt as pleasant or painful or neither-painful-nor-pleasant that arises with eye-contact as condition, then one is inflamed by lust for the eye, for forms, for eye-consciousness, for eye-contact, for [the feeling] felt as pleasant or painful or neither-painful-nor-pleasant that arises with eye-contact as condition.

“When one abides inflamed by lust, fettered, infatuated, contemplating gratification, then the five aggregates affected by clinging are built up for oneself in the future; and one’s craving—which brings renewal of being, is accompanied by delight and lust, and delights in this and that—increases. One’s bodily and [288] mental troubles increase, one’s bodily and mental torments increase, one’s bodily and mental fevers increase, and one experiences bodily and mental suffering.

4–8. “When one does not know and see the ear as it actually is ... When one does not know and see the nose as it actually is ... When one does not know and see the tongue as it actually is ... When one does not know and see the body as it actually is ... When one does not know and see the mind as it actually is ... one experiences bodily and mental suffering.

9. “Bhikkhus, when one knows and sees the eye as it actually is, when one knows and sees forms as they actually are, when one knows and sees eye-consciousness as it actually is, when one knows and sees eye-contact as it actually is, when one knows and sees as it actually is [the feeling] felt as pleasant or painful or neither-painful-nor-pleasant that arises with eye-contact as condition, then one is not inflamed by lust for the eye, for forms, for eye-consciousness, for eye-contact, for [the feeling] felt as pleasant or painful or neither-painful-nor-pleasant that arises with eye-contact as condition.

“When one abides uninflamed by lust, unfettered, uninfatuated, contemplating danger, then the five aggregates affected by clinging are diminished for oneself in the future; and one’s craving—which brings renewal of being, is accompanied by delight and lust, and delights in this or that—is abandoned. One’s bodily and mental troubles are abandoned, one’s bodily and mental torments are abandoned, one’s bodily and mental fevers are abandoned, [289] and one experiences bodily and mental pleasure.

10. “The view of a person such as this is right view. His intention is right intention,

his effort is right effort, his mindfulness is right mindfulness, his concentration is right concentration. But his bodily action, his verbal action, and his livelihood have already been well purified earlier. Thus this Noble Eightfold Path comes to fulfilment in him by development. When he develops this Noble Eightfold Path, the four foundations of mindfulness also come to fulfilment in him by development; the four right kinds of striving also come to fulfilment in him by development; the four bases for spiritual power also come to fulfilment in him by development; the five faculties also come to fulfilment in him by development; the five powers also come to fulfilment in him by development; the seven enlightenment factors also come to fulfilment in him by development. These two things—serenity and insight—occur in him yoked evenly together. He fully understands by direct knowledge those things that should be fully understood by direct knowledge. He abandons by direct knowledge those things that should be abandoned by direct knowledge. He develops by direct knowledge those things that should be developed by direct knowledge. He realises by direct knowledge those things that should be realised by direct knowledge.

11. “And what things should be fully understood by direct knowledge? The answer to that is: the five aggregates affected by clinging, that is, the material form aggregate affected by clinging, the feeling aggregate affected by clinging, the perception aggregate affected by clinging, the formations aggregate affected by clinging, the consciousness aggregate affected by clinging. These are the things that should be fully understood by direct knowledge.

“And what things should be abandoned by direct knowledge? Ignorance and craving for being. These are the things that should be abandoned by direct knowledge.

“And what things should be developed by direct knowledge? Serenity and insight. These are the things that should be developed by direct knowledge. [290]

“And what things should be realised by direct knowledge? True knowledge and deliverance. These are the things that should be realised by direct knowledge.

12–14. “When one knows and sees the ear as it actually is ... These are the things that should be realised by direct knowledge.

15–17. “When one knows and sees the nose as it actually is ... These are the things that should be realised by direct knowledge.

18–20. “When one knows and sees the tongue as it actually is ... These are the things that should be realised by direct knowledge.

21–23. “When one knows and sees the body as it actually is ... These are the things that should be realised by direct knowledge.

24–26. “When one knows and sees the mind as it actually is ... These are the things that should be realised by direct knowledge.”

That is what the Blessed One said. The bhikkhus were satisfied and delighted in the Blessed One’s words.



