

0.0.1 At Devadaha

1. Thus was heard by me. At one time the Auspicious One was dwelling among the Sakyans, at a Sakyan market town called Devadaha. At that place the Auspicious One addressed the bhikkhus: “Bhikkhus.” “Bhante,” those bhikkhus replied to the Auspicious One. the Auspicious One said this:

2. There are, O bhikkhus, some samanas and brahmanas who hold such doctrine, such view: “Whatever this individual person experiences, whether pleasure, pain or neither pain nor pleasure, all that is caused by what was done in the past. So by the termination of past kamma with exertion, and the non-doing of new kamma, [there is] no oozings in the future. From no oozings in the future comes the obliteration of kamma. From the obliteration of kamma comes the obliteration of suffering. From the obliteration of suffering comes the obliteration of feeling. From the obliteration of feeling, all suffering will be worn away.” Thus, O bhikkhus, is the doctrine of the Niganthas.

3. Thus [being their] doctrine, O bhikkhus, having approached the Niganthas, I say thus: “Is it true as reported, O friend Niganthas, that you hold such doctrine, such view: “Whatever this individual person experiences, whether pleasure, pain or neither pain nor pleasure, all that is caused by what was done in the past. So by the

termination of past kamma with exertion, and the non-doing of new kamma, [there is] no oozings in the future. From no oozings in the future comes the obliteration of kamma. From the obliteration of kamma comes the obliteration of suffering. From the obliteration of suffering comes the obliteration of feeling. From the obliteration of feeling, all suffering will be worn away?”

4. Being asked by me thus, O bhikkhus, if the Niganthas acknowledge “yes”, I say to them thus: But, O friend Niganthas, how do you know? “Indeed, we were in the past. It is not the case that we were not.”

5. Indeed, we don’t know this, O friend.

6. But O friend Niganthas, how do you know? “Indeed we did evil kamma in the past. It is not the case that we did not.”

7. Indeed, we don’t know this, O friend.

8. But O friend Niganthas, how do you know? “We did such or such evil kamma in the past.”

9. Indeed, we don’t know this, O friend.

10. But O friend Niganthas, how do you know? “So much suffering has been worn away or so much suffering remains to be worn away, or certainly by the wearing away of so much suffering, all suffering will be worn away.”

11. Indeed, we don’t know this, O friend.

12. But O friend Niganthas, how do you know the abandoning of unwholesome dhammas and the taking up of wholesome dhammas in this very life?

13. Indeed, we don’t know this, O friend.

14. Thus apparently, O friend Niganthas, you do not know: “Indeed, we were in the past. It is not the case that we were not.” You do not know: “Indeed we did evil kamma in the past. It is not the case that we did not.” You do not know: “We did such or such evil kamma in the past.” You do not know: “So much suffering has been worn away or so much suffering remains to be worn away, or certainly by the wearing away of so much suffering, all suffering will be worn away.” You do not know the abandoning of unwholesome dhammas and the taking up of wholesome dhammas in this very life. That being so, it would not be proper for the venerable Niganthas to declare: “Whatever this individual person experiences, whether pleasure, pain or neither pain nor

pleasure, all that is caused by what was done in the past. So by the termination of past kamma with exertion, and the non-doing of new kamma, [there is] no oozings in the future. From no oozings in the future comes the obliteration of kamma. From the obliteration of kamma comes the obliteration of suffering. From the obliteration of suffering comes the obliteration of feeling. From the obliteration of feeling, all suffering will be worn away?”

15. If, O friend Niganthas, you could know: “Indeed, we were in the past. It is not the case that we were not.” If you could know: “Indeed we did evil kamma in the past. It is not the case that we did not.” If you could know: “We did such or such evil kamma in the past.” If you could know: “So much suffering has been worn away or so much suffering remains to be worn away, or certainly by the wearing away of so much suffering, all suffering will be worn away.” If you could know the abandoning of unwholesome dhammas and the taking up of wholesome dhammas in this very life, then it would be proper for the venerable Niganthas to declare: “Whatever this individual person experiences, whether pleasure, pain or neither pain nor pleasure, all that is caused by what was done in the past. So by the termination of past kamma with exertion, and the non-doing of new kamma, [there is] no oozings in the future. From no oozings in the future comes the obliteration of kamma. From the obliteration of kamma comes the obliteration of suffering. From the obliteration of suffering comes the

obliteration of feeling. From the obliteration of feeling, all suffering will be worn away?”

16. Suppose, O friend Niganthas, a man were to be shot by an arrow thickly smeared with poison. With the arrow as cause, he would feel a sharp, severe painful feeling. For him, his friends, colleagues and blood relations, would hire a physician, a surgeon. The physician or surgeon would cut open the surface of the wound with a knife. With the cutting of the surface of the wound too as cause, he would feel a sharp, severe painful feeling. The physician or surgeon would probe for the arrow with a surgeon's probe. With the probing for the arrow with a surgeon's probe too as cause, he would feel a sharp, severe painful feeling. The physician or surgeon would pull out the arrow. With the pulling out of the arrow too as cause, he would feel a sharp, severe painful feeling. The physician or surgeon would apply some medicinal powder on the surface of the wound. With the application of the medicinal powder on the surface of the wound too as cause, he would feel a sharp, severe painful feeling. On a later occasion, his wound would heal and be covered with skin. Being free from illness, he would feel happy, independent, being his own master, able to go wherever he wishes. It would occur to him thus: “Formerly I was shot by an arrow thickly smeared with poison. With the arrow as cause, I felt a sharp, severe painful feeling. My friends, colleagues and blood relations, hired a physician, a surgeon. The physician or surgeon cut open the surface

of the wound with a knife. With the cutting of the surface of the wound too as cause, I felt a sharp, severe painful feeling. The physician or surgeon probed for the arrow with a surgeon's probe. With the probing for the arrow with a surgeon's probe too as cause, I felt a sharp, severe painful feeling. The physician or surgeon pulled out the arrow. With the pulling out of the arrow too as cause, I felt a sharp, severe painful feeling. The physician or surgeon applied some medicinal powder on the surface of the wound. With the application of the medicinal powder on the surface of the wound too as cause, I felt a sharp, severe painful feeling. Indeed now my wound has healed and is covered with skin. Being free from illness, I am happy, independent, being my own master, able to go wherever I wish."

17. So too, friend Niganthas, if you could know: "Indeed, we were in the past. It is not the case that we were not." If you could know: "Indeed we did evil kamma in the past. It is not the case that we did not." If you could know: "We did such or such evil kamma in the past." If you could know: "So much suffering has been worn away or so much suffering remains to be worn away, or certainly by the wearing away of so much suffering, all suffering will be worn away." If you could know the abandoning of unwholesome dhammas and the taking up of wholesome dhammas in this very life, then it would be proper for the venerable Niganthas to declare: "Whatever this individual person experiences, whether

pleasure, pain or neither pain nor pleasure, all that is caused by what was done in the past. So by the termination of past kamma with exertion, and the non-doing of new kamma, [there is] no oozings in the future. From no oozings in the future comes the obliteration of kamma. From the obliteration of kamma comes the obliteration of suffering. From the obliteration of suffering comes the obliteration of feeling. From the obliteration of feeling, all suffering will be worn away?”

18. But because, O friend Niganthas, you do not know: “Indeed, we were in the past. It is not the case that we were not.” You do not know: “Indeed we did evil kamma in the past. It is not the case that we did not.” You do not know: “We did such or such evil kamma in the past.” You do not know: “So much suffering has been worn away or so much suffering remains to be worn away, or certainly by the wearing away of so much suffering, all suffering will be worn away.” You do not know the abandoning of unwholesome dhammas and the taking up of wholesome dhammas in this very life. That being so, it would not be proper for the venerable Niganthas to declare: “Whatever this individual person experiences, whether pleasure, pain or neither pain nor pleasure, all that is caused by what was done in the past. So by the termination of past kamma with exertion, and the non-doing of new kamma, [there is] no oozings in the future. From no oozings in the future comes the obliteration of kamma. From the obliteration of kamma

comes the obliteration of suffering. From the obliteration of suffering comes the obliteration of feeling. From the obliteration of feeling, all suffering will be worn away?”

19. When thus was said, O bhikkhus, those Niganthas said this to me: Nigantha Nataputta, O friend, is all knowing and all seeing and acknowledges complete knowledge and vision thus: “Whether I am walking or standing or sleeping or awake, knowledge and vision are continuously and uninterruptedly present to me.” He says thus: “There is for you, O friend Niganthas, evil kamma done in the past. Wear them away by this sharp and gruelling austerities. When you are now restrained by body, restrained by speech and restrained by mind here, that is the non-doing of evil kamma for the future. Thus, by the elimination of past kamma with exertion, and the non-doing of new kamma, [there is] no oozings in the future. From no oozings in the future comes the obliteration of kamma. From the obliteration of kamma comes the obliteration of suffering. From the obliteration of suffering comes the obliteration of feeling. From the obliteration of feeling, all suffering will be worn away?” Now we are very pleased and approve of that, and so we are satisfied.”

20. When thus was said, O bhikkhus, I said this to those Niganthas: “These five dhammas, O friend Niganthas, has twofold results in this very life. Which five? Faith, preference, tradition, mode of reasoning and submission

to view after reflection. These five dhammas, O friend Niganthas, has twofold results in this very life. Therein, for the venerable Niganthas, what faith is there in a Teacher [who speaks] about the past? What preference, what tradition, what mode of reasoning, what submission to view after reflection?" When I said thus, O bhikkhus, I did not see among the Niganthas any defence that accords with the Dhamma.

21. Furthermore, O bhikkhus, I said thus to those Niganthas: "So what do you think, O friend Niganthas, indeed, on the occasion when for you there is intense exertion, intense striving, on that occasion, do you feel afflictive, painful, piercing, sharp feelings of the piercing [austerities]? But on the occasion when for you there is no intense exertion, no intense striving, on that occasion, do you not feel afflictive, painful, piercing, sharp feelings of the piercing [austerities]?"

22. On the occasion, O friend Gotama, when for us there is intense exertion, intense striving, on that occasion, we feel afflictive, painful, piercing, sharp feelings of the piercing [austerities]? But on the occasion when for us there is no intense exertion, no intense striving, on that occasion, we do not feel afflictive, painful, piercing, sharp feelings of the piercing [austerities]?"

23. Thus apparently, O friend Niganthas, on the occasion, when for you there is intense exertion, intense

striving, on that occasion, you feel afflictive, painful, piercing, sharp feelings of the piercing [austerities]. But on the occasion when for you there is no intense exertion, no intense striving, on that occasion, you do not feel afflictive, painful, piercing, sharp feelings of the piercing [austerities]. That being so, it would not be proper for the venerable Niganthas to declare: “Whatever this individual person experiences, whether pleasure, pain or neither pain nor pleasure, all that is caused by what was done in the past. So by the termination of past kamma with exertion, and the non-doing of new kamma, [there is] no oozings in the future. From no oozings in the future comes the obliteration of kamma. From the obliteration of kamma comes the obliteration of suffering. From the obliteration of suffering comes the obliteration of feeling. From the obliteration of feeling, all suffering will be worn away?”

24. If, O friend Niganthas, on the occasion, when for you there is intense exertion, intense striving, on that occasion, you do not feel afflictive, painful, piercing, sharp feelings of the piercing [austerities], but on the occasion when for you there is no intense exertion, no intense striving, on that occasion, you feel afflictive, painful, piercing, sharp feelings from the piercing [austerities], then it would be proper for the venerable Niganthas to declare: “Whatever this individual person experiences, whether pleasure, pain or neither pain nor pleasure, all that is caused by what was done in the past. So by the

termination of past kamma with exertion, and the non-doing of new kamma, [there is] no oozings in the future. From no oozings in the future comes the obliteration of kamma. From the obliteration of kamma comes the obliteration of suffering. From the obliteration of suffering comes the obliteration of feeling. From the obliteration of feeling, all suffering will be worn away?”

25. But because, O friend Niganthas, on the occasion, when for you there is intense exertion, intense striving, on that occasion, you feel afflictive, painful, piercing, sharp feelings of the piercing [austerities], yet on the occasion when for you there is no intense exertion, no intense striving, on that occasion, you do not feel afflictive, painful, piercing, sharp feelings of the piercing [austerities], you are feeling just your own self-afflictions that are afflictive, painful, piercing, sharp feelings of the piercing [austerities]. Out of ignorance, lack of knowledge and delusion, you declare: “Whatever this individual person experiences, whether pleasure, pain or neither pain nor pleasure, all that is caused by what was done in the past. So by the termination of past kamma with exertion, and the non-doing of new kamma, [there is] no oozings in the future. From no oozings in the future comes the obliteration of kamma. From the obliteration of kamma comes the obliteration of suffering. From the obliteration of suffering comes the obliteration of feeling. From the obliteration of feeling, all suffering will be worn away?” When I said thus too, O bhikkhus, I did not see among the

Niganthas any defence that accords with the Dhamma.

26. Furthermore, O bhikkhus, I said thus to those Niganthas: "So what do you think, O friend Niganthas? Can it be gained thus: "By this exertion and striving, let whichever kamma is to be experienced in this life be experienced in the after-life?"

27. Indeed not, O friend.

28. Then can it be gained thus: "By this exertion and striving, let whichever kamma is to be experienced in the after-life be experienced in this life?"

29. Indeed not, O friend.

30. What do you think, O friend Niganthas? Can it be gained thus: "By this exertion and striving, let whichever kamma is to be experienced as pleasant be experienced as painful?"

31. Indeed not, O friend.

32. Then can it be gained thus: "By this exertion and striving, let whichever kamma is to be experienced as painful be experienced as pleasant?"

33. Indeed not, O friend.

34. What do you think, O friend Niganthas? Can it be gained thus: “By this exertion and striving, let whichever kamma is to be experienced when ripened be experienced when unripened?”

35. Indeed not, O friend.

36. Then can it be gained thus: “By this exertion and striving, let whichever kamma is to be experienced when unripened be experienced when ripened?”

37. Indeed not, O friend.

38. What do you think, O friend Niganthas? Can it be gained thus: “By this exertion and striving, let whichever kamma is to be experienced substantially be experienced slightly?”

39. Indeed not, O friend.

40. Then can it be gained thus: “By this exertion and striving, let whichever kamma is to be experienced slightly be experienced substantially?”

41. Indeed not, O friend.

42. What do you think, O friend Niganthas? Can it be gained thus: “By this exertion and striving, let whichever kamma is to be experienced not be experienced?”

43. Indeed not, O friend.

44. Then can it be gained thus: “By this exertion and striving, let whichever kamma is not to be experienced be experienced?”

45. Indeed not, O friend.

46. Thus apparently, O friend Niganthas, it cannot be gained thus: “By this exertion and striving, let whichever kamma is to be experienced in this life be experienced in the after-life.” It cannot be gained thus: “By this exertion and striving, let whichever kamma is to be experienced in the after-life be experienced in this life.” It cannot be gained thus: “By this exertion and striving, let whichever kamma is to be experienced as pleasant be experienced as painful.” It cannot be gained thus: “By this exertion and striving, let whichever kamma is to be experienced as painful be experienced as pleasant.” It cannot be gained thus: “By this exertion and striving, let whichever kamma is to be experienced when ripened be experienced when unripened.” It cannot be gained thus: “By this exertion and striving, let whichever kamma is to be experienced when unripened be experienced when ripened.” It cannot be gained thus: “By this exertion and striving, let

whichever kamma is to be experienced substantially be experienced slightly." It cannot be gained thus: "By this exertion and striving, let whichever kamma is to be experienced slightly be experienced substantially." It cannot be gained thus: "By this exertion and striving, let whichever kamma is to be experienced not be experienced." It cannot be gained thus: "By this exertion and striving, let whichever kamma is not to be experienced be experienced." That being so, the venerable Niganthas exertion is fruitless, their striving is fruitless. Thus is the doctrine of the Niganthas, O bhikkhus. Thus being the doctrine of the Niganthas, O bhikkhus, there are ten grounds for criticism in accordance with the Dhamma.

47. If, O bhikkhus, the pleasure and pain that beings experience are caused by what was done in the past, then certainly, O bhikkhus, the Niganthas have done bad kamma in the past, in that at present, they feel such painful, piercing, sharp feelings. If, O bhikkhus, the pleasure and pain that beings experience are caused by a god's creation, then certainly, O bhikkhus, the Niganthas have been created by an evil god, in that at present, they feel such painful, piercing, sharp feelings. If, O bhikkhus, the pleasure and pain that beings experience are caused by a chance encounter, then certainly, O bhikkhus, the Niganthas have evil luck, in that at present, they feel such painful, piercing, sharp feelings. If, O bhikkhus, the pleasure and pain that beings experience are caused by social class, then certainly, O bhikkhus, the Niganthas

belong to a bad social class, in that at present, they feel such painful, piercing, sharp feelings. If, O bhikkhus, the pleasure and pain that beings experience are caused by striving in this life, then certainly, O bhikkhus, the Niganthas strive badly in this life, in that at present, they feel such painful, piercing, sharp feelings.

48. If, O bhikkhus, the pleasure and pain that beings experience are caused by what was done in the past, the Niganthas are to be censured. If the pleasure and pain that beings experience are not caused by what was done in the past, the Niganthas are to be censured. If, O bhikkhus, the pleasure and pain that beings experience are caused by a god's creation, the Niganthas are to be censured. If the pleasure and pain that beings experience are not caused by a god's creation, the Niganthas are to be censured. If, O bhikkhus, the pleasure and pain that beings experience are caused by a chance encounter, the Niganthas are to be censured. If the pleasure and pain that beings experience are not caused by a chance encounter, the Niganthas are to be censured. If, O bhikkhus, the pleasure and pain that beings experience are caused by social class, the Niganthas are to be censured. If the pleasure and pain that beings experience are not caused by social class, the Niganthas are to be censured. If, O bhikkhus, the pleasure and pain that beings experience are caused by striving in this life, the Niganthas are to be censured. If the pleasure and pain that beings experience are not caused by striving in this life, the Niganthas are

to be censured. Thus being the doctrine of the Niganthas, O bhikkhus, these are the ten grounds for criticism in accordance with the Dhamma. Thus, O bhikkhus, their exertion is fruitless, their striving is fruitless.

49. But how, O bhikkhus, is exertion fruitful, how is striving fruitful? Here O bhikkhus, a bhikkhu most certainly does not cause to be an occasion of pain for himself when the occasion has not come to be, yet he does not forsake the pleasure that accords with the Dhamma, but he is not infatuated with that pleasure therein. He wisely understands thus: “[When] willfully striving, this source of suffering for me fades away due to the willful striving. But [when] looking on with equanimity, this source of suffering for me fades away due to the looking on with equanimity. So indeed for him [wherein] a source of suffering fades away due to willful striving, therein he willfully strives. [Wherein] a source of suffering fades away due to the looking on with equanimity, therein he develops equanimity.” Willfully striving, whichever source of suffering fades away due to the willful striving, that fades away. Thus, that suffering is worn away. Looking on with equanimity, whichever source of suffering fades away due to looking on with equanimity, that fades away. Thus, that suffering is worn away.

50. Suppose, O bhikkhus, a man was in love with a woman with his mind bound to her, infatuated, with intense desire, with intense want. He might see that

woman with another man, standing together, chatting, joking and laughing. So what do you think, O bhikkhus? “Would there arise sorrow, lamentation, physical suffering, mental suffering and despair in such a man having seen that woman with another man, standing together, chatting, joking and laughing?”

51. Yes Bhante.

52. What is the reason for that?

53. “Because, O Bhante, such a man is in love with that woman with his mind bound to her, infatuated, with intense desire, with intense want. Therefore having seen that woman with another man, standing together, chatting, joking and laughing, sorrow, lamentation, physical suffering, mental suffering and despair would arise in him.”

54. Then, O bhikkhus, it would occur to that man thus: “I am in love with such a woman with my mind bound to her, infatuated, with intense desire, with intense want. For me having seen that woman with another man, standing together, chatting, joking and laughing, sorrow, lamentation, physical suffering, mental suffering and despair arise in me. What if I were to abandon my lustful desire for such a woman.” He would abandon his lustful desire for that woman. On a later occasion

he might see that woman with another man, standing together, chatting, joking and laughing. So what do you think, O bhikkhus? “Would there arise sorrow, lamentation, physical suffering, mental suffering and despair in such a man having seen that woman with another man, standing together, chatting, joking and laughing?”

55. Certainly not, Bhante.

56. What is the reason for that?

57. “Because, O Bhante, such a man is free from lust for that woman. Therefore having seen that woman with another man, standing together, chatting, joking and laughing, sorrow, lamentation, physical suffering, mental suffering and despair would not arise in him.”

58. So too, O bhikkhus, a bhikkhu most certainly does not cause to be an occasion of pain for himself when the occasion has not come to be, yet he does not forsake the pleasure that accords with the Dhamma, but he is not infatuated with that pleasure therein. He wisely understands thus: “[When] willfully striving, this source of suffering for me fades away due to the willful striving. But [when] looking on with equanimity, this source of suffering for me fades away due to the looking on with equanimity. So indeed for him [wherein] a source of suffering fades away due to willful striving, therein he

willfully strives. [Wherein] a source of suffering fades away due to the looking on with equanimity, therein he develops equanimity.” Willfully striving, whichever source of suffering fades away due to the willful striving, that fades away. Thus, that suffering is worn away. Looking on with equanimity, whichever source of suffering fades away due to looking on with equanimity, that fades away. Thus, that suffering is worn away. Thus that exertion is fruitful, that striving is fruitful.

59. Furthermore, O bhikkhus, a bhikkhu considers thus: “As I dwell according to my pleasure, unwholesome dhammas increase and wholesome dhammas diminish. However, when I engage myself in painful striving, unwholesome dhammas diminish and wholesome dhammas increase. What if I were to engage myself in painful striving?” He engages himself in painful striving. For him engaging himself in painful striving, unwholesome dhammas diminish and wholesome dhammas increase. He, on a later occasion, no longer engages himself in painful striving. What is the reason for that? Because, O bhikkhus, the benefit for which that bhikkhu would engage himself in painful striving has been accomplished. Therefore on a later occasion, he no longer engages himself in painful striving.

60. Just as, O bhikkhus, an arrowsmith would heat and scorch an arrow shaft between two flames, making it straight and workable. Once, O bhikkhus, the arrow-

smith has heated and scorched the arrow shaft between the two flames and made it straight and workable, on a later occasion, the arrowsmith no longer heats and scorches the arrow shaft between the two flames to make it straight and workable. What is the reason for that? Because, O bhikkhus, the benefit for which that arrowsmith heated and scorched the arrow shaft between the two flames to make it straight and workable has been accomplished. Therefore on a later occasion, the arrowsmith no longer heats and scorches the arrow shaft between the two flames to make it straight and workable.

61. So too, O bhikkhus, a bhikkhu considers thus: “As I dwell according to my pleasure, unwholesome dhammas increase and wholesome dhammas diminish. However, when I engage myself in painful striving, unwholesome dhammas diminish and wholesome dhammas increase. What if I were to engage myself in painful striving?” He engages himself in painful striving. For him engaging himself in painful striving, unwholesome dhammas diminish and wholesome dhammas increase. He, on a later occasion, no longer engages himself in painful striving. What is the reason for that? Because, O bhikkhus, the benefit for which that bhikkhu would engage himself in painful striving has been accomplished. Therefore on a later occasion, he no longer engages himself in painful striving. Thus too, that suffering is worn away. Thus that exertion is fruitful, that striving is fruitful.

62. Furthermore O bhikkhus, here, a Tathagata arises in the world, the Arahant, rightly self-awakened, excelling in knowledge and conduct, well-farer, knower of the worlds, incomparable charioteer of tamed persons, teacher of devas and humans, awakened, auspicious. Having realized this world with its devas, maras and brahmas, together with the population of samanas and brahmanas, devas and humans, he causes to make it known. He teaches the Dhamma that is good in the beginning, good in the middle, good in the end, with the right meaning and phrasing, making known the life of purity that is utterly perfect and pure. A head of household or head of household's son or someone born in some other good family hears that Dhamma. Having heard that Dhamma, he gains faith in the Tathagata. Being endowed with the gaining of faith, he considers thus: "Home life is an obstruction, the domain of dust; the going forth is as wide open as space. To live the life of purity flawlessly, entirely complete, entirely pure, is not easily done living at home. What if, having shaved off hair and beard, having put on the yellow robe, I go forth from the home [life] into homelessness?" On a later occasion, having abandoned a small or a large amount of wealth, having abandoned a small or a large circle of relatives, having shaved off hair and beard, having put on the yellow robe, he goes forth from the home [life] into homelessness.

63. Being one who has gone forth thus, having undertaken the bhikkhu's training and lifestyle, having abandoned the killing of living beings, he abstains from the killing of living beings. Having buried the rod, having buried the sword, he dwells conscientious, with kindness and sympathy, compassionate for the welfare for all living beings. Having abandoned the taking of what is not given, he abstains from taking what is not given, accepting what is given, expecting what is given. By not thieving, he dwells having become pure himself. Having abandoned unchastity, he is a celibate one, living apart, abstaining from sexual intercourse, the villager's habit. Having abandoned false speech, he abstains from false speech. He speaks the truth. He is dependable, reliable, trustworthy, not a deceiver of the world. Having abandoned divisive speech, he abstains from divisive speech. Having heard from here, he does not tell there to divide these [from those], or having heard from there, he does not tell here to divide those [from these]. Thus is he, a reconciler of the divided, a bestower of togetherness. He delights in harmony, is delighted with harmony, rejoices in harmony, utters speech that creates harmony. Having abandoned harsh speech, he abstains from harsh speech. That speech which is gentle, pleasant to the ear, endearing, heartwarming, polite, pleasing to many, agreeable to many, that form of speech he utters. Having abandoned senseless prattle, he abstains from senseless prattle. He speaks at the proper time, [speech that is] truthful, meaningful, in accordance with the Dhamma, in accordance with the Vinaya, speech worth treasuring, at the proper

time he utters speech that is reasonable, speech worth remembering, speech connected with profit.

64. He abstains from injuring seed life and vegetation. He eats his meal in one sitting, refraining from eating in the evening, abstaining from eating outside the proper time. He abstains from dancing, singing, music and watching shows. He abstains from the establishment of wearing adornments and decorations with garlands, fragrances and ointments. He abstains from high and large beds and seats. He abstains from accepting gold and silver. He abstains from accepting uncooked grains. He abstains from accepting uncooked meat. He abstains from accepting women and girls. He abstains from accepting male and female slaves. He abstains from accepting goat and sheep. He abstains from accepting chicken and pigs. He abstains from the acquisition of elephants, cows, horses and mares. He abstains from the acquisition of fields and lands. He abstains from the practice of going on errands and going as a messenger. He abstains from buying and selling. He abstains from dealing in false weighing, dealing in fake metals, dealing in false measures, bribery, cheating and fraud. He abstains from the crooked ways of slaughtering, imprisoning, execution and robbery. He abstains from plunder and violence.

65. He is contented with his robes to sustain his body and alms food to sustain his stomach. Wherever he goes, he goes having taken just these. Indeed just as a bird with

wings wherever it flies, flies with its wings as its only burden, So too, a bhikkhu is contented with his robes to sustain his body and alms food to sustain his stomach. Wherever he goes, he goes having taken just these. Endowed with this noble stock of virtue, he experiences pleasure of blamelessness internally.

66. Having seen a form with the eye, a bhikkhu does not grasp its sign, does not grasp its details, since in consequence of dwelling with this eye faculty unguarded, covetousness and longing [and] evil unwholesome dhammas might flow on, he enters upon the path for its restraint, he protects the eye faculty, he undertakes restraint of the eye faculty. Having heard a sound with the ear, a bhikkhu does not grasp its sign, does not grasp its details, since in consequence of dwelling with this ear faculty unguarded, covetousness and longing [and] evil unwholesome dhammas might flow on, he enters upon the path for its restraint, he protects the ear faculty, he undertakes restraint of the ear faculty. Having smelled an aroma with the nose, a bhikkhu does not grasp its sign, does not grasp its details, since in consequence of dwelling with this nose faculty unguarded, covetousness and longing [and] evil unwholesome dhammas might flow on, he enters upon the path for its restraint, he protects the nose faculty, he undertakes restraint of the nose faculty. Having tasted a flavor with the tongue, a bhikkhu does not grasp its sign, does not grasp its details, since in consequence of dwelling with this tongue faculty

unguarded, covetousness and longing [and] evil unwholesome dhammas might flow on, he enters upon the path for its restraint, he protects the tongue faculty, he undertakes restraint of the tongue faculty. Having touched a tangible with the body, a bhikkhu does not grasp its sign, does not grasp its details, since in consequence of dwelling with this body faculty unguarded, covetousness and longing [and] evil unwholesome dhammas might flow on, he enters upon the path for its restraint, he protects the body faculty, he undertakes restraint of the body faculty. Having cognized a dhamma with the mind, a bhikkhu does not grasp its sign, does not grasp its details, since in consequence of dwelling with this mind faculty unguarded, covetousness and longing [and] evil unwholesome dhammas might flow on, he enters upon the path for its restraint, he protects the mind faculty, he undertakes restraint of the mind faculty. Endowed with this noble restraint of the sense faculties, he experiences unblemished pleasure internally.

67. He is a contemplative when stepping forwards, a contemplative when stepping backwards, a contemplative when looking forwards, a contemplative when looking backwards, a contemplative when bending back, a contemplative when stretching out, a contemplative when wearing his robe and carrying his outer robe and bowl. He is a contemplative when eating, drinking, chewing and tasting. He is a contemplative when urinating and defecating. He is a contemplative when going, stand-

ing, sitting, sleeping, being awake, speaking and being silent. Endowed with this noble stock of virtue, this noble contentment, this noble restraint of the sense faculties, and this noble mindfulness and contemplativeness, he resorts to secluded lodging in a wilderness, a root of a tree, a mountain glen, a hillside cave, a charnel ground, a lonely spot in the forest, the open air, a heap of straw.

68. After his meal, having gone back after alms gathering, he sits down having crossed his legs, having directed his body straight, having established mindfulness on the entire field of perception [internally]. Having abandoned covetousness in the world, he dwells with a mind free from covetousness. He purifies his mind of covetousness. Having abandoned ill-will and aversion, he dwells with a benevolent mind, compassionate towards all living beings. He purifies his mind from ill-will and aversion. Having abandoned sluggishness and lack of mental agility, he dwells with a mind free from sluggishness and lack of mental agility, a percipient of light, mindful and contemplative. He purifies his mind from sluggishness and lack of mental agility. Having abandoned restlessness and remorse, he dwells with a relaxed mind, with a mind internally tranquilized. He purifies his mind from restlessness and remorse. Having abandoned doubt, he dwells having crossed over doubt, free from perplexity in regard to wholesome dhammas. He purifies his mind from doubt.

69. Having abandoned these five hindrances, defilement of the mind that weakens wisdom, quite secluded from sense-desires, secluded from unwholesome dhammas, he enters upon and abides in the happiness and pleasure born of seclusion connected with thinking and pondering, the first jhana. Thus too, O bhikkhus, that exertion is fruitful, that striving is fruitful.

70. Furthermore, O bhikkhus, from the subsiding of thinking and pondering, with the internal tranquilization and unification of mind [due to] the absence of thinking and pondering, a bhikkhu enters upon and abides in the happiness and pleasure born of samadhi, the second jhana. Thus too, O bhikkhus, that exertion is fruitful, that striving is fruitful.

71. Furthermore, O bhikkhus, with detachment from happiness, a bhikkhu dwelling mindful and contemplative, looks on with equanimity as he experiences pleasure in the body, of which the Noble Ones say: "He is a mindful one who [looks on with] equanimity, one who dwells in pleasure." He enters upon and abides in the third jhana. Thus too, O bhikkhus, that exertion is fruitful, that striving is fruitful.

72. Furthermore, O bhikkhus, from the abandoning of [physical] pleasure and pain, from the disappearance of former mental pleasure and mental pain, a bhikkhu enters upon and abides in the utter purity of mindfulness

and equanimity without pain and pleasure, the fourth jhana. Thus too, O bhikkhus, that exertion is fruitful, that striving is fruitful.

73. When his samadhi is thus purified, cleansed, unblemished, devoid of defilements, malleable, workable, steady, and attained to imperturbability, he directs it to knowledge of the recollection of past abodes. He recollects his manifold past abodes, 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 thus: “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 span; and passing away from there, I appeared 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 span; and passing away from there, I appeared here.” Thus with their aspects and particulars he recollects his manifold past abodes. Thus too, O bhikkhus, that exertion is fruitful, that striving is fruitful.

74. When his samadhi is thus purified, cleansed, unblemished, devoid of defilements, malleable, workable, 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 appearing, inferior and superior, beautiful and ugly, fortunate and unfortunate. He understands 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, he sees beings passing away and appearing, inferior and superior, beautiful and ugly, fortunate and unfortunate, and he understands how beings pass on according to their actions. Thus too, O bhikkhus, that exertion is fruitful, that striving is fruitful.

75. When his samadhi is thus purified, cleansed, unblemished, devoid of defilements, malleable, workable, steady, and attained to imperturbability, he directs it to knowledge of the obliteration of the asavas. He understands as it has come to be: "This is suffering"; he understands as it has come to be: "This is the origin of

suffering”; he understands as it has come to be: “This is the cessation of suffering”; he understands as it has come to be: “This is the way leading to the cessation of suffering.” He understands as it has come to be: “These are the asavas”; he understands as it has come to be: “This is the origin of the asavas”; he understands as it has come to be: “This is the cessation of the asavas”; he understands as it has come to be: “This is the way leading to the cessation of the asavas.” When he knows and sees thus, his mind is liberated from the asava of sensual desire, from the asava of being, and from the asava of ignorance. When it is liberated there comes the knowledge: “It is liberated.” He understands: “Birth is obliterated, the holy life has been lived, what had to be done has been done, there is no other for thusness.” Thus too, O bhikkhus, that exertion is fruitful, that striving is fruitful.

76. Thus is the doctrine of the Tathagata, O bhikkhus. Thus being the doctrine of the Tathagata, O bhikkhus, there are ten grounds for praise in accordance with the Dhamma. If, O bhikkhus, the pleasure and pain that beings experience are caused by what was done in the past, then certainly, O bhikkhus, the Tathagata has done good kamma in the past, in that at present, he feels such asava-free pleasant feelings. If, O bhikkhus, the pleasure and pain that beings experience are caused by a god’s creation, then certainly, O bhikkhus, the Tathagata has been created by a good god, in that at present, he

feels such asava-free pleasant feelings. If, O bhikkhus, the pleasure and pain that beings experience are caused by a chance encounter, then certainly, O bhikkhus, the Tathagata has good luck, in that at present, he feels such asava-free pleasant feelings. If, O bhikkhus, the pleasure and pain that beings experience are caused by social class, then certainly, O bhikkhus, the Tathagata belongs to a good social class, in that at present, he feels such asava-free pleasant feelings. If, O bhikkhus, the pleasure and pain that beings experience are caused by striving in this life, then certainly, O bhikkhus, the Tathagata strives well in this life, in that at present, he feels such asava-free pleasant feelings.

77. “If, O bhikkhus, the pleasure and pain that beings experience are caused by what was done in the past, the Tathagata is to be praised. If the pleasure and pain that beings experience are not caused by what was done in the past, the Tathagata is to be praised. If, O bhikkhus, the pleasure and pain that beings experience are caused by a god’s creation, the Tathagata is to be praised. If the pleasure and pain that beings experience are not caused by a god’s creation, the Tathagata is to be praised. If, O bhikkhus, the pleasure and pain that beings experience are caused by a chance encounter, the Tathagata is to be praised. If the pleasure and pain that beings experience are not caused by a chance encounter, the Tathagata is to be praised. If, O bhikkhus, the pleasure and pain that beings experience are caused by social class, the

Tathagata is to be praised. If the pleasure and pain that beings experience are not caused by social class, the Tathagata is to be praised. If, O bhikkhus, the pleasure and pain that beings experience are caused by striving in this life, the Tathagata is to be praised. If the pleasure and pain that beings experience are not caused by striving in this life, the Tathagata is to be praised. Thus being the doctrine of the Tathagata, O bhikkhus, these are the ten grounds for praise in accordance with the Dhamma.”

78. This is what the Auspicious One said. Delighted, those bhikkhus rejoiced in the Auspicious One’s words.