

# 1 Mūlapariyāya Sutta

## The Root of All Things

[1] 1. **THUS HAVE I HEARD.**<sup>1</sup> 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."<sup>2</sup> – "Venerable sir," they replied. The Blessed One said this:

2. "Bhikkhus, I shall teach you a discourse on the root of all things.<sup>3</sup> 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,<sup>4</sup> 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.<sup>5</sup> 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.<sup>6</sup> Why is that? Because he has not fully understood it, I say.<sup>7</sup>

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.<sup>8</sup> 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.<sup>9</sup> 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.<sup>10</sup> 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.<sup>11</sup> 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.<sup>12</sup> 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.<sup>13</sup> 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.<sup>14</sup> 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.<sup>15</sup> 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.<sup>16</sup> 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.<sup>17</sup> 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.<sup>18</sup> 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.<sup>19</sup> 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.<sup>20</sup> 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,<sup>21</sup> whose mind has not yet reached the goal, and who is still aspiring to the supreme security from bondage, directly knows earth as earth.<sup>22</sup> 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.<sup>23</sup>

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 the true goal, destroyed the fetters of being, and is completely liberated through final knowledge,<sup>24</sup> 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.<sup>25</sup>

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.<sup>26</sup>

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,<sup>27</sup> 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.<sup>28</sup>

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.<sup>29</sup> 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.<sup>30</sup>

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.<sup>31</sup>

## 2 *Sabbāsava Sutta* All the Taints

1. **THUS HAVE I HEARD.** On one occasion the Blessed One was living at Sāvatthī 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.<sup>32</sup> [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.<sup>33</sup> 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.<sup>34</sup>

### (TAINTS TO BE ABANDONED BY SEEING)

5. "What taints, bhikkhus, should be abandoned by seeing?<sup>35</sup> 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.<sup>36</sup>

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.<sup>37</sup> 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?'"<sup>38</sup>

8. "When he attends unwisely in this way, one of six views arises in him.<sup>39</sup> 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.<sup>40</sup> 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.'<sup>41</sup> 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.<sup>42</sup>

#### (TAINTS TO BE ABANDONED BY RESTRAINING)

12. "What taints, bhikkhus, should be abandoned by restraining?<sup>43</sup> 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.<sup>44</sup> 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?<sup>45</sup> 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 afflictive 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,<sup>46</sup> 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.<sup>47</sup> 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.<sup>48</sup> 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.<sup>49</sup>

(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."<sup>50</sup>

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

### *3 Dhammadāyāda Sutta*

#### Heirs in Dhamma

1. **THUS HAVE I HEARD.** On one occasion the Blessed One was living in Sāvatthī in Jeta's Grove, Anāthapindika's Park. There he addressed the bhikkhus thus: "Bhikkhus."<sup>51</sup> — "Venerable sir," they replied. The Blessed One said this:

2. "Bhikkhus, be my heirs in Dhamma, not my heirs in material things. Out of compassion for you I have thought: 'How shall my disciples be my heirs in Dhamma, not my heirs in material things?' If you are my heirs in material things, not my heirs in Dhamma, you will be reproached thus: 'The Teacher's disciples live as his heirs in material things, not as heirs in Dhamma'; and I will be reproached thus: 'The Teacher's disciples live as his heirs in material things, not as his heirs in Dhamma.'

"If you are my heirs in Dhamma, not my heirs in material things, you will not be reproached [as it will be said]: 'The Teacher's disciples live as his heirs in Dhamma, not as his heirs in material things'; and I will not be reproached [as it will be said]: 'The Teacher's disciples live as his heirs in Dhamma, not as his heirs in material things.' Therefore, bhikkhus, be my heirs in Dhamma, not my heirs in material things. Out of compassion for you I have thought: 'How shall my disciples be my heirs in Dhamma, not my heirs in material things?'

3. "Now, bhikkhus, suppose that I had eaten, refused more food, had my fill, finished, had enough, had what I needed, and some almsfood was left over to be thrown away. Then two bhikkhus arrived [13] hungry and weak, and I told them: 'Bhikkhus, I have eaten...had what I needed, but there is this almsfood of mine left over to be thrown away. Eat if you like; if you do not eat then I shall throw it away where there is no greenery or drop it into water where there is no life.' Then one bhikkhu thought: 'The Blessed One has eaten...had what he

needed, but there is this almsfood of the Blessed One left over to be thrown away; if we do not eat it the Blessed One will throw it away...But this has been said by the Blessed One: "Bhikkhus, be my heirs in Dhamma, not my heirs in material things." Now this almsfood is one of the material things. Suppose that instead of eating this almsfood I pass the night and day hungry and weak.' And instead of eating that almsfood he passed that night and day hungry and weak. Then the second bhikkhu thought: 'The Blessed One has eaten...had what he needed, but there is this almsfood of the Blessed One left over to be thrown away...Suppose that I eat this almsfood and pass the night and day neither hungry nor weak.' And after eating that almsfood he passed the night and day neither hungry nor weak. Now although that bhikkhu by eating that almsfood passed the night and day neither hungry nor weak, yet the first bhikkhu is more to be respected and commended by me. Why is that? Because that will for long conduce to his fewness of wishes, contentment, effacement, easy support, and arousal of energy.<sup>52</sup> Therefore, bhikkhus, be my heirs in Dhamma, not my heirs in material things. Out of compassion for you I have thought: 'How shall my disciples be my heirs in Dhamma, not my heirs in material things?"'

4. That is what the Blessed One said. Having said this, the Sublime One rose from his seat and went into his dwelling. Soon after he had left, the venerable Sāriputta addressed the bhikkhus thus: "Friends, bhikkhus." – "Friend," they replied. [14] The venerable Sāriputta said this:

5. "Friends, in what way do disciples of the Teacher who lives secluded not train in seclusion? And in what way do disciples of the Teacher who lives secluded train in seclusion?"

"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:

6. "Friends, in what way do disciples of the Teacher who lives secluded not train in seclusion? Here disciples of the Teacher who lives secluded do not train in seclusion; they do not abandon

what the Teacher tells them to abandon; they are luxurious and careless, leaders in backsliding, neglectful of seclusion.

"In this the elder bhikkhus are to be blamed for three reasons.<sup>53</sup> As disciples of the Teacher who lives secluded they do not train in seclusion: they are to be blamed for this first reason. They do not abandon what the Teacher tells them to abandon: they are to be blamed for this second reason. They are luxurious and careless, leaders in backsliding, neglectful of seclusion: they are to be blamed for this third reason. The elder bhikkhus are to be blamed for these three reasons.

"In this the middle bhikkhus are to be blamed for three reasons. As disciples of the Teacher who lives secluded they do not train in seclusion: they are to be blamed for this first reason. They do not abandon what the Teacher tells them to abandon: they are to be blamed for this second reason. They are luxurious and careless, leaders in backsliding, neglectful of seclusion: they are to be blamed for this third reason. The middle bhikkhus are to be blamed for these three reasons.

"In this the new bhikkhus are to be blamed for three reasons. As disciples of the Teacher who lives secluded they do not train in seclusion: they are to be blamed for this first reason. They do not abandon what the Teacher tells them to abandon: they are to be blamed for this second reason. They are luxurious and careless, leaders in backsliding, neglectful of seclusion: they are to be blamed for this third reason. The new bhikkhus are to be blamed for these three reasons.

"It is in this way that disciples of the Teacher who lives secluded do not train in seclusion.

7. "In what way, friends, do disciples of the Teacher who lives secluded [15] train in seclusion? Here disciples of the Teacher who lives secluded train in seclusion; they abandon what the Teacher tells them to abandon; they are not luxurious and careless, they are keen to avoid backsliding, and are leaders in seclusion.

"In this the elder bhikkhus are to be commended for three reasons. As disciples of the Teacher who lives secluded they train in seclusion: they are to be commended for this first reason. They abandon what the Teacher tells them to abandon: they are to be commended for this second reason. They are not luxurious and careless; they are keen to avoid backsliding and

are leaders in seclusion: they are to be commended for this third reason. The elder bhikkhus are to be commended for these three reasons.

"In this the middle bhikkhus are to be commended for three reasons. As disciples of the Teacher who lives secluded they train in seclusion: they are to be commended for this first reason. They abandon what the Teacher tells them to abandon: they are to be commended for this second reason. They are not luxurious and careless; they are keen to avoid backsliding and are leaders in seclusion: they are to be commended for this third reason. The middle bhikkhus are to be commended for these three reasons.

"In this the new bhikkhus are to be commended for three reasons. As disciples of the Teacher who lives secluded they train in seclusion: they are to be commended for this first reason. They abandon what the Teacher tells them to abandon: they are to be commended for this second reason. They are not luxurious and careless; they are keen to avoid backsliding and are leaders in seclusion: they are to be commended for this third reason. The new bhikkhus are to be commended for these three reasons.

"It is in this way that disciples of the Teacher who lives secluded train in seclusion.

8. "Friends, the evil herein is greed and hate.<sup>54</sup> There is a Middle Way for the abandoning of greed and hate, giving vision, giving knowledge, which leads to peace, to direct knowledge, to enlightenment, to Nibbāna. And what is that Middle Way? It 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. This is the Middle Way giving vision, giving knowledge, which leads to peace, to direct knowledge, to enlightenment, to Nibbāna.<sup>55</sup>

9-15. "The evil herein is anger and revenge...contempt and a domineering attitude...envy and avarice...deceit and fraud...obstinacy [16] and presumption...conceit and arrogance...vanity and negligence. There is a Middle Way for the abandoning of vanity and negligence, giving vision, giving knowledge, which leads to peace, to direct knowledge, to enlightenment, to Nibbāna. And what is that Middle Way? It 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. This is the Middle Way giving vision, giving knowledge, which leads to peace, to direct knowledge, to enlightenment, to Nibbāna."

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

## 4 Bhayabherava Sutta

### Fear and Dread

1. **THUS HAVE I HEARD.** On one occasion the Blessed One was living at Sāvatthī in Jeta's Grove, Anāthapindika's Park.

2. Then the brahmin Jāṇussoṇi<sup>56</sup> 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?"<sup>57</sup>

"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 jun-

gle-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 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.<sup>58</sup> 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.<sup>59</sup> 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<sup>60</sup>, 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.<sup>61</sup>

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.<sup>62</sup>

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.<sup>63</sup> 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.<sup>64</sup> 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 second 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.'<sup>65</sup>

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.'<sup>66</sup> 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.'<sup>67</sup>

33. "This was the third true knowledge attained by me in the third 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."<sup>68</sup>

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."

## 5 Anangana Sutta Without Blemishes

1. **THUS HAVE I HEARD.** On one occasion the Blessed One was living at Sāvatthī 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, there are these four kinds of persons found existing in the world.<sup>69</sup> What four? Here some person with a blemish does not understand it as it actually is thus: 'I have a blemish in myself.' Here some person with a blemish understands it as it actually is thus: 'I have a blemish in myself.' Here some person with no blemish does not understand it as it actually is thus: 'I have no blemish in myself.' Here some person with no blemish understands it as it actually is thus: 'I have no blemish in myself.'

"Herein, the person with a blemish who does not understand it as it actually is thus: 'I have a blemish in myself' is called the inferior of these two persons with a blemish. Herein, the person with a blemish who understands it as it actually is thus: 'I have a blemish in myself' is called the superior of these two persons with a blemish.

"Herein, the person with no blemish [25] who does not understand it as it actually is thus: 'I have no blemish' is called the inferior of these two persons with no blemish. Herein, the person with no blemish who understands it as it actually is thus: 'I have no blemish' is called the superior of these two persons with no blemish."

3. When this was said, the venerable Mahā Moggallāna asked the venerable Sāriputta: "Friend Sāriputta, what is the cause and reason why, of these two persons with a blemish, one is called the inferior man and one is called the superior man? What is the

cause and reason why, of these two persons with no blemish, one is called the inferior man and one is called the superior man?"

4. "Herein, friend, when a person with a blemish does not understand it as it actually is thus: 'I have a blemish in myself,' it can be expected that he will not arouse zeal, make effort, or instigate energy to abandon that blemish, and that he will die with lust, hate, and delusion, with a blemish, with mind defiled. Suppose a bronze dish were brought from a shop or a smithy covered with dirt and stains, and the owners neither used it nor had it cleaned but put it away in a dusty corner. Would the bronze dish thus get more defiled and stained later on?" – "Yes, friend." – "So too, friend, when a person with a blemish does not understand it as it actually is thus: 'I have a blemish in myself,' it can be expected...that he will die...with mind defiled.

5. "Herein, when a person with a blemish understands it as it actually is thus: 'I have a blemish in myself,' it can be expected that he will arouse zeal, make effort, and instigate energy to abandon that blemish, and that he will die without lust, hate, and delusion, without blemish, with mind undefiled. Suppose a bronze dish were brought from a shop or a smithy covered with dirt and stains, and the owners had it cleaned and did not put it in a dusty corner. [26] Would the bronze dish thus get cleaner and brighter later on?" – "Yes, friend." – "So too, friend, when a person with a blemish understands it as it actually is thus: 'I have a blemish in myself,' it can be expected...that he will die...with mind undefiled.

6. "Herein, when a person with no blemish does not understand it as it actually is thus: 'I have no blemish in myself,' it can be expected that he will give attention to the sign of the beautiful,<sup>70</sup> that by his doing so lust will infect his mind, and that he will die with lust, hate, and delusion, with a blemish, with mind defiled. Suppose a bronze dish were brought from a shop or smithy clean and bright, and the owners neither used it nor had it cleaned but put it in a dusty corner. Would the bronze dish thus get more defiled and more stained later on?" – "Yes, friend." – "So too, friend, when a person with no blemish does not understand it as it actually is thus: 'I have no blemish in myself,' it can be expected that he will die...with mind defiled.

7. "Herein, when a person with no blemish understands it as it actually is thus: 'I have no blemish in myself,' it can be expected

that he will not give attention to the sign of the beautiful, that by his not doing so lust will not infect his mind, and that he will die without lust, hate, and delusion, without blemish, with mind undefiled. Suppose a bronze dish were brought from a shop or smithy clean and bright, and the owners used it and had it cleaned and did not put it in a dusty corner. Would the bronze dish thus get cleaner and brighter later on?" – "Yes, friend." – "So too, friend, when a person with no blemish understands it as it actually is thus: 'I have no blemish in myself,' it can be expected...that he will die...with mind undefiled. [27]

8. "This is the cause and reason why, of these two persons with a blemish, one is called the inferior man and one is called the superior man. This is the cause and reason why, of these two persons with no blemish, one is called the inferior man and one is called the superior man.

9. "'Blemish, blemish,' is said, friend, but what is this word 'blemish' a term for? 'Blemish,' friend, is a term for the spheres of evil unwholesome wishes.

10. "It is possible that a bhikkhu here might wish: 'If I commit an offence, let the bhikkhus not know that I have committed an offence.' And it is possible that the bhikkhus come to know that that bhikkhu has committed an offence. So he is angry and bitter thus: 'The bhikkhus know I have committed an offence.' The anger and bitterness are both a blemish.

11. "It is possible that a bhikkhu here might wish: 'I have committed an offence. The bhikkhus should admonish me in private, not in the midst of the Saṅgha.' And it is possible that the bhikkhus admonish that bhikkhu in the midst of the Sangha, not in private. So he is angry and bitter thus: 'The bhikkhus admonish me in the midst of the Sangha, not in private.' The anger and bitterness are both a blemish.

12. "It is possible that a bhikkhu here might wish: 'I have committed an offence. A person who is my equal should admonish me, not a person who is not my equal.' And it is possible that a person not his equal admonishes him, not a person his equal. So he is angry and bitter thus: 'A person not my equal admonishes me, not a person my equal.' The anger and bitterness are both a blemish.

13. "It is possible that a bhikkhu here might wish: 'Oh that the Teacher might teach the Dhamma to the bhikkhus by asking a

series of questions of me, not of some other bhikkhu!' And it is possible that the Teacher teaches the Dhamma to the bhikkhus by asking a series of questions of some other bhikkhu, [28] not of that bhikkhu. So he is angry and bitter thus: 'The Teacher teaches the Dhamma to the bhikkhus by asking a series of questions of some other bhikkhu, not of me.' The anger and bitterness are both a blemish.

14. "It is possible that a bhikkhu here might wish: 'Oh that the bhikkhus might enter the village for alms putting me in the forefront, not some other bhikkhu!' And it is possible that the bhikkhus enter the village for alms putting some other bhikkhu in the forefront, not that bhikkhu. So he is angry and bitter thus: 'The bhikkhus enter the village for alms putting some other bhikkhu in the forefront, not me.' The anger and bitterness are both a blemish.

15. "It is possible that a bhikkhu here might wish: 'Oh that I might get the best seat, the best water, the best almsfood in the refectory, not some other bhikkhu!' And it is possible that some other bhikkhu gets the best seat...

16. "It is possible that a bhikkhu here might wish: 'Oh that I might give the blessing in the refectory after the meal, not some other bhikkhu!' And it is possible that some other bhikkhu gives the blessing...

17-20. "It is possible that a bhikkhu here might wish: 'Oh that I might teach the Dhamma to the bhikkhus...that I might teach the Dhamma to the bhikkhunis...men lay followers...women lay followers...visiting the monastery, not some other bhikkhu!' And it is possible that some other bhikkhu teaches the Dhamma [29]..."

21-24. "It is possible that a bhikkhu here might wish: 'Oh that the bhikkhus...bhikkhunis...men lay followers...women lay followers...might honour, respect, revere, and venerate me, not some other bhikkhu!' And it is possible that they honour...some other bhikkhu..."

25-28. "It is possible that a bhikkhu here might wish: 'Oh that I might be the one to get a superior robe, [30]...superior alms-food...a superior resting place...superior medicinal requisites...not some other bhikkhu!' And it is possible that some other bhikkhu is the one to get superior medicinal requisites, not that bhikkhu. So he is angry and bitter thus: 'Another bhikkhu is the one to get superior medicinal requisites, not me.' The anger and the bitterness are both a blemish.

"'Blemish,' friend, is a term for the spheres of these evil unwholesome wishes.

29. "If the spheres of these evil unwholesome wishes are seen and heard to be unabandoned in any bhikkhu, then for all he may be a forest dweller, a frequenter of remote abodes, an almsfood eater, a house-to-house seeker, a refuse-rag wearer, a wearer of rough robes,<sup>71</sup> still his fellows in the holy life do not honour, respect, revere, and venerate him. Why is that? Because the spheres of these evil unwholesome wishes are seen and heard to be unabandoned in that venerable one.

"Suppose a metal bowl were brought from a shop or a smithy clean and bright; and the owners put the carcass of a snake or a dog or a human being in it and, covering it with another bowl, went back to the market; then people seeing it said: 'What is that you are carrying about like a treasure?' Then, raising the lid and uncovering it, they looked in, and as soon as they saw they were inspired with such loathing, repugnance, and disgust that even those who were hungry would not want to eat, not to speak of those who were full.

"So too, if the spheres of these evil unwholesome wishes are seen and heard to be unabandoned in any bhikkhu, then for all he may be a forest dweller...[31]...unabandoned in that venerable one.

30. "If the spheres of these evil unwholesome wishes are seen and heard to be abandoned in any bhikkhu, then for all he may be a village dweller, an acceptor of invitations, a wearer of robes given him by householders,<sup>72</sup> yet his fellows in the holy life honour, respect, revere, and venerate him. Why is that? Because the spheres of these evil unwholesome wishes are seen and heard to be abandoned in that venerable one.

"Suppose a metal bowl were brought from a shop or a smithy clean and bright; and the owners put clean boiled rice and various soups and sauces into it, and, covering it with another bowl, went back to the market; then people seeing it said: 'What is that you are carrying about like a treasure?' Then raising the lid and uncovering it, they looked in, and as soon as they saw they were inspired with such liking, appetite, and relish that even those who were full would want to eat, not to speak of those who were hungry.

"So too, friend, if the spheres of these evil unwholesome wishes are seen and heard to be abandoned in any bhikkhu, then for all he may be a village dweller...abandoned in that venerable one."

31. When this was said, the venerable Mahā Moggallāna said to the venerable Sāriputta: "A simile occurs to me, friend Sāriputta." – "State it, friend Moggallāna." – "On one occasion, friend, I was living at the Hill Fort at Rājagaha. Then, when it was morning, I dressed, and taking my bowl and outer robe, I went into Rājagaha for alms. Now on that occasion Samīti the cartwright's son was planing a felloe and the Ājīvaka Pañḍuputta, son of a former cartwright, was standing by.<sup>73</sup> Then this thought arose in the Ājīvaka Pañḍuputta's mind: 'Oh that this Samīti the cartwright's son might plane this bend, this twist, this fault, out of the felloe so that it would be without bends, twists, or faults, and come to consist purely of heartwood.' [32] And just as this thought came to pass in his mind, so did Samīti the cartwright's son plane that bend, that twist, that fault, out of the felloe. Then the Ājīvaka Pañḍuputta, son of a former cartwright, was glad and he voiced his gladness thus: 'He planes just as if he knew my heart with his heart!'

32. "So too, friend, there are persons who are faithless and have gone forth from the home life into homelessness not out of faith but seeking a livelihood, who are fraudulent, deceitful, treacherous, haughty, hollow, personally vain, rough-tongued, loose-spoken, unguarded in their sense faculties, immoderate in eating, undevoted to wakefulness, unconcerned with recluseship, not greatly respectful of training, luxurious, careless, leaders in backsiding, neglectful of seclusion, lazy, wanting in energy, unmindful, not fully aware, unconcentrated, with straying minds, devoid of wisdom, drivellers. The venerable Sāriputta with his discourse on the Dhamma planes out their faults just as if he knew my heart with his heart!<sup>74</sup>

"But there are clansmen who have gone forth out of faith from the home life into homelessness, who are not fraudulent, deceitful, treacherous, haughty, hollow, personally vain, rough-tongued, or loose-spoken; who are guarded in their sense faculties, moderate in eating, devoted to wakefulness, concerned with recluseship, greatly respectful of training, not luxurious or careless, who are keen to avoid backsiding, leaders in seclusion,

energetic, resolute, established in mindfulness, fully aware, concentrated, with unified minds, possessing wisdom, not drivellers. These, on hearing the venerable Sāriputta's discourse on the Dhamma, drink it in and eat it, as it were, by word and thought. Good indeed it is that he makes his fellows in the holy life emerge from the unwholesome and establish themselves in the wholesome.

33. "Just as a woman – or a man – young, youthful, fond of adornments, with head bathed, having received a garland of lotuses, jasmine, or roses, would take it with both hands and place it on the head, so too there are clansmen who have gone forth out of faith...not drivellers. These, on hearing the venerable Sāriputta's discourse on the Dhamma, drink it in and eat it, as it were, by word and thought. Good indeed it is that he makes his fellows in the holy life emerge from the unwholesome and establish themselves in the wholesome."

Thus it was that these two great beings rejoiced in each other's good words.<sup>75</sup>

## 6 *Ākankheyya Sutta* If a Bhikkhu Should Wish

[33] 1. **THUS HAVE I HEARD.** On one occasion the Blessed One was living at Sāvatthī 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.<sup>76</sup>

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.<sup>77</sup>

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...<sup>78</sup>

7. "If a bhikkhu should wish: 'May I become a conqueror of discontent and delight, and may discontent and delight not conquer me; may I abide transcending discontent and delight whenever they arise,' 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]<sup>79</sup>

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...<sup>80</sup>

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...<sup>81</sup>

14. "If a bhikkhu should wish:<sup>82</sup> '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,'<sup>83</sup> [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.**<sup>84</sup> On one occasion the Blessed One was living at Sāvatthī in Jeta's Grove, Anāthapindīka'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.<sup>85</sup> 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?"<sup>86</sup> Covetousness and unrighteous greed is an imperfection that defiles the mind.<sup>87</sup> Ill will...anger...revenge...contempt...a domineering attitude...envy...avarice...deceit...fraud...obsturacy...presumption...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.<sup>88</sup> 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:<sup>89</sup> '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,<sup>90</sup> he considers thus: 'I am possessed of perfect confidence in the Buddha,' and he gains inspiration in the meaning, gains inspiration in the Dhamma,<sup>91</sup> 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.<sup>92</sup>

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<sup>93</sup> eats almsfood consisting of choice hill rice along with various sauces and curries, even that will be no obstacle for him.<sup>94</sup> 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,<sup>95</sup> 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 appreciative 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.'<sup>96</sup>

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."<sup>97</sup>

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 –<sup>98</sup>  
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;<sup>99</sup>  
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.”<sup>100</sup>

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.

## 8 *Sallekha Sutta* Effacement

1. **THUS HAVE I HEARD.**<sup>101</sup> On one occasion the Blessed One was living at Sāvatthī 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.<sup>102</sup> 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]?"<sup>103</sup>

"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<sup>104</sup> 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.<sup>105</sup>

(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.<sup>106</sup>

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."<sup>107</sup>

(1) 'Others will be cruel; we shall not be cruel here': effacement should be practised thus.<sup>108</sup>

(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 revengeful; we shall not be revengeful 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 domineering; we shall not be domineering 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;<sup>109</sup> 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]?<sup>110</sup> 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 revenge has non-revenge by which to avoid it.
- (26) One given to contempt has non-contempt by which to avoid it.
- (27) One given to a domineering attitude has a non-domineering attitude by which to avoid it.
- (28) One given to envy has non-envy by which to avoid it.
- (29) One given to avarice has nonavarice 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.<sup>111</sup> So too:

(1) A person given to cruelty has non-cruelty by which to extinguish it.<sup>112</sup>

(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.<sup>113</sup> 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 Sammāditthi Sutta

### Right View

1. THUS HAVE I HEARD. On one occasion the Blessed One was living at Sāvatthī 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?"<sup>114</sup>

"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.<sup>115</sup>

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."<sup>116</sup>

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."<sup>117</sup>

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,<sup>118</sup> 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.<sup>119</sup> In that way too a noble disciple is one of right view, whose view is straight, who has perfect confidence in the Dhamma, and has arrived at this true Dhamma."

#### (NUTRIMENT)

9. Saying, "Good, friend," the bhikkhus delighted and rejoiced in the venerable 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.<sup>120</sup> 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."<sup>121</sup>

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,<sup>122</sup> 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<sup>123</sup> – 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.<sup>124</sup> 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.<sup>125</sup> 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.<sup>126</sup> With the arising of feeling there is the arising of craving. With the cessation of feeling there is the cessation of craving. The way leading to the cessation of craving is just this Noble Eightfold Path; that is, right view...right concentration.

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



## (FEELING)

40. Saying, "Good, friend," the bhikkhus delighted and rejoiced in the venerable 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.<sup>127</sup> 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.<sup>128</sup> With the arising of mentality-materiarity there is the arising of the sixfold base. With the cessation of mentality-materiarity 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."<sup>129</sup>

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.<sup>130</sup> 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.<sup>131</sup> 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.<sup>132</sup> 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.**<sup>133</sup> On one occasion the Blessed One was living in the Kuru country at a town of the Kurus named Kammā-sadhamma.<sup>134</sup> There he addressed the bhikkhus thus: "Bhikkhus." – "Venerable sir," they replied. The Blessed One said this:

2. "Bhikkhus, this is the direct path<sup>135</sup> 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.<sup>136</sup>

3. "What are the four? Here, bhikkhus, a bhikkhu<sup>137</sup> abides contemplating the body as a body, ardent, fully aware, and mindful, having put away covetousness and grief for the world.<sup>138</sup> 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.<sup>139</sup>

(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.'<sup>140</sup> 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].'<sup>141</sup> He trains thus: 'I shall breathe in tranquillizing the bodily formation'; he trains thus: 'I shall breathe out tranquillizing the bodily formation.'<sup>142</sup> 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 tranquillizing 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.<sup>143</sup> Or else he abides contemplating in the body its arising factors, or he abides contemplating in the body its vanishing factors, or he abides contemplating in the body both its arising and vanishing factors.<sup>144</sup> Or else mindfulness that 'there is a body' is simply established in him to the extent necessary for bare knowledge and mindfulness.<sup>145</sup> 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.<sup>146</sup>

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,<sup>147</sup> 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, large intestines, small intestines, contents of the stomach, feces, bile, phlegm, pus, blood, sweat, fat, tears, grease, spittle, snot, oil of the joints, and urine.'<sup>148</sup> 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.'<sup>149</sup> [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.'<sup>150</sup>

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.’<sup>151</sup>

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 arising factors, or he abides contemplating in the body its vanishing factors, or he abides contemplating in the body both its arising and vanishing factors. 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?<sup>152</sup> 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 arising factors, or he abides contemplating in feelings their vanishing factors, or he abides contemplating in feelings both their arising and vanishing factors.<sup>153</sup> 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?<sup>154</sup> 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.<sup>155</sup>

(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 arising factors, [60] or he abides contemplating in mind its vanishing factors, or he abides contemplating in mind both its arising and vanishing factors.<sup>156</sup> 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?<sup>157</sup> Here a bhikkhu abides contemplating mind-objects as mind-objects in terms of the five hindrances.<sup>158</sup> 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 arising factors, or he abides contemplating in mind-objects their vanishing factors, or he abides contemplating in mind-objects both their arising and vanishing factors. 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.<sup>159</sup> 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.<sup>160</sup> 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.<sup>161</sup> 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<sup>162</sup>...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.<sup>163</sup>

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.<sup>164</sup> 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 arising factors, or he abides contemplating in mind-objects their vanishing factors, or he abides contemplating in mind-objects both their arising and van-

ishing factors. 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.<sup>165</sup>

"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.

2

The Division of the Lion's Roar  
*(Sīhanādavagga)*

# 11 *Cūlasīhanāda Sutta*

## The Shorter Discourse on the Lion's Roar

1. **TUH HAVE I HEARD.** On one occasion the Blessed One was living at Sāvatthī 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.<sup>166</sup>

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.'<sup>167</sup> – '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.'<sup>168</sup> – '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.'<sup>169</sup>

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.<sup>170</sup>

7. "Any recluses or brahmins who do not understand as they actually are the origin, the disappearance, the gratification, the danger, and the escape<sup>171</sup> 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.<sup>172</sup> 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."<sup>173</sup>

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."<sup>174</sup>

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.<sup>175</sup> 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.<sup>176</sup> 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 *Mahāsihanāda 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.<sup>177</sup> 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."<sup>178</sup> 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."<sup>179</sup>

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.<sup>180</sup>

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.'

#### (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.<sup>181</sup> What are the ten?

10. (1) "Here, the Tathāgata understands as it actually is the possible as possible and the impossible as impossible.<sup>182</sup> 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...<sup>183</sup>
12. (3) "Again, the Tathāgata understands as it actually is the ways leading to all destinations. That too is a Tathāgata's power...<sup>184</sup>
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...<sup>185</sup>
14. (5) "Again, the Tathāgata understands as it actually is how beings have different inclinations. That too is a Tathāgata's power...<sup>186</sup>
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...<sup>187</sup>
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...<sup>188</sup>
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.<sup>189</sup> 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 dough, 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.<sup>190</sup>

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 extremely<sup>191</sup> 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 extremely 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 extremely 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 extremely 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 extremely 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 extremely pleasant feelings. So too, by encompassing mind with mind...extremely 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 extremely pleasant feelings.<sup>192</sup> 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 extremely pleasant feelings. So too, by encompassing mind with mind...extremely 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 practised asceticism – the extreme of asceticism; I have practised coarseness – the extreme of coarseness; I have practised scrupulousness – the extreme of scrupulousness; I have practised seclusion – the extreme of seclusion."<sup>193</sup>

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 with a man, 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, and so on 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 rice-bran 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 for [the beings in] 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.<sup>194</sup> 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.'<sup>195</sup> 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 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 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 impossible 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.<sup>196</sup>

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 impossible 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 impossible 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 impossible 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 impossible 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.<sup>197</sup> 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.<sup>198</sup> 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.'"<sup>199</sup>

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 Sāvatthī 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 Sāvatthī for alms. Then they thought: "It is still too early to wander for alms in Sāvatthī. 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?"<sup>200</sup>

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 Sāvatthī 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...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..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 child, child with mother, father with child, child 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...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...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...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 'pivot pin,' to the 'rolled-up palliasse';<sup>201</sup> 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...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 too is a danger in the case of sensual pleasures, a mass of suffering in the life to come,<sup>202</sup> 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.<sup>203</sup> 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 excrement and urine, 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...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.<sup>204</sup> 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.

## 14 *Cūladukkhakkhandha Sutta* The Shorter Discourse on the Mass of Suffering

[91] 1. **THUS HAVE I HEARD.** On one occasion the Blessed One was living in the Sakyan country at Kapilavatthu in Nigrodha's Park.

2. Then Mahānāma the Sakyan<sup>205</sup> went to the Blessed One, and after paying homage to him, he sat down at one side and said: "Venerable sir, I have long understood the Dhamma taught by the Blessed One thus: 'Greed is an imperfection that defiles the mind, hate is an imperfection that defiles the mind, delusion is an imperfection that defiles the mind.' Yet while I understand the Dhamma taught by the Blessed One thus, at times states of greed, hate, and delusion invade my mind and remain. I have wondered, venerable sir, what state is still unabandoned by me internally, owing to which at times these states of greed, hate, and delusion invade my mind and remain."<sup>206</sup>

3. "Mahānāma, there is still a state unabandoned by you internally, owing to which at times states of greed, hate, and delusion invade your mind and remain; for were that state already abandoned by you internally you would not be living the home life, you would not be enjoying sensual pleasures.<sup>207</sup> It is because that state is unabandoned by you internally that you are living the home life and enjoying sensual pleasures.

4. "Even though a noble disciple has seen clearly as it actually is with proper wisdom how sensual pleasures provide little gratification, much suffering, and much despair, and how great is the danger in them, as long as he still does not attain to the rapture and pleasure that are apart from sensual pleasures, apart from unwholesome states, or to something more peaceful than that, he may still be attracted to sensual pleasures.<sup>208</sup> But when a noble disciple has seen clearly as it actually is with proper wisdom how sensual pleasures provide little gratification, much

suffering, and much despair, and how great is the danger in them, and he attains to the rapture and pleasure that are apart from sensual pleasures, apart from unwholesome states, or to something more peaceful than that, then he is no longer attracted to sensual pleasures. [92]

5. "Before my enlightenment, while I was still only an unenlightened Bodhisatta, I too clearly saw as it actually is with proper wisdom how sensual pleasures provide little gratification, much suffering, and much despair, and how great is the danger in them, but as long as I still did not attain to the rapture and pleasure that are apart from sensual pleasures, apart from unwholesome states, or to something more peaceful than that, I recognised that I still could be attracted to sensual pleasures. But when I clearly saw as it actually is with proper wisdom how sensual pleasures provide little gratification, much suffering, and much despair, and how great is the danger in them, and I attained to the rapture and pleasure that are apart from sensual pleasures, apart from unwholesome states, or to something more peaceful than that, I recognised that I was no longer attracted to sensual pleasures.

6-14. "And what is the gratification in the case of sensual pleasures? Mahānāma, there are these five cords of sensual pleasure... (as *Sutta 13, §§7-15*)... Now this too 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.

15. "Now, Mahānāma, on one occasion I was living at Rājagaha on the mountain Vulture Peak. On that occasion a number of Nigaṇṭhas living on the Black Rock on the slopes of Isigili were practising continuous standing, rejecting seats, and were experiencing painful, racking, piercing feelings due to exertion.<sup>209</sup>

16. "Then, when it was evening, I rose from meditation and went to the Nigaṇṭhas there. I asked them: 'Friends, why do you practise continuous standing, rejecting seats, and experience painful, racking, piercing feelings due to exertion?'

17. "When this was said, they replied: 'Friend, the Nigaṇṭha Nātaputta is omniscient and all-seeing and claims to have complete knowledge and vision thus: "Whether I am walking or

standing or asleep or awake, [93] knowledge and vision are continuously and uninterruptedly present to me." He says thus: "Nigaṇṭhas, you have done evil actions in the past; exhaust them with the performance of piercing austerities. And when you are here and now restrained in body, speech, and mind, that is doing no evil actions for the future. So by annihilating with asceticism past actions and by doing no fresh actions, there will be no consequence in the future. With no consequence in the future, there is the destruction of action. With the destruction of action, there is the destruction of suffering. With the destruction of suffering, there is the destruction of feeling. With the destruction of feeling, all suffering will be exhausted." This is [the doctrine] we approve of and accept, and we are satisfied with it.'

18. "When this was said, I told them: 'But, friends, do you know that you existed in the past, and that it is not the case that you did not exist?' – 'No, friend.' – 'But, friends, do you know that you did evil actions in the past and did not abstain from them?' – 'No, friend.' – 'But, friends, do you know that you did such and such evil actions?' – 'No, friend.' – 'But, friends, do you know that so much suffering has already been exhausted, or that so much suffering has still to be exhausted, or that when so much suffering has been exhausted all suffering will have been exhausted?' – 'No, friend.' – 'But, friends, do you know what the abandoning of unwholesome states is and what the cultivation of wholesome states is here and now?' – 'No, friend.'

19. "So, friends, it seems that you do not know that you existed in the past and that it is not the case that you did not exist; or that you did evil actions in the past and did not abstain from them; or that you did such and such evil actions; or that so much suffering has already been exhausted, or that so much suffering has still to be exhausted, or that when so much suffering has been exhausted all suffering will have been exhausted; or what the abandoning of unwholesome states is and what the cultivation of wholesome states is here and now. That being so, those who are murderers, bloody-handed evil-doers in the world, when they are reborn among human beings, go forth into homelessness as Nigaṇṭhas."<sup>210</sup>

20. "'Friend Gotama, pleasure is not to be gained through pleasure; pleasure is to be gained through pain. [94] For were pleasure to be gained through pleasure, then King Seniya

Bimbisāra of Magadha would gain pleasure, since he abides in greater pleasure than the venerable Gotama.'

"Surely the venerable Niganṭhas have uttered those words rashly and without reflection. Rather it is I who ought to be asked: 'Who abides in greater pleasure, King Seniya Bimbisāra of Magadha or the venerable Gotama?'"

"Surely, friend Gotama, we uttered those words rashly and without reflection. But let that be. Now we ask the venerable Gotama: Who abides in greater pleasure, King Seniya Bimbisāra of Magadha or the venerable Gotama?"

21. "'Then, friends, I shall ask you a question in return. Answer it as you like. What do you think, friends? Can King Seniya Bimbisāra of Magadha abide without moving his body or uttering a word, experiencing the peak of pleasure for seven days and nights?' – 'No, friend.' – 'Can King Seniya Bimbisāra of Magadha abide without moving his body or uttering a word, experiencing the peak of pleasure for six, five, four, three, or two days and nights?...for one day and night?' – 'No, friend.'

22. "'But, friends, I can abide without moving my body or uttering a word, experiencing the peak of pleasure for one day and night...for two, three, four, five, and six days and nights...for seven days and nights.<sup>211</sup> What do you think, friends? That being so, who dwells in greater pleasure, King Seniya Bimbisāra of Magadha or I?'

"That being so, [95] the venerable Gotama abides in greater pleasure than King Seniya Bimbisāra of Magadha."

That is what the Blessed One said. Mahānāma the Sakyan was satisfied and delighted in the Blessed One's words.

## 15 *Anumāna Sutta* Inference

1. **TUH HAVE I HEARD.** On one occasion the venerable Mahā Moggallāna was living in the Bhagga country at Sunsumāragira in the Bhesakalā Grove, the Deer Park. There he addressed the bhikkhus thus: "Friends, bhikkhus." – "Friend," they replied. The venerable Mahā Moggallāna said this:

2. "Friends, though a bhikkhu asks thus: 'Let the venerable ones admonish me,<sup>212</sup> I need to be admonished by the venerable ones,' yet if he is difficult to admonish and possesses qualities that make him difficult to admonish, if he is impatient and does not take instruction rightly, then his companions in the holy life think that he should not be admonished or instructed, they think of him as a person not to be trusted.

3. "What qualities make him difficult to admonish?

(1) Here a bhikkhu has evil wishes and is dominated by evil wishes,<sup>213</sup> this is a quality that makes him difficult to admonish.

(2) Again, a bhikkhu lauds himself and disparages others; this is a quality that makes him difficult to admonish.

(3) Again, a bhikkhu is angry and is overcome by anger; this is a quality...

(4) Again, a bhikkhu is angry, and revengeful because of anger...

(5) Again, a bhikkhu is angry, and stubborn because of anger...

(6) Again, a bhikkhu is angry, and he utters words bordering on anger...

(7) Again, a bhikkhu is reproved, and he resists the reprover...

(8) Again, a bhikkhu is reproved, and he denigrates the reprover...

(9) Again, [96] a bhikkhu is reproved, and he counter-reproves the reprover...

(10) Again, a bhikkhu is reproved, and he prevaricates, leads the talk aside, and shows anger, hate, and bitterness...

(11) Again, a bhikkhu is reproved, and he fails to account for his conduct...

(12) Again, a bhikkhu is contemptuous and domineering...

(13) Again, a bhikkhu is envious and avaricious...

(14) Again, a bhikkhu is fraudulent and deceitful...

(15) Again, a bhikkhu is obstinate and arrogant...

(16) Again, a bhikkhu adheres to his own views, holds on to them tenaciously, and relinquishes them with difficulty; this is a quality that makes him difficult to admonish.<sup>214</sup>

"Friends, these are called the qualities that make him difficult to admonish.

4. "Friends, though a bhikkhu does not ask thus: 'Let the venerable ones admonish me; I need to be admonished by the venerable ones,' yet if he is easy to admonish and possesses qualities that make him easy to admonish, if he is patient and takes instruction rightly, then his companions in the holy life think that he should be admonished and instructed, and they think of him as a person to be trusted.

5. "What qualities make him easy to admonish?

(1) Here a bhikkhu has no evil wishes and is not dominated by evil wishes; this is a quality that makes him easy to admonish.

(2) Again, a bhikkhu does not laud himself nor disparage others; this is a quality...

(3) He is not angry nor allows anger to overcome him...

(4) He is not angry or revengeful because of anger...

(5) He is not angry or stubborn because of anger...

(6) He is not angry, and he does not utter words bordering on anger...

(7) He is reproved, and he does not resist the reprobation...

(8) He is reproved, and he does not denigrate the reprobation...[97]

(9) He is reproved, and he does not counter-reproves the reprobation...

(10) He is reproved, and he does not prevaricate, lead the talk aside, and show anger, hate, and bitterness...

(11) He is reproved, and he does not fail to account for his conduct...

(12) He is not contemptuous or domineering...

(13) He is not envious or avaricious...

(14) He is not fraudulent or deceitful...

(15) He is not obstinate or arrogant...

(16) Again, a bhikkhu does not adhere to his own views or hold on to them tenaciously, and he relinquishes them easily; this is a quality that makes him easy to admonish.

"Friends, these are called the qualities that make him easy to admonish.

6. "Now, friends, a bhikkhu ought to infer about himself in the following way:<sup>215</sup>

(1) 'A person with evil wishes and dominated by evil wishes is displeasing and disagreeable to me. If I were to have evil wishes and be dominated by evil wishes, I would be displeasing and disagreeable to others.' A bhikkhu who knows this should arouse his mind thus: 'I shall not have evil wishes and be dominated by evil wishes.'

(2-16) 'A person who lauds himself and disparages others... [98] ...A person who adheres to his own views, holds on to them tenaciously, and relinquishes them with difficulty is displeasing and disagreeable to me. If I were to adhere to my own views, hold on to them tenaciously, and relinquish them with difficulty, I would be displeasing and disagreeable to others.' A bhikkhu who knows this should arouse his mind thus: 'I shall not adhere to my own views, hold on to them tenaciously, and I shall relinquish them easily.'

7. "Now, friends, a bhikkhu should review himself thus:

(1) 'Do I have evil wishes and am I dominated by evil wishes?' If, when he reviews himself, he knows: 'I have evil wishes, I am dominated by evil wishes,' then he should make an effort to abandon those evil unwholesome states. But if, when he reviews himself, he knows: 'I have no evil wishes, I am not dominated by evil wishes,' then he can abide happy and glad, training day and night in wholesome states.

(2-16) Again, a bhikkhu should review himself thus: 'Do I praise myself and disparage others?'...[99]... 'Do I adhere to my own views, hold on to them tenaciously, and relinquish them with difficulty?' If, when he reviews himself, he knows: 'I adhere to my own views...', then [100] he should make an effort to abandon those evil unwholesome states. But if, when he reviews himself, he knows: 'I do not adhere to my own

views...,' then he can abide happy and glad, training day and night in wholesome states.

8. "Friends, when a bhikkhu reviews himself thus, if he sees that these evil unwholesome states are not all abandoned in himself, then he should make an effort to abandon them all. But if, when he reviews himself thus, he sees that they are all abandoned in himself, then he can abide happy and glad, training day and night in wholesome states."<sup>216</sup>

"Just as when a woman – or a man – young, youthful, fond of ornaments, on viewing the image of her own face in a clear bright mirror or in a basin of clear water, sees a smudge or a blemish on it, she makes an effort to remove it, but if she sees no smudge or blemish on it, she becomes glad thus: 'It is a gain for me that it is clean'; so too when a bhikkhu reviews himself thus...then he can abide happy and glad, training day and night in wholesome states."

That is what the venerable Mahā Moggallāna said. The bhikkhus were satisfied and delighted in the venerable Mahā Moggallāna's words.

## 16 *Cetokhila Sutta* The Wilderness in the Heart

[101] 1. **THUS HAVE I HEARD.** On one occasion the Blessed One was living at Sāvatthī in Jeta's Grove, Anāthapindika's Park. There he addressed the bhikkhus thus: "Bhikkhus." — "Venerable sir," they replied. The Blessed One said this:

2. "Bhikkhus, that any bhikkhu who has not abandoned five wildernesses in the heart and not severed five shackles in the heart should come to growth, increase, and fulfilment in this Dhamma and Discipline – that is impossible.<sup>217</sup>

3. "What, bhikkhus, are the five wildernesses in the heart that he has not abandoned? Here a bhikkhu is doubtful, uncertain, undecided, and unconfident about the Teacher, and thus his mind does not incline to ardour, devotion, perseverance, and striving. As his mind does not incline to ardour, devotion, perseverance, and striving, that is the first wilderness in the heart that he has not abandoned.

4. "Again, a bhikkhu is doubtful, uncertain, undecided, and unconfident about the Dhamma<sup>218</sup>...As his mind does not incline to ardour...that is the second wilderness in the heart that he has not abandoned.

5. "Again, a bhikkhu is doubtful, uncertain, undecided, and unconfident about the Sangha...As his mind does not incline to ardour...that is the third wilderness in the heart that he has not abandoned.

6. "Again, a bhikkhu is doubtful, uncertain, undecided, and unconfident about the training...As his mind does not incline to ardour...that is the fourth wilderness in the heart that he has not abandoned.

7. "Again, a bhikkhu is angry and displeased with his companions in the holy life, resentful and callous towards them, and thus his mind does not incline to ardour, devotion, perseverance,

and striving. As his mind does not incline to ardour, devotion, perseverance, and striving, that is the fifth wilderness in the heart that he has not abandoned.

"These are the five wildernesses in the heart that he has not abandoned.

8. "What, bhikkhus, are the five shackles in the heart that he has not severed? Here a bhikkhu is not free from lust, desire, affection, thirst, fever, and craving for sensual pleasures, and thus his mind does not incline to ardour, devotion, perseverance, and striving. As his mind does not incline to ardour, devotion, perseverance, and striving, that is the first shackle in the heart that he has not severed.

9. "Again, a bhikkhu is not free from lust, desire, affection, thirst, fever, and craving for the body<sup>219</sup>...As his mind does not incline to ardour...that is the second shackle in the heart that he has not severed. [102]

10. "Again, a bhikkhu is not free from lust, desire, affection, thirst, fever, and craving for form...As his mind does not incline to ardour...that is the third shackle in the heart that he has not severed.

11. "Again, a bhikkhu eats as much as he likes until his belly is full and indulges in the pleasures of sleeping, lolling, and drowsing...As his mind does not incline to ardour...that is the fourth shackle in the heart that he has not severed.

12. "Again, a bhikkhu lives the holy life aspiring to some order of gods thus: 'By this virtue or observance or asceticism or holy life, I shall become a [great] god or some [lesser] god,' and thus his mind does not incline to ardour, devotion, perseverance, and striving. As his mind does not incline to ardour, devotion, perseverance, and striving, this is the fifth shackle in the heart that he has not severed.

"These are the five shackles in the heart that he has not severed.

13. "Bhikkhus, that any bhikkhu who has not abandoned these five wildernesses in the heart and severed these five shackles in the heart should come to growth, increase, and fulfilment in this Dhamma and Discipline – that is impossible.

14. "Bhikkhus, that any bhikkhu who has abandoned five wildernesses in the heart and severed five shackles in the heart should come to growth, increase, and fulfilment in this Dhamma and Discipline – that is possible.

15. "What, bhikkhus, are the five wildernesses in the heart that he has abandoned? Here a bhikkhu is not doubtful, uncertain, undecided, or unconfident about the Teacher, and thus his mind inclines to ardour, devotion, perseverance, and striving. As his mind inclines to ardour, devotion, perseverance, and striving, the first wilderness in the heart has been abandoned by him.

16. "Again, a bhikkhu is not doubtful, uncertain, undecided, or unconfident about the Dhamma...As his mind inclines to ardour...the second wilderness in the heart has been abandoned by him.

17. "Again, a bhikkhu is not doubtful, uncertain, undecided, or unconfident about the Sangha...As his mind inclines to ardour...the third wilderness in the heart has been abandoned by him.

18. "Again, a bhikkhu is not doubtful, uncertain, undecided, or unconfident about the training...As his mind inclines to ardour...the fourth wilderness in the heart has been abandoned by him.

19. "Again, a bhikkhu is not angry and displeased with his companions in the holy life, nor resentful and callous towards them, and thus his mind inclines to ardour, devotion, perseverance, and striving. [103] As his mind inclines to ardour, devotion, perseverance, and striving, the fifth wilderness in the heart has been abandoned by him.

"These are the five wildernesses in the heart that he has abandoned.

20. "What, bhikkhus, are the five shackles in the heart that he has severed? Here a bhikkhu is free from lust, desire, affection, thirst, fever, and craving for sensual pleasures, and thus his mind inclines to ardour, devotion, perseverance, and striving. As his mind inclines to ardour, devotion, perseverance, and striving, the first shackle in the heart has been severed by him.

21. "Again, a bhikkhu is free from lust, desire, affection, thirst, fever, and craving for the body...As his mind inclines to ardour...the second shackle in the heart has been severed by him.

22. "Again, a bhikkhu is free from lust, desire, affection, thirst, fever, and craving for form...As his mind inclines to ardour...the third shackle in the heart has been severed by him.

23. "Again, a bhikkhu does not eat as much as he likes until his belly is full and does not indulge in the pleasures of sleeping,

lolling, and drowsing...As his mind inclines to ardour...the fourth shackle in the heart has been severed by him.

24. "Again, a bhikkhu does not live the holy life aspiring to some order of gods thus: 'By this virtue or observance or asceticism or holy life, I shall become a [great] god or some [lesser] god,' and thus his mind inclines to ardour, devotion, perseverance, and striving. As his mind inclines to ardour, devotion, perseverance, and striving, the fifth shackle in the heart has been severed by him.

"These are the five shackles in the heart that he has severed.

25. "Bhikkhus, that any bhikkhu who has abandoned these five wildernesses in the heart and severed these five shackles in the heart should come to growth, increase, and fulfilment in this Dhamma and Discipline – that is possible.

26. "He 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 enthusiasm is the fifth.<sup>220</sup>

27. "A bhikkhu who thus possesses the fifteen factors including enthusiasm is [104] capable of breaking out, capable of enlightenment, capable of attaining the supreme security from bondage.<sup>221</sup>

"Suppose there were a hen with eight, ten, or twelve eggs, which she had covered, incubated, and nurtured properly. Even though she did not wish: 'Oh, that my chicks might pierce their shells with the points of their claws and beaks and hatch out safely!' yet the chicks are capable of piercing their shells with the points of their claws and beaks and hatching out safely.<sup>222</sup> So too, a bhikkhu who thus possesses the fifteen factors including enthusiasm is capable of breaking out, capable of enlightenment, capable of attaining the supreme security from bondage."

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

## 17 Vanapattha Sutta

### Jungle Thickets

1. **THUS HAVE I HEARD.** On one occasion the Blessed One was living at Sāvatthī 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 jungle thickets. Listen and attend closely to what I shall say." – "Yes, venerable sir," the bhikkhus replied. The Blessed One said this:

3. "Here, bhikkhus, a bhikkhu lives in some jungle thicket.<sup>223</sup> While he is living there his unestablished mindfulness does not become established, his unconcentrated mind does not become concentrated, his undestroyed taints do not come to destruction, he does not attain the unattained supreme security from bondage; and also the requisites of life that should be obtained by one gone forth – robes, almsfood, resting place, and medicinal requisites – are hard to come by. The bhikkhu [105] should consider thus: 'I am living in this jungle thicket. While I am living here my unestablished mindfulness does not become established...I do not attain the unattained supreme security from bondage; and also the requisites of life...are hard to come by.' That bhikkhu should depart from that jungle thicket that very night or that very day; he should not continue living there.

4. "Here, bhikkhus, a bhikkhu lives in some jungle thicket. While he is living there his unestablished mindfulness does not become established, his unconcentrated mind does not become concentrated, his undestroyed taints do not come to destruction, he does not attain the unattained supreme security from bondage; yet the requisites of life that should be obtained by one gone forth...are easy to come by. The bhikkhu should consider thus: 'I am living in this jungle thicket. While I am living here my unestablished mindfulness does not become established...I do

not attain the unattained supreme security from bondage; yet the requisites of life that should be obtained by one gone forth...are easy to come by. However, I did not go forth from the home life into homelessness for the sake of robes, almsfood, resting place, and medicinal requisites. Moreover, while I am living here my unestablished mindfulness does not become established...I do not attain the unattained supreme security from bondage.' Having reflected thus, that bhikkhu should depart from that jungle thicket; he should not continue living there.

5. "Here, bhikkhus, a bhikkhu lives in some jungle thicket. While he is living there his unestablished mindfulness becomes established, his unconcentrated mind becomes concentrated, his undestroyed taints come to destruction, he attains the unattained supreme security from bondage; yet the requisites of life that should be obtained by one gone forth...are hard to come by. The bhikkhu should consider thus: [106] 'I am living in this jungle thicket. While I am living here my unestablished mindfulness has become established...I have attained the unattained supreme security from bondage; yet the requisites of life...are hard to come by. However, I did not go forth from the home life into homelessness for the sake of robes, almsfood, resting place, and medicinal requisites. Moreover, while I am living here my unestablished mindfulness has become established...I have attained the unattained supreme security from bondage.' Having reflected thus, that bhikkhu should continue living in that jungle thicket; he should not depart.

6. "Here, bhikkhus, a bhikkhu lives in some jungle thicket. While he is living there his unestablished mindfulness becomes established, his unconcentrated mind becomes concentrated, his undestroyed taints come to destruction, he attains the unattained supreme security from bondage; and also the requisites of life that should be obtained by one gone forth - robes, almsfood, resting place, and medicinal requisites - are easy to come by. The bhikkhu should consider thus: 'I am living in this jungle thicket. While I am living here my unestablished mindfulness has become established...I have attained the unattained supreme security from bondage; and also the requisites of life...are easy to come by.' That bhikkhu should continue living in that jungle thicket as long as life lasts; he should not depart.

7–10. "Here, bhikkhus, a bhikkhu lives in dependence upon a certain village..."<sup>224</sup>

11–14. "Here, bhikkhus, a bhikkhu lives in dependence upon a certain town..."

15–18. "Here, bhikkhus, a bhikkhu lives in dependence upon a certain city..."

19–22. "Here, bhikkhus, a bhikkhu lives in dependence upon a certain country..."

23. "Here, bhikkhus, a bhikkhu lives in dependence upon a certain person...*(as in §3)* [107]...That bhikkhu should depart from that person without taking leave; he should not continue following him.

24. "Here, bhikkhus, a bhikkhu lives in dependence upon a certain person...*(as in §4)*...Having reflected thus, that bhikkhu should depart from that person after taking leave,"<sup>225</sup> he should not continue following him.

25. "Here, bhikkhus, a bhikkhu lives in dependence upon a certain person...*(as in §5)*...Having reflected thus, that bhikkhu should continue following that person; he should not depart from him.

26. "Here, bhikkhus, a bhikkhu lives in dependence upon a certain person...*(as in §6)* [108]...That bhikkhu should continue following that person as long as life lasts; he should not depart from him even if told to go away."

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

## 18 *Madhupindika Sutta* The Honeyball

1. **TUH HAVE I HEARD.** On one occasion the Blessed One was living in the Sakyān country at Kapilavatthu in Nigrodha's Park.

2. Then, when it was morning, the Blessed One dressed, and taking his bowl and outer robe, went into Kapilavatthu for alms. When he had wandered for alms in Kapilavatthu and had returned from his almsround, after his meal he went to the Great Wood for the day's abiding, and entering the Great Wood, sat down at the root of a bilva sapling for the day's abiding.

3. Daṇḍapāni the Sakyān, while walking and wandering for exercise, also went to the Great Wood, and when he had entered the Great Wood, he went to the bilva sapling where the Blessed One was and exchanged greetings with him. When this courteous and amiable talk was finished, he stood at one side leaning on his stick and asked the Blessed One: "What does the recluse assert, what does he proclaim?"<sup>226</sup>

4. "Friend, I assert and proclaim such [a teaching] that one does not quarrel with anyone in the world with its gods, its Māras, and its Brahmās, in this generation with its recluses and brahmins, its princes and its people; such [a teaching] that perceptions no more underlie that brahmin who abides detached from sensual pleasures, without perplexity, shorn of worry, free from craving for any kind of being."<sup>227</sup>

5. When this was said, Daṇḍapāni the Sakyān shook his head, [109] wagged his tongue, and raised his eyebrows until his forehead was puckered in three lines.<sup>228</sup> Then he departed, leaning on his stick.

6. Then, when it was evening, the Blessed One rose from meditation and went to Nigrodha's Park, where he sat down on a seat made ready for him and told the bhikkhus what had taken place. Then a certain bhikkhu asked the Blessed One:

7. "But, venerable sir, what is [the teaching] that the Blessed One asserts whereby one does not quarrel with anyone in the world with its gods, its Māras, and its Brahmās, in this generation with its recluses and brahmins, its princes and its people? And, venerable sir, how is it that perceptions no more underlie that brahmin who abides detached from sensual pleasures, without perplexity, shorn of worry, free from craving for any kind of being?"

8. "Bhikkhus, as to the source through which perceptions and notions tinged by mental proliferation beset a man: if nothing is found there to delight in, welcome and hold to, this is the end of the underlying tendency to lust, of the underlying tendency to aversion, [110] of the underlying tendency to views, of the underlying tendency to doubt, of the underlying tendency to conceit, of the underlying tendency to desire for being, of the underlying tendency to ignorance; this is the end of resorting to rods and weapons, of quarrels, brawls, disputes, recrimination, malice, and false speech; here these evil unwholesome states cease without remainder."<sup>229</sup>

9. That is what the Blessed One said. Having said this, the Sublime One rose from his seat and went into his dwelling.

10. Then, soon after the Blessed One had gone, the bhikkhus considered: "Now, friends, the Blessed One has risen from his seat and gone into his dwelling after giving a summary in brief without expounding the detailed meaning. Now who will expound this in detail?" Then they considered: "The venerable Mahā Kaccāna is praised by the Teacher and esteemed by his wise companions in the holy life.<sup>230</sup> He is capable of expounding the detailed meaning. Suppose we went to him and asked him the meaning of this."

11. Then the bhikkhus went to the venerable Mahā Kaccāna and exchanged greetings with him. When this courteous and amiable talk was finished, they sat down to one side and told him what had taken place, [111] adding: "Let the venerable Mahā Kaccāna expound it to us."

12. [The venerable Mahā Kaccāna replied:] "Friends, it is as though a man needing heartwood, seeking heartwood, wandering in search of heartwood, thought that heartwood should be sought for among the branches and leaves of a great tree standing possessed of heartwood, after he had passed over the root

and the trunk. And so it is with you, venerable sirs, that you think that I should be asked about the meaning of this, after you passed the Blessed One by when you were face to face with the Teacher. For knowing, the Blessed One knows; seeing, he sees; he is vision, he is knowledge, he is the Dhamma, he is the holy one;<sup>231</sup> he is the sayer, the proclaimers, the elucidator of meaning, the giver of the Deathless, the lord of the Dhamma, the Tathāgata. That was the time when you should have asked the Blessed One the meaning. As he told you, so you should have remembered it."

13. "Surely, friend Kaccāna, knowing, the Blessed One knows; seeing, he sees; he is vision...the Tathāgata. That was the time when we should have asked the Blessed One the meaning. As he told us, so we should have remembered it. Yet the venerable Mahā Kaccāna is praised by the Teacher and esteemed by his wise companions in the holy life. The venerable Mahā Kaccāna is capable of expounding the detailed meaning of this summary given in brief by the Blessed One without expounding the detailed meaning. Let the venerable Mahā Kaccāna expound it without finding it troublesome."

14. "Then listen, friends, and attend closely to what I shall say." – "Yes, friend," the bhikkhus replied. The venerable Mahā Kaccāna said this:

15. "Friends, when the Blessed One rose from his seat and went into his dwelling after giving a summary in brief without expounding the detailed meaning, that is: 'Bhikkhus, as to the source through which perceptions and notions tinged by mental proliferation beset a man: if nothing is found there to delight in, welcome, and hold to, this is the end of the underlying tendency to lust...this is the end of resorting to rods and weapons...here these evil unwholesome states cease without remainder,' I understand the detailed meaning of it to be as follows:

16. "Dependent on the eye and forms, eye-consciousness arises. The meeting of the three is contact. With contact as condition there is feeling. What one feels, that one perceives. [112] What one perceives, that one thinks about. What one thinks about, that one mentally proliferates. With what one has mentally proliferated as the source, perceptions and notions tinged by mental proliferation beset a man with respect to past, future, and present forms cognizable through the eye."<sup>232</sup>

"Dependent on the ear and sounds...Dependent on the nose and odours...Dependent on the tongue and flavours...Dependent on the body and tangibles...Dependent on the mind and mind-objects, mind-consciousness arises. The meeting of the three is contact. With contact as condition there is feeling. What one feels, that one perceives. What one perceives, that one thinks about. What one thinks about, that one mentally proliferates. With what one has mentally proliferated as the source, perceptions and notions tinged by mental proliferation beset a man with respect to past, future, and present mind-objects cognizable through the mind.

17. "When there is the eye, a form, and eye-consciousness, it is possible to point out the manifestation of contact.<sup>233</sup> When there is the manifestation of contact, it is possible to point out the manifestation of feeling. When there is the manifestation of feeling, it is possible to point out the manifestation of perception. When there is the manifestation of perception, it is possible to point out the manifestation of thinking. When there is the manifestation of thinking, it is possible to point out the manifestation of being beset by perceptions and notions tinged by mental proliferation.

"When there is the ear, a sound, and ear-consciousness...When there is the nose, an odour, and nose-consciousness...When there is the tongue, a flavour, and tongue-consciousness...When there is the body, a tangible, and body-consciousness...When there is the mind, a mind-object, and mind-consciousness...it is possible to point out the manifestation of being beset by perceptions and notions tinged by mental proliferation.

18. "When there is no eye, no form, and no eye-consciousness, it is impossible to point out the manifestation of contact. When there is no manifestation of contact, it is impossible to point out the manifestation of feeling. When there is no manifestation of feeling, it is impossible to point out the manifestation of perception. When there is no manifestation of perception, it is impossible to point out the manifestation of thinking. When there is no manifestation of thinking, it is impossible to point out the manifestation of being beset by perceptions and notions tinged by mental proliferation.

"When there is no ear, no sound, and no ear-consciousness...When there is no nose, no odour, and no nose-consciousness...

When there is no tongue, no flavour, and no tongue-consciousness...When there is no body, no tangible, and no body-consciousness...When there is no mind, no mind-object, and no mind-consciousness...it is impossible to point out the manifestation of being beset by perceptions and notions tinged by mental proliferation.

19. "Friends, when the Blessed One [113] rose from his seat and went into his dwelling after giving a summary in brief without expounding the detailed meaning, that is: 'Bhikkhus, as to the source through which perceptions and notions tinged by mental proliferation beset a man: if nothing is found there to delight in, welcome, and hold to, this is the end of the underlying tendency to lust, of the underlying tendency to aversion, of the underlying tendency to views, of the underlying tendency to doubt, of the underlying tendency to conceit, of the underlying tendency to desire for being, of the underlying tendency to ignorance; this is the end of resorting to rods and weapons, of quarrels, brawls, disputes, recrimination, malice, and false speech; here these evil unwholesome states cease without remainder,' I understand the detailed meaning of this summary to be thus. Now, friends, if you wish, go to the Blessed One and ask him about the meaning of this. As the Blessed One explains it to you, so you should remember it."

20. Then the bhikkhus, having delighted and rejoiced in the venerable Mahā Kaccāna's words, rose from their seats and went to the Blessed One. After paying homage to him, they sat down at one side and told the Blessed One all that had taken place after he had left, adding: "Then, venerable sir, we went to the venerable Mahā Kaccāna and asked him about the meaning. [114] The venerable Mahā Kaccāna expounded the meaning to us with these terms, statements, and phrases."

21. "Mahā Kaccāna is wise, bhikkhus, Mahā Kaccāna has great wisdom. If you had asked me the meaning of this, I would have explained it to you in the same way that Mahā Kaccāna has explained it. Such is the meaning of this, and so you should remember it."

22. When this was said, the venerable Ānanda said to the Blessed One: "Venerable sir, just as if a man exhausted by hunger and weakness came upon a honeyball,<sup>234</sup> in the course of

eating it he would find a sweet delectable flavour; so too, venerable sir, any able-minded bhikkhu, in the course of scrutinising with wisdom the meaning of this discourse on the Dhamma, would find satisfaction and confidence of mind. Venerable sir, what is the name of this discourse on the Dhamma?"

"As to that, Ānanda, you may remember this discourse on the Dhamma as 'The Honeyball Discourse.'"

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

## 19 *Dvedhāvitakka Sutta* Two Kinds of Thought

1. **TUH HAVE I HEARD.** On one occasion the Blessed One was living at Sāvatthī 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.'<sup>235</sup> 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.<sup>236</sup>

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.<sup>237</sup>

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 third 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 Vitakkasanṭhāna Sutta

### The Removal of Distracting Thoughts

1. **THUS HAVE I HEARD.**<sup>238</sup> On one occasion the Blessed One was living at Sāvatthī 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.<sup>239</sup> 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.<sup>240</sup> 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.'<sup>241</sup> 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.<sup>242</sup> 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."<sup>243</sup> [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.

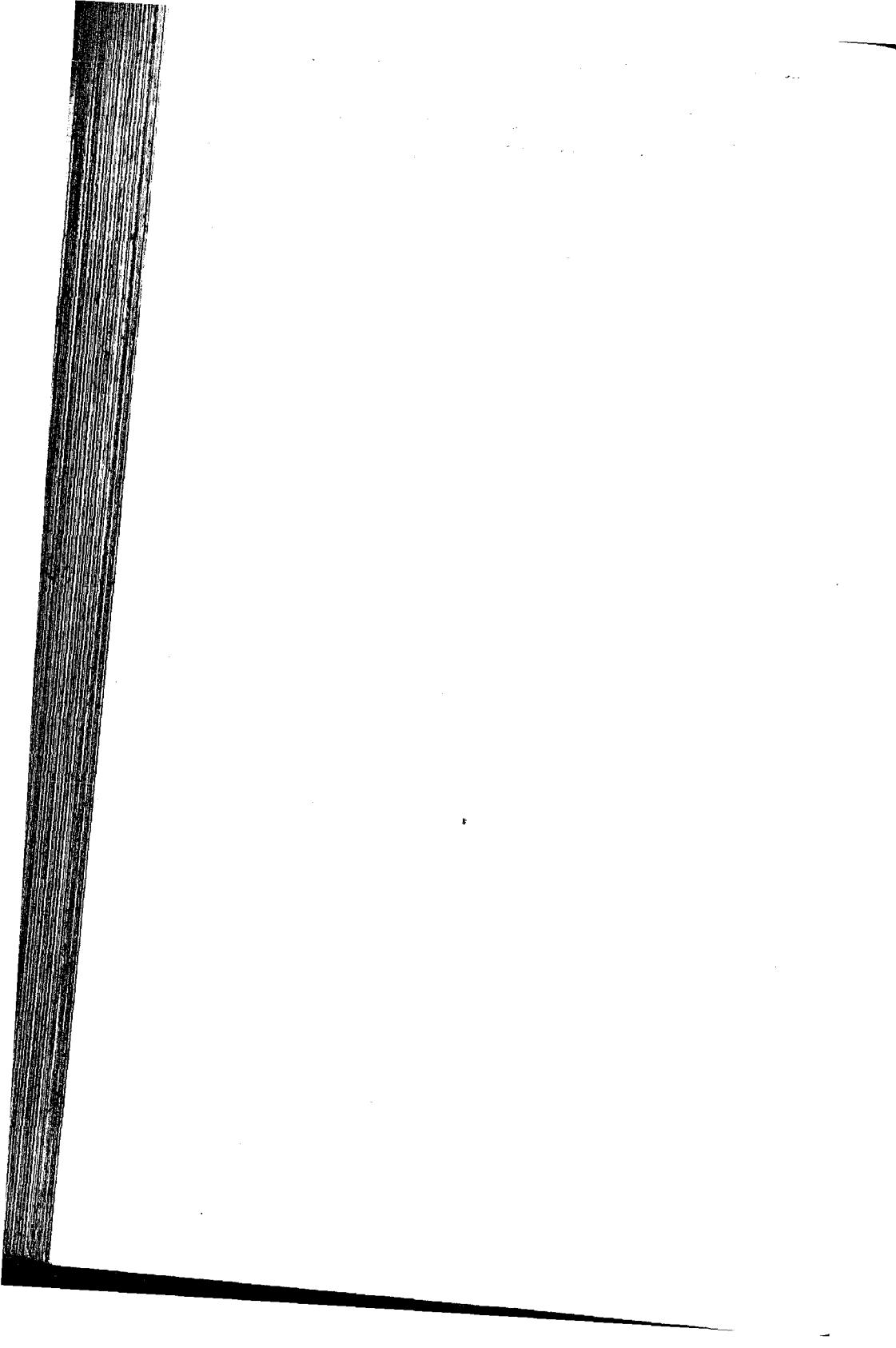
8. "Bhikkhus, when a bhikkhu is giving attention to some sign, and owing to that sign there arise in him evil unwholesome thoughts connected with desire, with hate, and with delusion, then when he gives attention to some other sign connected with what is wholesome, any such evil unwholesome thoughts 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."<sup>244</sup>

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

3

The Third Division  
*(Tatiyavagga)*



## 21 *Kakacūpama Sutta* The Simile of the Saw

1. **TUH HAVE I HEARD.** On one occasion the Blessed One was living at Sāvatthī in Jeta's Grove, Anāthapiṇḍika's Park.

2. Now on that occasion the venerable Moliya Phagguna was associating overmuch with bhikkhunīs.<sup>245</sup> He was associating so much with bhikkhunīs that if any bhikkhu spoke dispraise of those bhikkhunīs in his presence, he would become angry and displeased and would rebuke him; and if any bhikkhu spoke dispraise of the venerable Moliya Phagguna in those bhikkhunīs' presence, they would become angry and displeased and would rebuke him. So much was the venerable Moliya Phagguna associating with bhikkhunīs.

3. Then a certain bhikkhu went to the Blessed One, and after paying homage to him, he sat down at one side and told the Blessed One what was taking place.

4. Then the Blessed One addressed a certain bhikkhu thus: "Come, [123] bhikkhu, tell the bhikkhu Moliya Phagguna in my name that the Teacher calls him." – "Yes, venerable sir," he replied, and he went to the venerable Moliya Phagguna and told him: "The Teacher calls you, friend Phagguna." – "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 asked him:

5. "Phagguna, is it true that you are associating overmuch with bhikkhunīs, that you are associating so much with bhikkhunīs that if any bhikkhu speaks dispraise of those bhikkhunīs in your presence, you become angry and displeased and rebuke him; and if any bhikkhu speaks dispraise of you in those bhikkhunīs' presence, they become angry and displeased and rebuke him. Are you associating so much with bhikkhunīs, as it seems?" – "Yes, venerable sir." – "Phagguna, are you not a

clansman who has gone forth out of faith from the home life into homelessness?" — "Yes, venerable sir."

6. "Phagguna, it is not proper for you, a clansman gone forth out of faith from the home life into homelessness, to associate overmuch with bhikkhunīs. Therefore, if anyone speaks dispraise of those bhikkhunīs in your presence, you should abandon any desires and any thoughts based on the household life. And herein you should train thus: 'My mind will be unaffected, and I shall utter no evil words; I shall abide compassionate for his welfare, with a mind of loving-kindness, without inner hate.' That is how you should train, Phagguna.

"If anyone gives those bhikkhunīs a blow with his hand, with a clod, with a stick, or with a knife in your presence, you should abandon any desires and any thoughts based on the household life. And herein you should train thus: 'My mind will be unaffected...' If anyone speaks dispraise in your presence, you should abandon any desires and any thoughts based on the household life. And herein you should train thus: 'My mind will be unaffected...' If anyone should give you a blow with his hand, with a clod, with a stick, or with a knife, [124] you should abandon any desires and any thoughts based on the household life. And herein you should train thus: 'My mind will be unaffected, and I shall utter no evil words; I shall abide compassionate for his welfare, with a mind of loving-kindness, without inner hate.' That is how you should train, Phagguna.

7. Then the Blessed One addressed the bhikkhus thus: "Bhikkhus, there was an occasion when the bhikkhus satisfied my mind. Here I addressed the bhikkhus thus: '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 will be free from illness and affliction, and you will enjoy health, strength, and a comfortable abiding.' And I had no need to keep on instructing those bhikkhus; I had only to arouse mindfulness in them.<sup>246</sup> Suppose there were a chariot on even ground at the crossroads, harnessed to thoroughbreds, waiting with goad lying ready, so that a skilled trainer, a charioteer of horses to be tamed, might mount it, and taking the reins in his left hand and the goad in his right hand, might drive out and back by any road whenever he likes. So too, I had no need to

keep on instructing those bhikkhus; I had only to arouse mindfulness in them.

8. "Therefore, bhikkhus, abandon what is unwholesome and devote yourselves to wholesome states, for that is how you will come to growth, increase, and fulfilment in this Dhamma and Discipline. Suppose there were a big sāla-tree grove near a village or town, and it was choked with castor-oil weeds, and some man would appear desiring its good, welfare, and protection. He would cut down and throw out the crooked saplings that robbed the sap, and he would clean up the interior of the grove and tend the straight well-formed saplings, so that the sāla-tree grove later on would come to growth, increase, and fulfilment. So too, bhikkhus, abandon what is unwholesome and devote yourselves to wholesome states, [125] for that is how you will come to growth, increase, and fulfilment in this Dhamma and Discipline.

9. "Formerly, bhikkhus, in this same Sāvatthī there was a housewife named Vedehikā. And a good report about Mistress Vedehikā had spread thus: 'Mistress Vedehikā is kind, Mistress Vedehikā is gentle, Mistress Vedehikā is peaceful.' Now Mistress Vedehikā had a maid named Kālī, who was clever, nimble, and neat in her work. The maid Kālī thought: 'A good report about my lady has spread thus: "Mistress Vedehikā is kind, Mistress Vedehikā is gentle, Mistress Vedehikā is peaceful." How is it now, while she does not show anger, is it nevertheless actually present in her or is it absent? Or else is it just because my work is neat that my lady shows no anger though it is actually present in her? Suppose I test my lady.'

"So the maid Kālī got up late. The Mistress Vedehikā said: 'Hey, Kālī!' – 'What is it, madam?' – 'What is the matter that you get up so late?' – 'Nothing is the matter, madam.' – 'Nothing is the matter, you wicked girl, yet you get up so late!' and she was angry and displeased, and she scowled. Then the maid Kālī thought: 'The fact is that while my lady does not show anger, it is actually present in her, not absent; and it is just because my work is neat that my lady shows no anger though it is actually present in her, not absent. Suppose I test my lady a little more.'

"So the maid Kālī got up later in the day. Then Mistress Vedehikā said: 'Hey, Kālī!' – 'What is it, madam?' – 'What is the matter that you get up later in the day?' – 'Nothing is the matter,

madam.' – 'Nothing is the matter, you wicked girl, yet you get up later in the day!' and she was angry and displeased, and she spoke words of displeasure. Then the maid Kālī thought: 'The fact is that while my lady does not show anger, it is actually present in her, not absent. Suppose I test my lady a little more.'

"So the maid Kālī got up still later in the day. Then Mistress Vedehikā [126] said: 'Hey, Kālī!' – 'What is it, madam?' – 'What is the matter that you get up still later in the day?' – 'Nothing is the matter, madam.' – 'Nothing is the matter, you wicked girl, yet you get up still later in the day!' and she was angry and displeased, and she took a rolling-pin, gave her a blow on the head, and cut her head. ✓

"Then the maid Kālī, with blood running from her cut head, denounced her mistress to the neighbours: 'See, ladies, the kind lady's work! See, ladies, the gentle lady's work! See, ladies, the peaceful lady's work! How can she become angry and displeased with her only maid for getting up late? How can she take a rolling-pin, give her a blow on the head, and cut her head?' Then later on a bad report about Mistress Vedehikā spread thus: 'Mistress Vedehikā is rough, Mistress Vedehikā is violent, Mistress Vedehikā is merciless.'

10. "So too, bhikkhus, some bhikkhu is extremely kind, extremely gentle, extremely peaceful, so long as disagreeable courses of speech do not touch him. But it is when disagreeable courses of speech touch him that it can be understood whether that bhikkhu is really kind, gentle, and peaceful. I do not call a bhikkhu easy to admonish who is easy to admonish and makes himself easy to admonish only for the sake of getting robes, almsfood, a resting place, and medicinal requisites. Why is that? Because that bhikkhu is not easy to admonish nor makes himself easy to admonish when he gets no robes, almsfood, resting place, and medicinal requisites. But when a bhikkhu is easy to admonish and makes himself easy to admonish because he honours, respects, and reveres the Dhamma, him I call easy to admonish. Therefore, bhikkhus, you should train thus: 'We shall be easy to admonish and make ourselves easy to admonish because we honour, respect, and revere the Dhamma.' That is how you should train, bhikkhus.

11. "Bhikkhus, there are these five courses of speech that others may use when they address you: their speech may be timely

or untimely, true or untrue, gentle or harsh, connected with good or with harm, spoken with a mind of loving-kindness or with inner hate. When others address you, their speech may be timely or untimely; when others address you, their speech may be true or untrue; when others address you, their speech may be gentle or harsh; when others address you, their speech may be connected with good [127] or with harm; when others address you, their speech may be spoken with a mind of loving-kindness or with inner hate. Herein, bhikkhus, you should train thus: 'Our minds will remain unaffected, and we shall utter no evil words; we shall abide compassionate for their welfare, with a mind of loving-kindness, without inner hate. We shall abide pervading that person with a mind imbued with loving-kindness, and starting with him,<sup>247</sup> we shall abide pervading the all-encompassing world with a mind imbued with loving-kindness, abundant, exalted, immeasurable, without hostility and without ill will.' That is how you should train, bhikkhus.

12. "Bhikkhus, suppose a man came with a hoe and a basket and said: 'I shall make this great earth to be without earth.' He would dig here and there, strew the soil here and there, spit here and there, and urinate here and there, saying: 'Be without earth, be without earth!' What do you think, bhikkhus? Could that man make this great earth to be without earth?" – "No, venerable sir. Why is that? Because this great earth is deep and immense; it cannot possibly be made to be without earth. Eventually the man would reap only weariness and disappointment."

13. "So too, bhikkhus, there are these five courses of speech... (as in §11)...Herein, bhikkhus, you should train thus: 'Our minds will remain unaffected...and starting with him, we shall abide pervading the all-encompassing world with a mind similar to the earth, abundant, exalted, immeasurable, without hostility and without ill will.' That is how you should train, bhikkhus.

14. "Bhikkhus, suppose a man came with crimson, turmeric, indigo, or carmine and said: 'I shall draw pictures and make pictures appear on empty space.' What do you think, bhikkhus? Could that man draw pictures and make pictures appear on empty space?" – "No, venerable sir. Why is that? Because empty space is formless and invisible; he cannot possibly draw pictures there or make pictures appear there. [128] Eventually the man would reap only weariness and disappointment."

15. "So too, bhikkhus, there are these five courses of speech...Herein, bhikkhus, you should train thus: 'Our minds will remain unaffected...and starting with him, we shall abide pervading the all-encompassing world with a mind similar to empty space, abundant, exalted, immeasurable, without hostility and without ill will.' That is how you should train, bhikkhus.

16. "Bhikkhus, suppose a man came with a blazing grass-torch and said: 'I shall heat up and burn away the river Ganges with this blazing grass-torch.' What do you think, bhikkhus? Could that man heat up and burn away the river Ganges with that blazing grass-torch?" – "No, venerable sir. Why is that? Because the river Ganges is deep and immense; it cannot possibly be heated up and burned away with a blazing grass-torch. Eventually the man would reap only weariness and disappointment."

17. "So too, bhikkhus, there are these five courses of speech...Herein, bhikkhus, you should train thus: 'Our minds will remain unaffected...and starting with him, we shall abide pervading the all-encompassing world with a mind similar to the river Ganges, abundant, exalted, immeasurable, without hostility and without ill will.' That is how you should train, bhikkhus.

18. "Bhikkhus, suppose there were a catskin bag that was rubbed, well-rubbed, thoroughly well-rubbed, soft, silky, rid of rustling, rid of crackling, and a man came with a stick or a potsherd and said: 'There is this catskin bag that is rubbed...rid of rustling, rid of crackling. I shall make it rustle and crackle.' What do you think, bhikkhus? Could that man make it rustle or crackle with the stick or the potsherd?" – "No, venerable sir. Why is that? Because that catskin bag being rubbed...rid of rustling, rid of crackling, cannot possibly be made to rustle or crackle with the stick or the potsherd. Eventually the man would reap only weariness and disappointment."

19. "So too, bhikkhus, there are these five courses of speech that others may use when they address you: their speech may be timely [129] or untimely, true or untrue, gentle or harsh, connected with good or with harm, spoken with a mind of loving-kindness or with inner hate. When others address you, their speech may be timely or untimely; when others address you, their speech may be true or untrue; when others address you, their speech may be gentle or harsh; when others address you, their speech may be connected with good or with harm; when

others address you, their speech may be spoken with a mind of loving-kindness or with inner hate. Herein, bhikkhus, you should train thus: 'Our minds will remain unaffected, and we shall utter no evil words; we shall abide compassionate for their welfare, with a mind of loving-kindness, without inner hate. We shall abide pervading that person with a mind imbued with loving-kindness; and starting with him, we shall abide pervading the all-encompassing world with a mind similar to a catskin bag, abundant, exalted, immeasurable, without hostility and without ill will.' That is how you should train, bhikkhus.

20. "Bhikkhus, even if bandits were to sever you savagely limb by limb with a two-handled saw, he who gave rise to a mind of hate towards them would not be carrying out my teaching. Herein, bhikkhus, you should train thus: 'Our minds will remain unaffected, and we shall utter no evil words; we shall abide compassionate for their welfare, with a mind of loving-kindness, without inner hate. We shall abide pervading them with a mind imbued with loving-kindness; and starting with them, we shall abide pervading the all-encompassing world with a mind imbued with loving-kindness, abundant, exalted, immeasurable, without hostility and without ill will.' That is how you should train, bhikkhus.

21. "Bhikkhus, if you keep this advice on the simile of the saw constantly in mind, do you see any course of speech, trivial or gross, that you could not endure?" – "No, venerable sir." – "Therefore, bhikkhus, you should keep this advice on the simile of the saw constantly in mind. That will lead to your welfare and happiness for a long time."

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.**<sup>248</sup> On one occasion the Blessed One was living at Sāvatthī 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."<sup>249</sup>

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 discourses 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 the tree laden with fruit...with the simile of the slaughterhouse...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."<sup>250</sup>

Yet although pressed and questioned and cross-questioned by them 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, in many discourses have I not 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 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 the tree laden with fruit...with the simile of the slaughterhouse...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.”<sup>251</sup>

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 discourses 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 discourses 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 Ariṭṭha, 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."<sup>252</sup>

(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."<sup>253</sup>

"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...Those teachings, being wrongly grasped by them, conduce to their harm and suffering for a long time.

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.

"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... Those teachings, being rightly grasped by them, conduce to their welfare and happiness for a long time.

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.<sup>254</sup> 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 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 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 good states, how much more so bad states.<sup>255</sup>

(STANDPOINTS FOR VIEWS)

15. "Bhikkhus, there are these six standpoints for views.<sup>256</sup> 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.'<sup>257</sup> 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.'<sup>258</sup> And this standpoint for views, namely, 'This is self, this 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.'<sup>259</sup>

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, 'This is self, this 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."<sup>260</sup>

#### (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: 'This is self, this 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: 'This is self...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.<sup>261</sup> 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.<sup>262</sup> 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.<sup>263</sup> 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 what belongs to my self?"<sup>264</sup> – "Yes, venerable sir." – "Or, there being what belongs to a self, would there be my 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, 'This is self, this 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? It would be 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.<sup>265</sup> 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.<sup>266</sup>

(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.'<sup>267</sup> 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.<sup>268</sup> 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 for the sake of what had earlier come to be fully understood.'<sup>269</sup>

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 for the sake of what had earlier come to be 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.<sup>270</sup>

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."<sup>271</sup> 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 the true goal, destroyed the fetters of being, and are completely liberated through final knowledge.<sup>272</sup>

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 the three lower 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.<sup>273</sup>

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 bhikkhus who have sufficient faith in me, sufficient love for me, are all headed for heaven."<sup>274</sup>

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

## 23 Vammika Sutta

### The Ant-hill

1. **THUS HAVE I HEARD.** On one occasion the Blessed One was living at Sāvatthī in Jeta's Grove, Anāthapiṇḍika's Park. Now on that occasion the venerable Kumāra Kassapa was living in the Blind Men's Grove.<sup>275</sup>

Then, when the night was well advanced, a certain deity of beautiful appearance who illuminated the whole of the Blind Men's Grove approached the venerable Kumāra Kassapa and stood at one side.<sup>276</sup> So standing, the deity said to him:

2. "Bhikkhu, bhikkhu, this ant-hill fumes by night and flames by day."<sup>277</sup>

"Thus spoke the brahmin: 'Delve with the knife, thou wise one.' Delving with the knife, the wise one saw a bar: 'A bar, O venerable sir.'

"Thus spoke the brahmin: 'Throw out the bar; delve with the knife, thou wise one.' Delving with the knife, the wise one saw a toad: 'A toad, O venerable sir.'

"Thus spoke the brahmin: 'Throw out the toad; delve with the knife, thou wise one.' Delving with the knife, the wise one saw a fork: 'A fork, O venerable sir.'

"Those spoke the brahmin: 'Throw out the fork; delve with the knife, thou wise one.' Delving with the knife, the wise one saw a sieve: 'A sieve, O venerable sir.'

"Thus spoke the brahmin: [143] 'Throw out the sieve; delve with the knife, thou wise one.' Delving with the knife, the wise one saw a tortoise: 'A tortoise, O venerable sir.'

"Thus spoke the brahmin: 'Throw out the tortoise; delve with the knife, thou wise one.' Delving with the knife, the wise one saw an axe and block: 'An axe and block, O venerable sir.'

"Thus spoke the brahmin: 'Throw out the axe and block; delve with the knife, thou wise one.' Delving with the knife, the wise one saw a piece of meat: 'A piece of meat, O venerable sir.'

"Thus spoke the brahmin: 'Throw out the piece of meat; delve with the knife, thou wise one.' Delving with the knife, the wise one saw a Nāga serpent: 'A Nāga serpent, O venerable sir.'

"Thus spoke the brahmin: 'Leave the Nāga serpent; do not harm the Nāga serpent; honour the Nāga serpent.'

"Bhikkhu, you should go to the Blessed One and ask him about this riddle. As the Blessed One tells you, so should you remember it. Bhikkhu, other than the Tathāgata or a disciple of the Tathāgata or one who has learned it from them, I see no one in this world with its gods, its Māras, and its Brahmās, in this generation with its recluses and brahmins, its princes and its people, whose explanation of this riddle might satisfy the mind."

That is what was said by the deity, who thereupon vanished at once.

3. Then, when the night was over, the venerable Kumāra Kassapa went to the Blessed One. After paying homage to him, he sat down at one side and told the Blessed One what had occurred. Then he asked: "Venerable sir, what is the ant-hill, what the fuming by night, what the flaming by day? Who is the brahmin, who the wise one? What is the knife, what the delving, what the bar, what the toad, what the fork, what the sieve, what the tortoise, what the axe and block, what the piece of meat, what the Nāga serpent?" [144]

4. "Bhikkhu, the ant-hill is a symbol for this body, made of material form, consisting of the four great elements, procreated by a mother and father, built up out of boiled rice and porridge,<sup>278</sup> and subject to impermanence, to being worn and rubbed away, to dissolution and disintegration.

"What one thinks and ponders by night based upon one's actions during the day is the 'fuming by night.'

"The actions one undertakes during the day by body, speech, and mind after thinking and pondering by night is the 'flaming by day.'

"The brahmin is a symbol for the Tathāgata, accomplished and fully enlightened. The wise one is a symbol for a bhikkhu in higher training. The knife is a symbol for noble wisdom. The delving is a symbol for the arousing of energy.

"The bar is a symbol for ignorance.<sup>279</sup> 'Throw out the bar: abandon ignorance. Delve with the knife, thou wise one.' This is the meaning.

"The toad is a symbol for the despair due to anger. 'Throw out the toad: abandon despair due to anger. Delve with the knife, thou wise one.' This is the meaning.

"The fork is a symbol for doubt.<sup>280</sup> 'Throw out the fork: abandon doubt. Delve with the knife, thou wise one.' This is the meaning.

"The sieve is a symbol for the five hindrances, namely, the hindrance of sensual desire, the hindrance of ill will, the hindrance of sloth and torpor, the hindrance of restlessness and remorse, and the hindrance of doubt. 'Throw out the sieve: abandon the five hindrances. Delve with the knife, thou wise one.' This is the meaning.

"The tortoise is a symbol for the five aggregates affected by clinging,<sup>281</sup> namely, 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. 'Throw out the tortoise: abandon the five aggregates affected by clinging. Delve with the knife, thou wise one.' This is the meaning.

"The axe and block is a symbol for the five cords of sensual pleasure<sup>282</sup> – 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, [145] and provocative of lust. 'Throw out the axe and block: abandon the five cords of sensual pleasure. Delve with the knife, thou wise one.' This is the meaning.

"The piece of meat is a symbol for delight and lust.<sup>283</sup> 'Throw out the piece of meat: abandon delight and lust. Delve with the knife, thou wise one.' This is the meaning.

"The Nāga serpent is a symbol for a bhikkhu who has destroyed the taints.<sup>284</sup> 'Leave the Nāga serpent; do not harm the Nāga serpent; honour the Nāga serpent.' This is the meaning."

That is what the Blessed One said. The venerable Kumāra Kassapa was satisfied and delighted in the Blessed One's words.

## 24 Rathaviniṭa Sutta

### The Relay Chariots

1. **TUH HAVE I HEARD.** On one occasion the Blessed One was living at Rājagaha in the Bamboo Grove, the Squirrels' Sanctuary.

2. Then a number of bhikkhus from [the Blessed One's] native land,<sup>285</sup> who had spent the Rains there, went to the Blessed One, and after paying homage to him, sat down at one side. The Blessed One asked them: "Bhikkhus, who in [my] native land is esteemed by the bhikkhus there, by his companions in the holy life, in this way: 'Having few wishes himself, he talks to the bhikkhus on fewness of wishes; content himself, he talks to the bhikkhus on contentment; secluded himself, he talks to the bhikkhus on seclusion; aloof from society himself, he talks to the bhikkhus on aloofness from society; energetic himself, he talks to the bhikkhus on arousing energy; attained to virtue himself, he talks to the bhikkhus on the attainment of virtue; attained to concentration himself, he talks to the bhikkhus on the attainment of concentration; attained to wisdom himself, he talks to the bhikkhus on the attainment of wisdom; attained to deliverance himself, he talks to the bhikkhus on the attainment of deliverance; attained to the knowledge and vision of deliverance himself, he talks to the bhikkhus on the attainment of the knowledge and vision of deliverance';<sup>286</sup> he is one who advises, informs, instructs, urges, [146] rouses, and encourages his companions in the holy life?'"

"Venerable sir, the venerable Puṇṇa Mantāṇiputta is so esteemed in the [Blessed One's] native land by the bhikkhus there, by his companions in the holy life."<sup>287</sup>

3. Now on that occasion the venerable Sāriputta was seated near the Blessed One. Then it occurred to the venerable Sāriputta: "It is a gain for the venerable Puṇṇa Mantāṇiputta, it is a great gain for him that his wise companions in the holy life

praise him point by point in the Teacher's presence. Perhaps sometime or other we might meet the venerable Puṇṇa Mantāṇiputta and have some conversation with him."

4. Then, when the Blessed One had stayed at Rājagaha as long as he chose, he set out to wander by stages to Sāvatthī. Wandering by stages, he eventually arrived at Sāvatthī, and there he lived in Jeta's Grove, Anāthapiṇḍika's Park.

5. The venerable Puṇṇa Mantāṇiputta heard: "The Blessed One has arrived at Sāvatthī and is living in Jeta's Grove, Anāthapiṇḍika's Park." Then the venerable Puṇṇa Mantāṇiputta set his resting place in order, and taking his outer robe and bowl, set out to wander by stages to Sāvatthī. Wandering by stages, he eventually arrived at Sāvatthī and went to Jeta's Grove, Anāthapiṇḍika's Park, to see the Blessed One. After paying homage to the Blessed One, he sat down at one side and the Blessed One instructed, urged, roused, and encouraged him with talk on the Dhamma. Then the venerable Puṇṇa Mantāṇiputta, instructed, urged, roused, and encouraged by the Blessed One's talk on the Dhamma, delighting and rejoicing in the Blessed One's words, rose from his seat, and after paying homage to the Blessed One, keeping him on his right, he went to the Blind Men's Grove for the day's abiding.

6. Then a certain bhikkhu went to the venerable Sāriputta and said to him: "Friend Sāriputta, the bhikkhu Puṇṇa Mantāṇiputta of whom you have always spoken highly [147] has just been instructed, urged, roused, and encouraged by the Blessed One with talk on the Dhamma; after delighting and rejoicing in the Blessed One's words, he rose from his seat, and after paying homage to the Blessed One, keeping him on his right, he has gone to the Blind Men's Grove for the day's abiding."

7. Then the venerable Sāriputta quickly picked up a mat and followed close behind the venerable Puṇṇa Mantāṇiputta, keeping his head in sight. Then the venerable Puṇṇa Mantāṇiputta entered the Blind Men's Grove and sat down for the day's abiding at the root of a tree. The venerable Sāriputta also entered the Blind Men's Grove and sat down for the day's abiding at the root of a tree.

8. Then, when it was evening, the venerable Sāriputta rose from meditation, went to the venerable Puṇṇa Mantāṇiputta, and exchanged greetings with him. When this courteous and

amiable talk was finished, he sat down at one side and said to the venerable Puṇṇa Mantāriputta:

9. "Is the holy life lived under our Blessed One, friend?" – "Yes, friend." – "But, friend, is it for the sake of purification of virtue that the holy life is lived under the Blessed One?" – "No, friend." – "Then is it for the sake of purification of mind that the holy life is lived under the Blessed One?" – "No, friend." – "Then is it for the sake of purification of view that the holy life is lived under the Blessed One?" – "No, friend." – "Then is it for the sake of purification by overcoming doubt that the holy life is lived under the Blessed One?" – "No, friend." – "Then is it for the sake of purification by knowledge and vision of what is the path and what is not the path that the holy life is lived under the Blessed One?" – "No, friend." – "Then is it for the sake of purification by knowledge and vision of the way that the holy life is lived under the Blessed One?" – "No, friend." – "Then is it for the sake of purification by knowledge and vision that the holy life is lived under the Blessed One?" – "No, friend."<sup>288</sup>

10. "Friend, when asked: 'But, friend, is it for the sake of purification of virtue that the holy life is lived under the Blessed One?' you replied: 'No, friend.' When asked: 'Then is it for the sake of purification of mind...purification of view...purification by overcoming doubt...purification by knowledge and vision of what is the path and what is not the path...purification by knowledge and vision of the way...purification by knowledge and vision that the holy life is lived under the Blessed One?' you replied: 'No, friend.' For the sake of what then, friend, [148] is the holy life lived under the Blessed One?"

"Friend, it is for the sake of final Nibbāna without clinging that the holy life is lived under the Blessed One."<sup>289</sup>

11. "But, friend, is purification of virtue final Nibbāna without clinging?" – "No, friend." – "Then is purification of mind final Nibbāna without clinging?" – "No, friend." – "Then is purification of view final Nibbāna without clinging?" – "No, friend." – "Then is purification by overcoming doubt final Nibbāna without clinging?" – "No, friend." – "Then is purification by knowledge and vision of what is the path and what is not the path final Nibbāna without clinging?" – "No, friend." – "Then is purification by knowledge and vision of the way final Nibbāna without clinging?" – "No, friend." – "Then is purification by knowledge and vision that final Nibbāna without clinging?" – "No, friend."

vision final Nibbāna without clinging?" - "No, friend." - "But, friend, is final Nibbāna without clinging to be attained without these states?" - "No, friend."

12. "When asked: 'But, friend, is purification of virtue final Nibbāna without clinging?' you replied: 'No, friend.' When asked: 'Then is purification of mind...purification of view...purification by overcoming doubt...purification by knowledge and vision of what is the path and what is not the path...purification by knowledge and vision of the way...purification by knowledge and vision final Nibbāna without clinging?' you replied: 'No, friend.' And when asked: 'But, friend, is final Nibbāna without clinging to be attained without these states?' you replied: 'No, friend.' But how, friend, should the meaning of these statements be regarded?"

13. "Friend, if the Blessed One had described purification of virtue as final Nibbāna without clinging, he would have described what is still accompanied by clinging as final Nibbāna without clinging. If the Blessed One had described purification of mind...purification of view...purification by overcoming doubt...purification by knowledge and vision of what is the path and what is not the path...purification by knowledge and vision of the way...purification by knowledge and vision as final Nibbāna without clinging, he would have described what is still accompanied by clinging as final Nibbāna without clinging.<sup>290</sup> And if final Nibbāna without clinging were to be attained without these states, then an ordinary person would have attained final Nibbāna, for an ordinary person is without these states.

14. "As to that, friend, I shall give you a simile, for some wise men understand the meaning of a statement by means of a simile. Suppose that King Pasenadi of Kosala while living at Sāvatthī [149] had some urgent business to settle at Sāketa, and that between Sāvatthī and Sāketa seven relay chariots were kept ready for him. Then King Pasenadi of Kosala, leaving Sāvatthī through the inner palace door, would mount the first relay chariot, and by means of the first relay chariot he would arrive at the second relay chariot; then he would dismount from the first chariot and mount the second chariot, and by means of the second chariot, he would arrive at the third chariot...by means of the third chariot, he would arrive at the fourth chariot...by means of the fourth chariot, he would arrive at the fifth chariot...by

means of the fifth chariot, he would arrive at the sixth chariot...by means of the sixth chariot, he would arrive at the seventh chariot, and by means of the seventh chariot he would arrive at the inner palace door in Sāketa. Then, when he had come to the inner palace door, his friends and acquaintances, his kinsmen and relatives, would ask him: 'Sire, did you come from Sāvatthī to the inner palace door in Sāketa by means of this relay chariot?' How then should King Pasenadi of Kosala answer in order to answer correctly?"

"In order to answer correctly, friend, he should answer thus: 'Here, while living at Sāvatthī I had some urgent business to settle at Sāketa, and between Sāvatthī and Sāketa seven relay chariots were kept ready for me. Then, leaving Sāvatthī through the inner palace door, I mounted the first relay chariot, and by means of the first relay chariot I arrived at the second relay chariot; then I dismounted from the first chariot and mounted the second chariot, and by means of the second chariot I arrived at the third...fourth...fifth...sixth...seventh chariot, and by means of the seventh chariot I arrived at the inner palace door in Sāketa.' In order to answer correctly he should answer thus."

15. "So too, friend, purification of virtue is for the sake of reaching purification of mind; purification of mind is for the sake of reaching purification of view; purification of view is for the sake of reaching purification by overcoming doubt; purification by overcoming doubt [150] is for the sake of reaching purification by knowledge and vision of what is the path and what is not the path; purification by knowledge and vision of what is the path and what is not the path is for the sake of reaching purification by knowledge and vision of the way; purification by knowledge and vision of the way is for the sake of reaching purification by knowledge and vision; purification by knowledge and vision is for the sake of reaching final Nibbāna without clinging. It is for the sake of final Nibbāna without clinging that the holy life is lived under the Blessed One."

16. When this was said, the venerable Sāriputta asked the venerable Puṇṇa Mantāniputta: "What is the venerable one's name, and how do his companions in the holy life know the venerable one?"<sup>291</sup>

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

"It is wonderful, friend, it is marvellous! Each profound question has been answered, point by point, by the venerable Puṇṇa Mantāṇiputta as a learned disciple who understands the Teacher's Dispensation correctly. It is a gain for his companions in the holy life, it is a great gain for them that they have the opportunity to see and honour the venerable Puṇṇa Mantāṇiputta. Even if it were by carrying the venerable Puṇṇa Mantāṇiputta about on a cushion on their heads that his companions in the holy life would get the opportunity to see and honour him, it would be a gain for them, a great gain for them. And it is a gain for us, a great gain for us that we have the opportunity to see and honour the venerable Puṇṇa Mantāṇiputta."

17. When this was said, the venerable Puṇṇa Mantāṇiputta asked the venerable Sāriputta: "What is the venerable one's name, and how do his companions in the holy life know the venerable one?"

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

"Indeed, friend, we did not know that we were talking with the venerable Sāriputta, the disciple who is like the Teacher himself.<sup>292</sup> If we had known that this was the venerable Sāriputta, we should not have said so much. It is wonderful, friend, it is marvellous! Each profound question has been posed, point by point, by the venerable Sāriputta as a learned disciple who understands the Teacher's Dispensation correctly. It is a gain for his companions in the holy life, it is a great gain for them that they have the opportunity to see and honour the venerable Sāriputta. Even if it were by carrying the venerable Sāriputta about on a cushion on their heads that his companions in the holy life would get the opportunity to see and honour him, [151] it would be a gain for them, a great gain for them. And it is a gain for us, a great gain for us that we have the opportunity to see and honour the venerable Sāriputta."

Thus it was that these two great beings rejoiced in each other's good words.

## 25 *Nivāpa Sutta*

### The Bait

1. **THUS HAVE I HEARD.** On one occasion the Blessed One was living at Sāvatthī 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 deer-trapper does not lay down bait for a deer herd intending thus: 'May the deer herd enjoy this bait that I have laid down and so be long-lived and handsome and endure for a long time.' A deer-trapper lays down bait for a deer herd intending thus: 'The deer herd will eat food unwarily by going right in amongst the bait that I have laid down; by so doing they will become intoxicated; when they are intoxicated, they will fall into negligence; when they are negligent, I can do with them as I like on account of this bait.'

3. "Now the deer of the first herd ate food unwarily by going right in amongst the bait that the deer-trapper had laid down; by so doing they became intoxicated; when they were intoxicated, they fell into negligence; when they were negligent, the deer-trapper did with them as he liked on account of that bait. That is how the deer of the first herd failed to get free from the deer-trapper's power and control.

4. "Now the deer of a second herd reckoned thus: 'The deer of that first herd, by acting as they did without precaution, [152] failed to get free from the deer-trapper's power and control. Suppose we altogether shun that bait food; shunning that fearful enjoyment, let us go out into the forest wilds and live there.' And they did so. But in the last month of the hot season when the grass and the water were used up, their bodies were reduced to extreme emaciation; with that they lost their strength and energy; when they had lost their strength and energy, they returned to that same bait that the deer-trapper had laid down.

They ate food unwarily by going right in amongst it. By so doing they became intoxicated; when they were intoxicated they fell into negligence; when they were negligent, the deer-trapper did with them as he liked on account of that bait. And that is how the deer of the second herd also failed to get free from the deer-trapper's power and control.

5. "Now the deer of a third herd reckoned thus: 'The deer of that first herd, by acting as they did without precaution, failed to get free from the deer-trapper's power and control. The deer of that second herd, by reckoning how the deer of the first herd had failed and by planning and acting as they did with the precaution of going to live in the forest wilds, also failed to get free from the deer-trapper's power and control. Suppose we make our dwelling place within range of the deer-trapper's bait. [153] Then, having done so, we shall eat food not unwarily and without going right in amongst the bait that the deer-trapper has laid down; by doing so we shall not become intoxicated; when we are not intoxicated, we shall not fall into negligence; when we are not negligent, the deer-trapper shall not do with us as he likes on account of that bait.' And they did so.

"But then the deer-trapper and his following considered thus: 'These deer of this third herd are as cunning and crafty as wizards and sorcerers. They eat the bait laid down without our knowing how they come and go. Suppose we have the bait that is laid down completely surrounded all round over a wide area with wicker hurdles; then perhaps we might see the third deer herd's dwelling place, where they go to hide.' They did so, and they saw the third herd's dwelling place, where they went to hide. And that is how the deer of the third herd also failed to get free from the deer-trapper's power and control.

6. "Now the deer of a fourth herd reckoned thus: 'The deer of that first herd, by acting as they did without precaution, failed to get free from the deer-trapper's power and control. The deer of that second herd, by reckoning how the deer of the first herd had failed and by planning and acting as they did with the precaution of going to live in the forest wilds, also failed to get free from the deer-trapper's power and control. And the deer of that third herd, by reckoning how the deer of the first herd [154] and also the deer of the second herd had failed, and by planning and acting as they did with the precaution of making their dwelling

place within range of the deer-trapper's bait, also failed to get free from the deer-trapper's power and control. Suppose we make our dwelling place where the deer-trapper and his following cannot go. Then, having done so, we shall eat food not unwarily and without going right in amongst the bait that the deer-trapper has laid down; by doing so we shall not become intoxicated; when we are not intoxicated, we shall not fall into negligence; when we are not negligent, [155] the deer-trapper shall not do with us as he likes on account of that bait.' And they did so.

"But then the deer-trapper and his following considered thus: 'These deer of this fourth herd are as cunning and crafty as wizards and sorcerers. They eat the bait laid down without our knowing how they come and go. Suppose we have the bait that is laid down completely surrounded all round over a wide area with wicker hurdles; then perhaps we might see the fourth deer herd's dwelling place, where they go to hide.' They did so, but they did not see the fourth deer herd's dwelling place, where they went to hide. Then the deer-hunter and his following considered thus: 'If we scare the fourth deer herd, being scared they will alert others, and so the deer herds will all desert this bait that we have laid down. Suppose we treat the fourth deer herd with indifference.' They did so. And that was how the deer of the fourth deer herd got free from the deer-trapper's power and control.

7. "Bhikkhus, I have given this simile in order to convey a meaning. This is the meaning: 'Bait' is a term for the five cords of sensual pleasure. 'Deer-trapper' is a term for Māra the Evil One. 'The deer-trapper's following' is a term for Māra's following. 'Deer herd' is a term for recluses and brahmans.

8. "Now recluses and brahmans of the first kind ate food unwarily by going right in amongst the bait and the material things of the world that Māra had laid down; [156] by so doing they became intoxicated; when they were intoxicated, they fell into negligence; when they were negligent, Māra did with them as he liked on account of that bait and those material things of the world. That is how the recluses and brahmans of the first kind failed to get free from Māra's power and control. Those recluses and brahmans, I say, are just like the deer of the first herd.

9. "Now recluses and brahmans of the second kind reckoned thus: 'Those recluses and brahmans of the first kind, by acting as they did without precaution, failed to get free from Māra's

power and control. Suppose we altogether shun that bait food and those material things of the world; shunning that fearful enjoyment, let us go out into the forest wilds and live there.' And they did so. There they were eaters of greens or millet or wild rice or hide-parings or moss or rice-bran or the discarded scum of boiled rice or sesamum flour or grass or cowdung; they lived on forest roots and fruits, they fed on fallen fruits.

"But in the last month of the hot season when the grass and the water were used up, their bodies were reduced to extreme emaciation; with that they lost their strength and energy; when they had lost their strength and energy, they lost their deliverance of mind;<sup>293</sup> with the loss of their deliverance of mind, they returned to that same bait that Māra had laid down and those material things of the world; they ate food unwarily by going right in amongst it; by so doing they became intoxicated; when they were intoxicated, they fell into negligence; when they were negligent, Māra did with them as he liked on account of that bait and those material things of the world. That is how those recluses and brahmans of the second kind failed to get free from Māra's power and control. [157] Those recluses and brahmans, I say, are just like the deer of the second herd.

10. "Now recluses and brahmans of the third kind reckoned thus: 'Those recluses and brahmans of the first kind, by acting as they did without precaution, failed to get free from Māra's power and control. Those recluses and brahmans of the second kind, by reckoning how the recluses and brahmans of the first kind had failed, and then planning and acting as they did with the precaution of going to live in the forest wilds, also failed to get free from Māra's power and control. Suppose we make our dwelling place within range of that bait that Māra has laid down and those material things of the world. Then, having done so, we shall eat food not unwarily and without going right in amongst the bait that Māra has laid down and the material things of the world. By doing so we shall not become intoxicated; when we are not intoxicated, we shall not fall into negligence; when we are not negligent, Māra shall not do with us as he likes on account of that bait and those material things of the world.' And they did so.

"But then they came to hold views such as 'the world is eternal' and 'the world is not eternal' and 'the world is finite' and

'the world is infinite' and 'the soul and the body are the same' 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.'<sup>294</sup> [158] That is how those recluses and brahmins of the third kind failed to get free from Māra's power and control. Those recluses and brahmins, I say, are just like the deer of the third herd.

11. "Now recluses and brahmins of the fourth kind reckoned thus: 'Those recluses and brahmins of the first kind, by acting as they did without precaution, failed to get free from Māra's power and control. Those recluses and brahmins of the second kind, by reckoning how the recluses and brahmins of the first kind had failed, and by planning and acting as they did with the precaution of going to live in the forest wilds, also failed to get free from Māra's power and control. And the recluses and brahmins of the third kind, by reckoning how the recluses and brahmins of the first kind and also the recluses and brahmins of the second kind had failed, and by planning and acting as they did with the precaution of making their dwelling place within range of the bait that Māra had laid down and the material things of the world, also failed to get free from Māra's power and control. Suppose we make our dwelling place where Māra and his following cannot go. Then, having done so, we shall eat food not unwarily and without going right in amongst the bait that Māra has laid down and the material things of the world. By doing so we shall not become intoxicated; when we are not intoxicated, we shall not fall into negligence; when we are not negligent, Māra shall not do with us as he likes on account of that bait and those material things of the world.' And they did so. [159] And that is how those recluses and brahmins of the fourth kind got free from Māra's power and control. Those recluses and brahmins, I say, are just like the deer of the fourth herd.

12. "And where is it that Māra and his following cannot go? 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. This

bhikkhu is said to have blindfolded Māra, to have become invisible to the Evil One by depriving Māra's eye of its opportunity.<sup>295</sup>

13. "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..."

14. "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 the noble ones announce: 'He has a pleasant abiding who has equanimity and is mindful.' This bhikkhu is said to have blindfolded Māra..."

15. "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..."

16. "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..."

17. "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..."

18. "Again, by completely surmounting the base of infinite consciousness, [160] aware that 'there is nothing,' a bhikkhu enters upon and abides in the base of nothingness. This bhikkhu is said to have blindfolded Māra..."

19. "Again, by completely surmounting the base of nothingness, 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."

20. "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.”<sup>296</sup>

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.**<sup>297</sup> On one occasion the Blessed One was living at Sāvatthī 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 Sāvatthī 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 Sāvatthī 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.<sup>298</sup>

(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 objects of attachment<sup>299</sup> 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 objects of attachment 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 objects of attachment 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.<sup>300</sup>

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 objects of attachment 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 objects of attachment 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 objects of attachment 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 Ālāra Kālāma and said to him: 'Friend Kālāma, I want to lead the holy life in this Dhamma and Discipline.' Ālāra 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 Ālāra Kālāma declares: "By realising for myself with direct knowledge, I enter upon and abide in this Dhamma." Certainly Ālāra Kālāma abides knowing and seeing this Dhamma.' Then I went to Ālāra 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.<sup>301</sup>

"I considered: 'Not only Ālāra 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 Ālāra 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 Ālāra 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 Ājāra 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.'<sup>302</sup> Not being satisfied with that Dhamma, I left it and went away.

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.'<sup>303</sup> 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, I left it and went away.

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.'<sup>304</sup>

#### (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.'<sup>305</sup> But this generation delights in worldliness, takes delight in worldliness, rejoices in worldliness.<sup>306</sup> 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 attachments, 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.<sup>307</sup>

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: ‘Ālāra Kālāma is wise, intelligent, and discerning; he has long had little dust in his eyes. Suppose I [170] taught the Dhamma first to Ālāra Kālāma. He will understand it quickly.’ Then deities approached me and said: ‘Venerable sir, Ālāra Kālāma died seven days ago.’ And the knowledge and vision arose in me: ‘Ālāra Kālāma died seven days ago.’ I thought: ‘Ālāra 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.<sup>308</sup> 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.'<sup>309</sup>

'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.<sup>310</sup>

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.'<sup>311</sup>

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.<sup>312</sup> 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.'<sup>313</sup> – '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.<sup>314</sup> 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.<sup>315</sup> 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.'<sup>316</sup> 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 without fear, stands without fear, sits without fear, lies down without fear. 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.<sup>317</sup>

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.<sup>318</sup> He walks without fear, stands without fear, sits without fear, lies down without fear. 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.**<sup>319</sup> On one occasion the Blessed One was living at Sāvatthī in Jeta's Grove, Anāthapindika's Park.

2. Now on that occasion the brahmin Jāṇussoṇi was driving out of Sāvatthī 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?"<sup>320</sup>

"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 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 encourages them with a talk on the Dhamma. After they have been instructed, urged, roused, and encouraged 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 through 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 in one part of the day, abstaining from eating at night and outside the proper time.<sup>321</sup> 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.<sup>322</sup> 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.<sup>323</sup> 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.'<sup>324</sup>

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.<sup>325</sup>

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.'<sup>326</sup> 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. **TUH HAVE I HEARD.**<sup>327</sup> On one occasion the Blessed One was living at Sāvatthī 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.<sup>328</sup> 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, large intestines, small intestines, 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.<sup>329</sup> Now both the internal earth element and the external earth element are simply earth element.<sup>330</sup> 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.<sup>331</sup> 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.'<sup>332</sup>

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.'<sup>333</sup> 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 decision.<sup>334</sup>

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.'<sup>335</sup> 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-handled saw, he who gave rise to a mind of hate towards them would not be carrying out my teaching.”<sup>336</sup> 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.’<sup>337</sup> 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 cocks' feathers and hide-parings. 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.'<sup>338</sup>

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.<sup>339</sup> 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.<sup>340</sup> 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."<sup>341</sup> 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.<sup>342</sup> 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.<sup>343</sup>

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.<sup>344</sup> 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.<sup>345</sup> 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.<sup>346</sup> 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 sap-wood, 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.<sup>347</sup> 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.<sup>348</sup>

"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."<sup>349</sup>

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

## 30 Cūlasāropama Sutta

### The Shorter Discourse on the Simile of the Heartwood

[198] 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 Pingalakoccha 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 to the Blessed One:

"Master Gotama, there are these recluses and brahmins, each the head of an order, the head of a group, the teacher of a group, a well-known and famous founder of a sect regarded by many as a saint — that is, Pūraṇa Kassapa, Makkhali Gosāla, Ajita Kesakambalin, Pakudha Kaccāyana, Sañjaya Belatthiputta, and the Niganṭha Nāṭaputta.<sup>350</sup> Have they all had direct knowledge as they claim, or have none of them had direct knowledge, or have some of them had direct knowledge and some not?"

"Enough, brahmin! Let this be! — 'Have they all had direct knowledge as they claim, or have none of them had direct knowledge, or have some of them had direct knowledge and some not?' I shall teach you the Dhamma, brahmin. Listen and attend closely to what I shall say."<sup>351</sup>

"Yes, sir," the brahmin Pingalakoccha replied. The Blessed One said this:

3. "Suppose, brahmin, 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.'

4. "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 [199] 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.'

5. "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.'

6. "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.'

7. "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, he came to a great tree standing possessed of heartwood, and cutting off only its heartwood, [200] he took it away knowing it was heartwood. Whatever it was this good man had to make with heartwood, his purpose will be served.'

8. "So too, brahmin, 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.' So he arouses no desire to act, he makes no effort for the realisation of those other states that are higher and more sublime than gain, honour, and renown; he hangs back and slackens.<sup>352</sup> I say that this person is like the man needing heartwood, who came to a great tree standing possessed of heartwood, and passing over its heartwood, its sapwood, its inner bark, and its outer bark, cut off its twigs and leaves and took them away thinking they were heartwood; and so whatever it was he had to make with heartwood, his purpose will not have been served.

9. "Here, brahmin, 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 arouses desire to act and he makes an effort for the realisation of those other states that are higher

and more sublime than gain, honour, and renown; he does not hang back and slacken. 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.' So he arouses no desire to act, he makes no effort for the realisation of those other states that are higher and more sublime than the attainment of virtue; [201] he hangs back and slackens. I say that this person is like the man needing heartwood...who passing over its heartwood, its sapwood, and its inner bark, cut off its outer bark and took it away thinking it was heartwood; and so whatever it was he had to make with heartwood, his purpose will not have been served.

10. "Here, brahmin, 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 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 arouses desire to act and he makes an effort for the realisation of those other states that are higher and more sublime than the attainment of virtue; he does not hang back and slacken. 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.' So he arouses no desire to act, he makes no effort for the realisation of those other states that are higher and more sublime than the attainment of concentration; he hangs back and slackens. I say that this person is like the man needing heartwood...who passing over its heartwood and its sapwood, cut off its inner bark and took it away thinking it was heartwood; and so whatever it was he had to make with heartwood, his purpose will not have been served.

11. "Here, brahmin, some clansman goes forth out of faith

from the home life into homelessness, considering: 'I am a victim of birth, ageing, and death, [202] 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 achieves the attainment of virtue. He is pleased with that attainment of virtue, but his intention is not fulfilled...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 arouses desire to act and he makes an effort for the realisation of those other states that are higher and more sublime than the attainment of concentration; he does not hang back and slacken. 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.' So he arouses no desire to act, he makes no effort for the realisation of those other states that are higher and more sublime than knowledge and vision; he hangs back and slackens. I say that this person is like the man needing heartwood...who passing over its heartwood, cut off its sapwood and took it away thinking it was heartwood; and so whatever it was he had to make with heartwood, his purpose will not have been served.

12. "Here, brahmin, 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, [203] he acquires gain, honour, and renown, and his intention is not fulfilled...He achieves the attainment of virtue. He is pleased with that attainment of virtue, but his intention is not fulfilled...He achieves the attainment of concentration. He is pleased with that attainment of concentration, but his intention is not fulfilled...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 arouses desire to act and he makes an effort for the realisation of those other states that are higher and more sublime than knowledge and vision; he does not hang back and slacken.

"But what, brahmin, are the states that are higher and more sublime than knowledge and vision?

13. "Here, brahmin, 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 is a state higher and more sublime than knowledge and vision.<sup>353</sup>

14. "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 is a state higher and more sublime than knowledge and vision.

15. "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 [204] is a state higher and more sublime than knowledge and vision.

16. "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 is a state higher and more sublime than knowledge and vision.

17. "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 too is a state higher and more sublime than knowledge and vision.

18. "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 too is a state higher and more sublime than knowledge and vision.

19. "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 too is a state higher and more sublime than knowledge and vision.

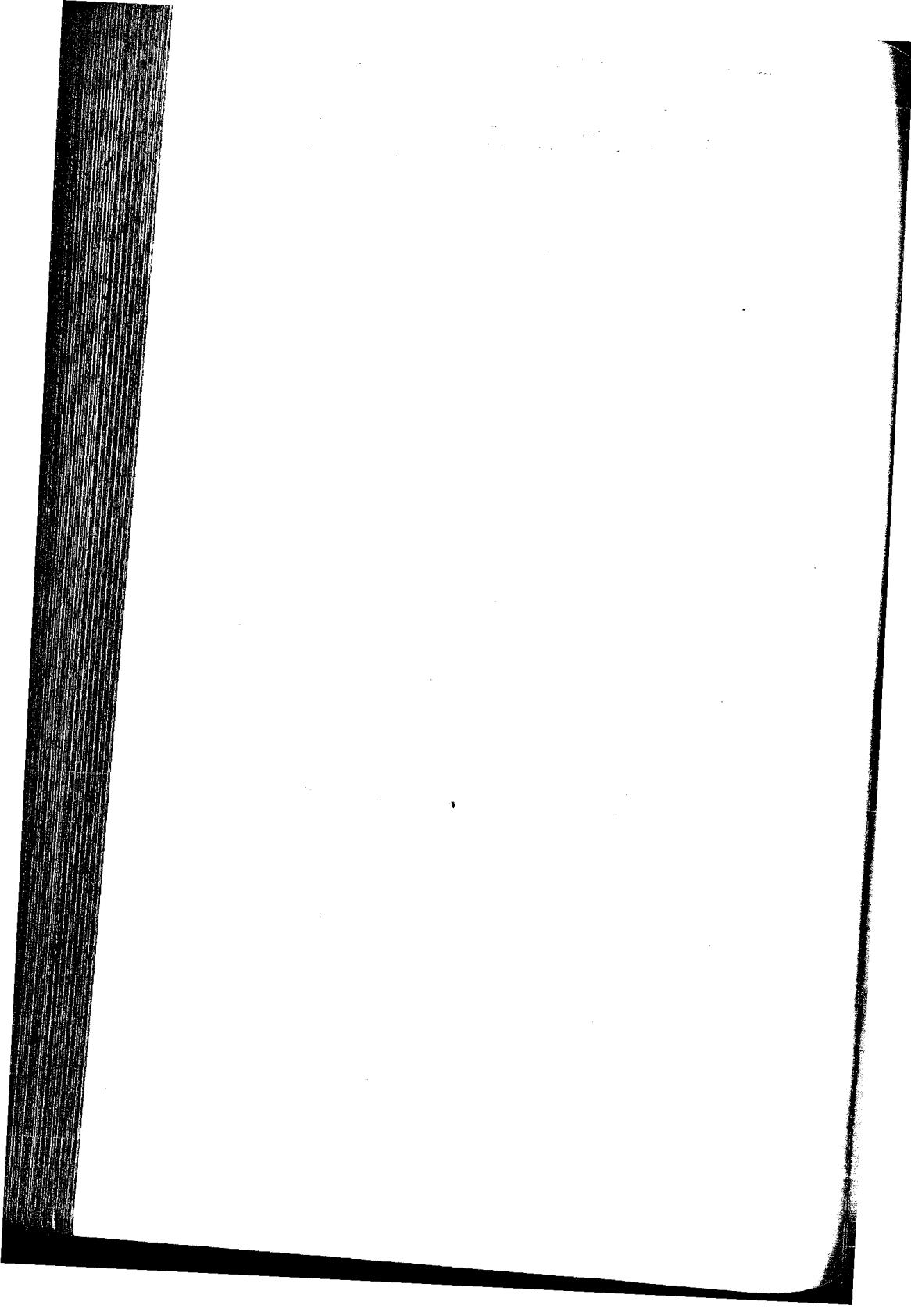
20. "Again, by completely surmounting the base of nothingness, a bhikkhu enters upon and abides in the base of neither-perception-nor-non-perception. This too is a state higher and more sublime than knowledge and vision.

21. "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 seeing with wisdom. This too is a state higher and more sublime than knowledge and vision. These are the states that are higher and more sublime than knowledge and vision.

22. "I say that this person, brahmin, is like a man needing heartwood, seeking heartwood, wandering in search of heartwood, who came to a great tree standing possessed of heartwood, and cutting off its heartwood, took it away knowing it was heartwood; and so whatever it was he had to make with heartwood, his purpose will have been served.

23. "So this holy life, brahmin, 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 [205] this unshakeable deliverance of mind that is the goal of this holy life, its heartwood, and its end."

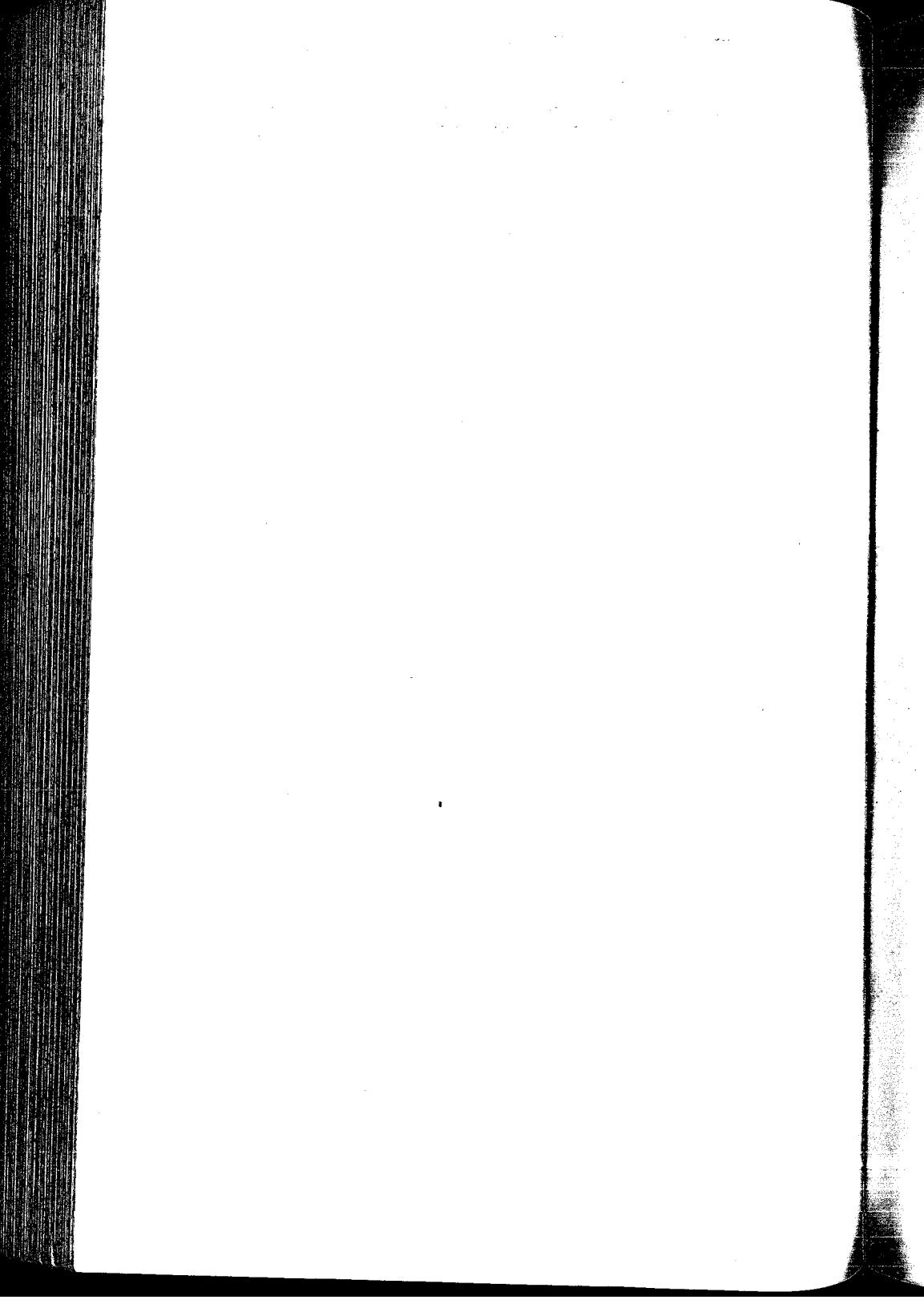
24. When this was said, the brahmin Pingalakoccha said to the Blessed One: "Magnificent, Master Gotama! Magnificent, Master Gotama! Master Gotama has made the Dhamma clear in many ways, as though he were turning upright what had been overthrown, revealing what was hidden, showing the way to one who was 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."



4

The Great Division of Pairs

(*Mahāyamakavagga*)



## 31 *Cūlagosinga 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.<sup>354</sup>

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.<sup>355</sup> 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 encouraged 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<sup>356</sup> 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.<sup>357</sup> 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.<sup>358</sup> 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.<sup>359</sup> 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.<sup>360</sup> 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;<sup>361</sup> 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 engaged in a talk on the higher Dhamma, and they question each other, and each being questioned by the other, answers without retarding him, 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 Sariputta, could illuminate this Gosiṅga Sāla-tree Wood?"

"Here, friend Moggallana, 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 mid-day he abides in whatever abiding or attainment he wants to abide in at mid-day; 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 mid-day he could put on whatever pair of garments he wanted to put on at mid-day; 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 mid-day... 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 Gosiṅga Sāla-tree Wood."

10. Then the venerable Sariputta 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 Sariputta 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 Gosiṅga Sāla-tree Wood is delightful.. What kind of bhikkhu, friend Ānanda, could illuminate this Gosiṅga Sāla-tree Wood?' When asked, venerable sir, the venerable Ānanda replied: 'Here, friend Sariputta, a bhikkhu has learned much... (as in §4)... That kind of bhikkhu could illuminate this Gosiṅga Sāla-tree Wood.'"

"Good, good, Sariputta. 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 mid-day he abides in whatever abiding or attainment he wants to abide in at mid-day; 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."<sup>363</sup>

That is what the Blessed One said. Those venerable ones were satisfied and delighted in the Blessed One's words.

## 33 *Mahāgopālaka Sutta*

### The Greater Discourse on the Cowherd

[220] 1. **TUH HAVE I HEARD.** On one occasion the Blessed One was living at Sāvatthī in Jeta's Grove, Anāthapindika's Park. There he addressed the bhikkhus thus: "Bhikkhus." — "Venerable sir," they replied. The Blessed One said this:

2. "Bhikkhus, when a cowherd possesses eleven factors, he is incapable of keeping and rearing a herd of cattle. What eleven? Here a cowherd has no knowledge of form, he is unskilled in characteristics, he fails to pick out flies' eggs, he fails to dress wounds, he fails to smoke out the sheds, he does not know the watering place, he does not know what it is to have drunk, he does not know the road, he is unskilled in pastures, he milks dry, and he shows no extra veneration to those bulls who are fathers and leaders of the herd. When a cowherd possesses these eleven factors, he is incapable of keeping and rearing a herd of cattle.

3. "So too, bhikkhus, when a bhikkhu possesses eleven qualities, he is incapable of growth, increase, and fulfilment in this Dhamma and Discipline. What eleven? Here a bhikkhu has no knowledge of form, he is unskilled in characteristics, he fails to pick out flies' eggs, he fails to dress wounds, he fails to smoke out the sheds, he does not know the watering place, he does not know what it is to have drunk, he does not know the road, he is unskilled in pastures, he milks dry, and he shows no extra veneration to those elder bhikkhus of long-standing who have long gone forth, the fathers and leaders of the Sangha.

4. "How has a bhikkhu no knowledge of form? Here a bhikkhu does not understand as it actually is thus: 'All material form of whatever kind consists of the four great elements and the material form derived from the four great elements.' That is how a bhikkhu has no knowledge of form.

5. "How is a bhikkhu unskilled in characteristics? Here a bhikkhu does not understand as it actually is thus: 'A fool is characterised by his actions; a wise man is characterised by his actions.' That is how a bhikkhu is unskilled in characteristics.<sup>364</sup>

6. "How does a bhikkhu fail to pick out flies' eggs? Here, when a thought of sensual desire has arisen, a bhikkhu tolerates it; he does not abandon it, remove it, do away with it, and annihilate it. When a thought of ill will has arisen...When a thought of cruelty has arisen...When evil unwholesome states have arisen, a bhikkhu tolerates them; [221] he does not abandon them, remove them, do away with them, and annihilate them. That is how a bhikkhu fails to pick out flies' eggs.

7. "How does a bhikkhu fail to dress wounds? Here, on seeing a form with the eye, a bhikkhu grasps at its signs and features. Even though, when he leaves the eye faculty unguarded, evil unwholesome states of covetousness and grief might invade him, he does not practise the way of its restraint, he does not guard the eye faculty, he does not undertake 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 grasps at its signs and features. Even though, when he leaves the mind faculty unguarded, evil unwholesome states of covetousness and grief might invade him, he does not practise the way of its restraint, he does not guard the mind faculty, he does not undertake the restraint of the mind faculty. That is how a bhikkhu fails to dress wounds.

8. "How does a bhikkhu fail to smoke out the sheds? Here a bhikkhu does not teach others in detail the Dhamma as he has learned it and mastered it. That is how a bhikkhu fails to smoke out the sheds.

9. "How does a bhikkhu not know the watering place? Here a bhikkhu does not go from time to time to those bhikkhus who have learned much, who are well versed in the tradition, who maintain the Dhamma, the Discipline, and the Codes,<sup>365</sup> and he does not enquire and ask questions of them thus: 'How is this, venerable sir? What is the meaning of this?' These venerable ones do not reveal to him what has not been revealed, do not clarify what is not clear, or remove his doubts about the numerous things that give rise to doubt. That is how a bhikkhu does

not know the watering place.

10. "How does a bhikkhu not know what it is to have drunk? Here, when the Dhamma and Discipline proclaimed by the Tathāgata is being taught, a bhikkhu does not gain inspiration in the meaning, does not gain inspiration in the Dhamma, does not gain gladness connected with the Dhamma.<sup>366</sup> That is how a bhikkhu does not know what it is to have drunk.

11. "How does a bhikkhu not know the road? Here a bhikkhu does not understand the Noble Eightfold Path as it actually is. That is how a bhikkhu does not know the road.

12. "How is a bhikkhu unskilled in pastures? Here a bhikkhu does not understand the four foundations of mindfulness as they actually are. That is how [222] a bhikkhu is unskilled in pastures.<sup>367</sup>

13. "How does a bhikkhu milk dry? Here, when faithful householders invite a bhikkhu to take as much as he likes of robes, almsfood, resting places, and medicinal requisites, the bhikkhu does not know moderation in accepting. That is how a bhikkhu milks dry.

14. "How does a bhikkhu show no extra veneration to those elder bhikkhus of long-standing who have long gone forth, the fathers and leaders of the Sangha? Here a bhikkhu does not maintain bodily acts of loving-kindness both openly and privately towards those elder bhikkhus; he does not maintain verbal acts of loving-kindness towards them both openly and privately; he does not maintain mental acts of loving-kindness towards them both openly and privately. That is how a bhikkhu shows no extra veneration to those elder bhikkhus of long-standing who have long gone forth, the fathers and leaders of the Sangha.

"When a bhikkhu possesses these eleven qualities, he is incapable of growth, increase, and fulfilment in this Dhamma and Discipline.

15. "Bhikkhus, when a cowherd possesses eleven factors, he is capable of keeping and rearing a herd of cattle. What eleven? Here a cowherd has knowledge of form, he is skilled in characteristics, he picks out flies' eggs, he dresses wounds, he smokes out the sheds, he knows the watering place, he knows what it is to have drunk, he knows the road, he is skilled in pastures, he does not milk dry, and he shows extra veneration to those bulls who are fathers and leaders of the herd. When a cowherd

possesses these eleven factors, he is capable of keeping and rearing a herd of cattle.

16. "So too, bhikkhus, when a bhikkhu possesses these eleven qualities, he is capable of growth, increase, and fulfilment in this Dhamma and Discipline. What eleven? Here a bhikkhu has knowledge of form, he is skilled in characteristics, he picks out flies' eggs, he dresses wounds, he smokes out the sheds, he knows the watering place, he knows what it is to have drunk, he knows the road, he is skilled in pastures, he does not milk dry, and he shows extra veneration to those elder bhikkhus of long-standing who have long since gone forth, the fathers and leaders of the Sangha.

17. "How does a bhikkhu have knowledge of form? Here a bhikkhu understands as it actually is thus: 'All material form of whatever kind consists of the four [223] great elements and the material form derived from the four great elements.' That is how a bhikkhu has knowledge of form.

18. "How is a bhikkhu skilled in characteristics? Here a bhikkhu understands as it actually is thus: 'A fool is characterised by his actions; a wise man is characterised by his actions.' That is how a bhikkhu is skilled in characteristics.

19. "How does a bhikkhu pick out flies' eggs? Here, when a thought of sensual desire has arisen, a bhikkhu does not tolerate it; he abandons it, removes it, does away with it, and annihilates it. When a thought of ill will has arisen...When a thought of cruelty has arisen...When evil unwholesome states have arisen, a bhikkhu does not tolerate them; he abandons them, removes them, does away with them, and annihilates them. That is how a bhikkhu picks out flies' eggs.

20. "How does a bhikkhu dress wounds? Here, on seeing a form with the eye, a bhikkhu 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, a bhikkhu 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, he guards the mind faculty, he undertakes the restraint of the mind faculty. That is how a bhikkhu dresses wounds.

21. "How does a bhikkhu smoke out the sheds? Here a bhikkhu teaches others in detail the Dhamma as he has learned it and mastered it. That is how a bhikkhu smokes out the sheds.

22. "How does a bhikkhu know the watering place? Here a bhikkhu goes from time to time to such bhikkhus who have learned much, who are well versed in the tradition, who maintain the Dhamma, the Discipline, and the Codes, and he enquires and asks questions of them thus: 'How is this, venerable sir? What is the meaning of this?' These venerable ones reveal to him what has not been revealed, clarify what is not clear, and remove his doubts about the numerous things that give rise to doubt. That is how a bhikkhu knows the watering place.

23. "How does [224] a bhikkhu know what it is to have drunk? Here, when the Dhamma and Discipline proclaimed by the Tathāgata is being taught, a bhikkhu gains inspiration in the meaning, gains inspiration in the Dhamma, gains gladness connected with the Dhamma. That is how a bhikkhu knows what it is to have drunk.

24. "How does a bhikkhu know the road? Here a bhikkhu understands the Noble Eightfold Path as it actually is. That is how a bhikkhu understands the road.

25. "How is a bhikkhu skilled in pastures? Here a bhikkhu understands the four foundations of mindfulness as they actually are. That is how a bhikkhu is skilled in pastures.

26. "How does a bhikkhu not milk dry? Here, when faithful householders invite a bhikkhu to take as much as he likes of robes, almsfood, resting places, and medicinal requisites, the bhikkhu knows moderation in accepting. That is how a bhikkhu does not milk dry.

27. "How does a bhikkhu show extra veneration to those elder bhikkhus of long-standing who have long gone forth, the fathers and leaders of the Sangha? Here a bhikkhu maintains bodily acts of loving-kindness both openly and privately towards those elder bhikkhus; he maintains verbal acts of loving-kindness towards them both openly and privately; he maintains mental acts of loving-kindness towards them both openly and privately. That is how a bhikkhu shows extra veneration to those elder

bhikkhus of long-standing who have long gone forth, the fathers and leaders of the Sangha.

"When a bhikkhu possesses these eleven qualities, he is capable of growth, increase, and fulfilment in this Dhamma and Discipline."

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

## 34 Cūlagopālaka Sutta

### The Shorter Discourse on the Cowherd

[225] 1. THUS HAVE I HEARD. On one occasion the Blessed One was living in the Vajjian country at Ukkācelā on the banks of the river Ganges. There he addressed the bhikkhus thus: "Bhikkhus." — "Venerable sir," they replied. The Blessed One said this:

2. "Bhikkhus, there was once a foolish Magadhan cowherd who, in the last month of the rainy season, in the autumn, without examining the near shore or the further shore of the river Ganges, drove his cattle across to the other shore in the Videhan country at a place that had no ford. Then the cattle bunched together in mid-stream in the river Ganges, and they met with calamity and disaster. Why was that? Because that foolish Magadhan cowherd, in the last month of the rainy season, in the autumn, without examining the near shore or the further shore of the river Ganges, drove his cattle across to the other shore in the Videhan country at a place that had no ford.

3. "So too, bhikkhus, as to those recluses and brahmins who are unskilled in this world and the other world, unskilled in Māra's realm and what is outside Māra's realm, unskilled in the realm of Death and what is outside the realm of Death – it will lead to the harm and suffering for a long time of those who think they should listen to them and place faith in them.

4. "Bhikkhus, there was once a wise Magadhan cowherd who, in the last month of the rainy season, in the autumn, after examining the near shore and the further shore of the river Ganges, drove his cattle across to the other shore in the Videhan country at a place that had a ford. He made the bulls, the fathers and leaders of the herd, enter first, and they breasted the stream of the Ganges and got safely across to the further shore. He made the strong cattle and the cattle to be tamed enter next, and they

too breasted the stream of the Ganges and got safely across to the further shore. He made the heifers and young oxen enter next, and they too breasted the stream of the Ganges and got safely across to the further shore. He made the calves and the feeble cattle enter next, and they too breasted the stream of the Ganges and got safely across to the further shore. At the time there was a tender calf just born, and being urged on by its mother's lowing, it too breasted the stream of the Ganges and got safely across to the further shore. Why was that? Because that wise Magadhan cowherd, [226] in the last month of the rainy season, in the autumn, after examining the near shore and the further shore of the river Ganges, drove his cattle across to the other shore in the Videhan country at a place that had a ford.

5. "So too, bhikkhus, as to those recluses and brahmans who are skilled in this world and the other world, skilled in Māra's realm and what is outside Māra's realm, skilled in the realm of Death and what is outside the realm of Death – it will lead to the welfare and happiness for a long time of those who think they should listen to them and place faith in them.

6. "Bhikkhus, just as the bulls, the fathers and leaders of the herd, breasted the stream of the Ganges and got safely across to the further shore, so too, 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 – by breasting Māra's stream they have gotten safely across to the further shore.

7. "Just as the strong cattle and the cattle to be tamed breasted the stream of the Ganges and got safely across to the further shore, so too, those bhikkhus who, with the destruction of the five lower fetters, will reappear spontaneously [in the Pure Abodes] and there attain final Nibbāna without ever returning from that world – by breasting Māra's stream they will get safely across to the further shore.

8. "Just as the heifers and young oxen breasted the stream of the Ganges and got safely across to the further shore, so too, those 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 to make an end of suffering – by breasting Māra's stream they too will get safely across to the fur-

ther shore.

9. "Just as the calves and the feeble cattle breasted the stream of the Ganges and got safely across to the further shore, so too, those bhikkhus who, with the destruction of three fetters, are stream-enterers, no longer subject to perdition, bound [for deliverance], headed for enlightenment – by breasting Māra's stream they too will get safely across to the further shore.

10. "Just as that tender calf just born, being urged on by its mother's lowing, also breasted the stream of the Ganges and got safely across to the further shore, so too, those bhikkhus who are Dhamma-followers and faith-followers – by breasting Māra's stream they too will get safely across to the further shore.<sup>368</sup>

11. "Bhikkhus, I am [227] skilled in this world and in the other world, skilled in Māra's realm and in what is outside Māra's realm, skilled in the realm of Death and in what is outside the realm of Death. It will lead to the welfare and happiness for a long time of those who think they should listen to me and place faith in me."

12. That is what the Blessed One said. When the Sublime One had said that, the Teacher said further:

"Both this world and the world beyond  
Are well described by the one who knows,  
And what is still in Māra's reach  
And what is out of reach of Death.

Knowing directly all the world,  
The Enlightened One who understands  
Opened the door to the deathless state  
By which Nibbāna may be safely reached;

For Māra's stream is breasted now,  
Its current blocked, its reeds removed;  
Rejoice then, bhikkhus, mightily  
And set your hearts where safety lies."

## 35 Cūlasaccaka Sutta

### The Shorter 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 Saccaka the Nigaṇṭha's son was staying at Vesālī, a debater and a clever speaker regarded by many as a saint.<sup>369</sup> He was making this statement before the Vesālī assembly: "I see no recluse or brahmin, the head of an order, the head of a group, the teacher of a group, even one claiming to be accomplished and fully enlightened, who would not shake, shiver, and tremble, and sweat under the armpits if he were to engage in debate with me. Even if I were to engage a senseless post in debate, it would shake, shiver, and tremble if it were to engage in debate with me, so what shall I say of a human being?"

3. Then, when it was morning, the venerable Assaji dressed, and taking his bowl and outer robe, went into Vesālī for alms.<sup>370</sup> As Saccaka the Nigaṇṭha's son was walking and wandering for exercise in Vesālī, [228] he saw the venerable Assaji coming in the distance and went up to him and exchanged greetings with him. When this courteous and amiable talk was finished, Saccaka the Nigaṇṭha's son stood at one side and said to him:

4. "Master Assaji, how does the recluse Gotama discipline his disciples? And how is the recluse Gotama's instruction usually presented to his disciples?"

"This is how the Blessed One disciplines his disciples, Aggivessana, and this is how the Blessed One's instruction is usually presented to his disciples: 'Bhikkhus, material form is impermanent, feeling is impermanent, perception is impermanent, formations are impermanent, consciousness is impermanent. Bhikkhus, material form is not self, feeling is not self, perception is not self, formations are not self, consciousness is not self. All formations are impermanent; all things are not self.'<sup>371</sup> That is how the

Blessed One disciplines his disciples, and that is how the Blessed One's instruction is usually presented to his disciples."

"If this is what the recluse Gotama asserts, we hear indeed what is disagreeable. Perhaps sometime or other we might meet Master Gotama and have some conversation with him. Perhaps we might detach him from that evil view."

5. Now at that time five hundred Licchavis had met together in an assembly hall for some business or other. Then Saccaka the Niganṭha's son went to them and said: "Come forth, good Licchavis, come forth! Today there will be some conversation between me and the recluse Gotama. If the recluse Gotama maintains before me what was maintained before me by one of his famous disciples, the bhikkhu named Assaji, then just as a strong man might seize a long-haired ram by the hair and drag him to and drag him fro and drag him round about, so in debate I will drag the recluse Gotama to and drag him fro and drag him round about. Just as a strong brewer's workman might throw a big brewer's sieve into a deep water tank, and taking it by the corners, drag it to and drag it fro and drag it round about, so in debate I will drag the recluse Gotama to and drag him fro and drag him round about. Just as a strong brewer's mixer [229] might take a strainer by the corners and shake it down and shake it up and thump it about, so in debate I will shake the recluse Gotama down and shake him up and thump him about. And just as a sixty-year-old elephant might plunge into a deep pond and enjoy playing the game of hemp-washing, so I shall enjoy playing the game of hemp-washing with the recluse Gotama.<sup>372</sup> Come forth, good Licchavis, come forth! Today there will be some conversation between me and the recluse Gotama."

6. Thereupon some Licchavis said: "How can the recluse Gotama refute Saccaka the Niganṭha's son's assertions? On the contrary, Saccaka the Niganṭha's son will refute the recluse Gotama's assertions." And some Licchavis said: "Who is Saccaka the Niganṭha's son that he could refute the Blessed One's assertions? On the contrary, the Blessed One will refute Saccaka the Niganṭha's son's assertions." Then Saccaka the Niganṭha's son went with five hundred Licchavis to the Hall with the Peaked Roof in the Great Wood.

7. Now on that occasion a number of bhikkhus were walking up and down in the open. Then Saccaka the Niganṭha's son

went up to them and asked: "Where is Master Gotama staying now, sirs? We want to see Master Gotama."

"The Blessed One has entered the Great Wood, Aggivessana, and is sitting at the root of a tree for the day's abiding."

8. Then Saccaka the Nigantha's son, together with a large following of Licchavis, entered the Great Wood and went to the Blessed One. He exchanged greetings with the Blessed One, and after this courteous and amiable talk was finished, sat down at one side. Some of the Licchavis 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.

9. When Saccaka the Nigantha's son had sat down, he said to the Blessed One: "I would like to question Master Gotama on a certain point, if Master Gotama would grant me the favour of an answer to the question."

"Ask what you like, Aggivessana." [230]

"How does Master Gotama discipline his disciples? And how is Master Gotama's instruction usually presented to his disciples?"

"This is how I discipline my disciples, Aggivessana, and this is how my instruction is usually presented to my disciples: 'Bhikkhus, material form is impermanent, feeling is impermanent, perception is impermanent, formations are impermanent, consciousness is impermanent. Bhikkhus, material form is not self, feeling is not self, perception is not self, formations are not self, consciousness is not self. All formations are impermanent; all things are not self.' That is the way I discipline my disciples, and that is how my instruction is usually presented to my disciples."

10. "A simile occurs to me, Master Gotama."

"Explain how it occurs to you, Aggivessana," the Blessed One said.

"Just as when seeds and plants, whatever their kind, reach growth, increase, and maturation, all do so in dependence upon the earth, based upon the earth; and just as when strenuous works, whatever their kind, are done, all are done in dependence upon the earth, based upon the earth – so too, Master

Gotama, a person has material form as self, and based upon material form he produces merit or demerit. A person has feeling as self, and based upon feeling he produces merit or demerit. A person has perception as self, and based upon perception he produces merit or demerit. A person has formations as self, and based upon formations he produces merit or demerit. A person has consciousness as self, and based upon consciousness he produces merit or demerit."

11. "Aggivessana, are you not asserting thus: 'Material form is my self, feeling is my self, perception is my self, formations are my self, consciousness is my self'?"

"I assert thus, Master Gotama: 'Material form is my self, feeling is my self, perception is my self, formations are my self, consciousness is my self.' And so does this great multitude."<sup>373</sup>

"What has this great multitude to do with you, Aggivessana? Please confine yourself to your own assertion alone."

"Then, Master Gotama, I assert thus: 'Material form is my self, feeling is my self, perception is my self, formations are my self, consciousness is my self.'"

12. "In that case, Aggivessana, I shall ask you a question in return. Answer it as you choose. [231] What do you think, Aggivessana? Would a head-anointed noble king – for example, King Pasenadi of Kosala or King Ajātasattu Vedehiputta of Magadha – exercise the power in his own realm to execute those who should be executed, to fine those who should be fined, and to banish those who should be banished?"

"Master Gotama, a head-anointed noble king – for example, King Pasenadi of Kosala or King Ajātasattu Vedehiputta of Magadha – would exercise the power in his own realm to execute those who should be executed, to fine those who should be fined, and to banish those who should be banished. For even these [oligarchic] communities and societies such as the Vajjians and the Mallians exercise the power in their own realm to execute those who should be executed, to fine those who should be fined, and to banish those who should be banished; so all the more so should a head-anointed noble king such as King Pasenadi of Kosala or King Ajātasattu Vedehiputta of Magadha. He would exercise it, Master Gotama, and he would be worthy to exercise it."

13. "What do you think, Aggivessana? When you say thus: 'Material form is my self,' do you exercise any such power over

that material form as to say: 'Let my form be thus; let my form not be thus?'"<sup>74</sup> When this was said, Saccaka the Nigantha's son was silent.

A second time the Blessed One asked the same question, and a second time Saccaka the Nigantha's son was silent. Then the Blessed One said to him: "Aggivessana, answer now. Now is not the time to be silent. If anyone, when asked a reasonable question up to the third time by the Tathāgata, still does not answer, his head splits into seven pieces there and then."

14. Now on that occasion a thunderbolt-wielding spirit holding an iron thunderbolt that burned, blazed, and glowed, appeared in the air above Saccaka the Nigantha's son, thinking: "If this Saccaka the Nigantha's son, when asked a reasonable question up to the third time by the Blessed One, still does not answer, I shall split his head into seven pieces here and now."<sup>75</sup> The Blessed One saw the thunderbolt-wielding spirit and so did Saccaka the Nigantha's son. Then Saccaka the Nigantha's son was frightened, alarmed, and terrified. [232] Seeking his shelter, asylum, and refuge in the Blessed One, he said: "Ask me, Master Gotama, I will answer."

15. "What do you think, Aggivessana? When you say thus: 'Material form is my self,' do you exercise any such power over that material form as to say: 'Let my form be thus; let my form not be thus?'" — "No, Master Gotama."

16. "Pay attention, Aggivessana, pay attention how you reply! What you said before does not agree with what you said afterwards, nor does what you said afterwards agree with what you said before. What do you think, Aggivessana? When you say thus: 'Feeling is my self,' do you exercise any power over that feeling as to say: 'Let my feeling be thus; let my feeling not be thus?'" — "No, Master Gotama."

17. "Pay attention, Aggivessana, pay attention how you reply! What you said before does not agree with what you said afterwards, nor does what you said afterwards agree with what you said before. What do you think, Aggivessana? When you say thus: 'Perception is my self,' do you exercise any power over that perception as to say: 'Let my perception be thus; let my perception not be thus?'" — "No, Master Gotama."

18. "Pay attention, Aggivessana, pay attention how you reply! What you said before does not agree with what you said

afterwards, nor does what you said afterwards agree with what you said before. What do you think, Aggivessana? When you say thus: 'Formations are my self,' do you exercise any such power over those formations as to say: 'Let my formations be thus; let my formations not be thus'?" - "No, Master Gotama."

19. "Pay attention, Aggivessana, pay attention how you reply! What you said before does not agree with what you said afterwards, nor does what you said afterwards agree with what you said before. What do you think, Aggivessana? When you say thus: 'Consciousness is my self,' do you exercise any such power over that consciousness as to say: 'Let my consciousness be thus; let my consciousness not be thus'?" - "No, Master Gotama."

20. "Pay attention, Aggivessana, pay attention how you reply! What you said before does not agree with what you said afterwards, nor does what you said afterwards agree with what you said before. What do you think, Aggivessana, is material form permanent or impermanent?" - "Impermanent, Master Gotama." - "Is what is impermanent suffering or happiness?" - "Suffering, Master Gotama." - "Is what is impermanent, suffering, and subject to change fit to be regarded thus: 'This is mine, this I am, [233] this is my self'?" - "No, Master Gotama."

"What do you think, Aggivessana? Is feeling permanent or impermanent?... Is perception permanent or impermanent?... Are formations permanent or impermanent?... Is consciousness permanent or impermanent?" - "Impermanent, Master Gotama." - "Is what is impermanent suffering or happiness?" - "Suffering, Master Gotama." - "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, Master Gotama."

21. "What do you think, Aggivessana? When one adheres to suffering, resorts to suffering, holds to suffering, and regards what is suffering thus: 'This is mine, this I am, this is my self,' could one ever fully understand suffering oneself or abide with suffering utterly destroyed?"

"How could one, Master Gotama? No, Master Gotama."

\* "What do you think, Aggivessana? That being so, do you not adhere to suffering, resort to suffering, hold to suffering, and regard what is suffering thus: 'This is mine, this I am, this is my self'?"

"How could I not, Master Gotama? Yes, Master Gotama."\*<sup>376</sup>

22. "It is as though a man needing heartwood, seeking heartwood, wandering in search of heartwood, were to take a sharp axe and enter the wood, and there he would see a large plantain trunk, straight, young, with no fruit-bud core. Then he would cut it down at the root, cut off the crown, and unroll the leaf-sheaths; but as he went on unrolling the leaf sheaths, he would never come even to any sapwood, let alone heartwood. So too, Aggivessana, when you are pressed, questioned, and cross-questioned by me about your own assertion, you turn out to be empty, vacant, and mistaken. But it was you who made this statement before the Vesāli assembly: 'I see no recluse or brahmin, the head of an order, the head of a group, the teacher of a group, even one claiming to be accomplished and fully enlightened, who would not shake, shiver, and tremble and sweat under the armpits if he were to engage in debate with me. Even if I were to engage a senseless post in debate, it would shake, shiver, and tremble if it were to engage in debate with me, so what shall I say of a human being?' Now there are drops of sweat on your forehead and they have soaked through your upper robe and fallen to the ground. But there is no sweat on my body now." And the Blessed One uncovered his golden-coloured body before the assembly. [234] When this was said, Saccaka the Nigaṇṭha's son sat silent, dismayed, with shoulders drooping and head down, glum, and without response.

23. Then Dummukha, the son of the Licchavis, seeing Saccaka the Nigaṇṭha's son in such a condition, said to the Blessed One: "A simile occurs to me, Master Gotama."

"Explain how it occurs to you, Dummukha."

"Suppose, venerable sir, not far from a village or town there was a pond with a crab in it. And then a party of boys and girls went out from the town or village to the pond, went into the water, and pulled the crab out of the water and put it on dry land. And whenever the crab extended a leg, they cut it off, broke it, and smashed it with sticks and stones, so that the crab with all its legs cut off, broken, and smashed, would be unable to get back to the pond as before. So too, all Saccaka the Nigaṇṭha's son's contortions, writhings, and vacillations have been cut off, broken, and smashed by the Blessed One, and now he cannot get near the Blessed One again for the purpose of debate."

24. When this was said, Saccaka the Nigantha's son told him: "Wait, Dummukha, wait! We are not speaking with you, here we are speaking with Master Gotama."

[Then he said]: "Let that talk of ours be, Master Gotama. Like that of ordinary recluses and brahmmins, it was mere prattle, I think. But in what way is a disciple of the recluse Gotama one who carries out his instruction, who responds to his advice, who has crossed beyond doubt, become free from perplexity, gained intrepidity, and become independent of others in the Teacher's Dispensation?"<sup>377</sup>

"Here, Aggivessana, any kind of material form whatever, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near – a disciple of mine sees all material form as it actually is with proper wisdom thus: 'This is not mine, this I am not, this is not my self.' [235] 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 – a disciple of mine sees all consciousness as it actually is with proper wisdom thus: 'This is not mine, this I am not, this is not my self.' It is in this way that a disciple of mine is one who carries out my instruction, who responds to my advice, who has crossed beyond doubt, become free from perplexity, gained intrepidity, and become independent of others in the Teacher's Dispensation."

25. "Master Gotama, in what way is a bhikkhu an arahant with taints destroyed, one who has lived the holy life, done what had to be done, laid down the burden, reached the true goal, destroyed the fetters of being, and is completely liberated through final knowledge?"

"Here, Aggivessana, any kind of material form whatever, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near – a bhikkhu has seen all material form as it actually is with proper wisdom thus: 'This is not mine, this I am not, this is not my self,' and through not clinging he is liberated. 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 – a bhikkhu has seen all consciousness as it actually is

with proper wisdom thus: 'This is not mine, this I am not, this is not my self,' and through not clinging he is liberated. It is in this way that a bhikkhu is an arahant with taints destroyed, one who has lived the holy life, done what had to be done, laid down the burden, reached the true goal, destroyed the fetters of being, and is completely liberated through final knowledge.

26. "When a bhikkhu's mind is thus liberated, he possesses three unsurpassable qualities: unsurpassable vision, unsurpassable practice of the way, and unsurpassable deliverance.<sup>378</sup> When a bhikkhu is thus liberated, he still honours, reveres, and venerates the Tathāgata thus: 'The Blessed One is enlightened and he teaches the Dhamma for the sake of enlightenment. The Blessed One is tamed and he teaches the Dhamma for taming oneself. The Blessed One is at peace and he teaches the Dhamma for the sake of peace. The Blessed One has crossed over and he teaches the Dhamma for crossing over. The Blessed One has attained Nibbāna and he teaches the Dhamma for attaining Nibbāna.'"

27. When this was said, Saccaka the Nigaṇṭha's son [236] replied: "Master Gotama, we were bold and impudent in thinking we could attack Master Gotama in debate. A man might attack a mad elephant and find safety, yet he could not attack Master Gotama and find safety. A man might attack a blazing mass of fire and find safety, yet he could not attack Master Gotama and find safety. A man might attack a terrible poisonous snake and find safety, yet he could not attack Master Gotama and find safety. We were bold and impudent in thinking we could attack Master Gotama in debate.

"Let the Blessed One together with the Sangha of bhikkhus consent to accept tomorrow's meal from me." The Blessed One consented in silence.

28. Then, knowing that the Blessed One had consented, Saccaka the Nigaṇṭha's son addressed the Licchavis: "Hear me, Licchavis. The recluse Gotama together with the Sangha of bhikkhus has been invited by me for tomorrow's meal. You may bring to me whatever you think would be suitable for him."

29. Then, when the night had ended, the Licchavis brought five hundred ceremonial dishes of milk rice as gifts of food. Then Saccaka the Nigaṇṭha's son had good food of various kinds prepared in his own park and had the time announced to the Blessed One: "It is time, Master Gotama, the meal is ready."

30. Then, it being morning, the Blessed One dressed, and taking his bowl and outer robe, he went with the Sangha of bhikkhus to the park of Saccaka the Nigaṇṭha's son and sat down on the seat made ready. Then, with his own hands, Saccaka the Nigaṇṭha's son served and satisfied the Sangha of bhikkhus headed by the Buddha with the various kinds of good food. When the Blessed One had eaten and had withdrawn his hand from the bowl, Saccaka the Nigaṇṭha's son took a low seat, sat down at one side, and said to the Blessed One: "Master Gotama, may the merit and the great meritorious fruits of this act of giving be for the happiness of the givers."

"Aggivessana, whatever comes about from giving to a recipient such as yourself – one who is not free from lust, not free from hate, not free from delusion – [237] that will be for the givers. And whatever comes about from giving to a recipient such as myself – one who is free from lust, free from hate, free from delusion – that will be for you."<sup>379</sup>

## 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 Niganṭha's son was walking and wandering for exercise, he came to the Hall with the Peaked Roof in the Great Wood.<sup>380</sup> The venerable Ānanda saw him coming in the distance and said to the Blessed One: "Venerable sir, here comes Saccaka the Niganṭha'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."<sup>381</sup> The Blessed One sat down on the seat made ready. Then Saccaka the Niganṭha'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.<sup>382</sup> 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.<sup>383</sup> 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 lying with a man, 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, and so on 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 Niganṭha'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, listen and attend closely to what I shall say." - "Yes, sir," Saccaka the Niganṭha'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."<sup>384</sup>

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?<sup>385</sup> 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 and mentally 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 and mentally withdrawn from sensual pleasures,<sup>386</sup> 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 and mentally 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.<sup>387</sup> 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."<sup>388</sup>

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 back-side 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 urinated or defecated, 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 super-human 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 Sakyān 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.'<sup>389</sup> 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.'<sup>390</sup>

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.<sup>391</sup>

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 recollect my manifold past lives, that is, one birth, two births...(as *Sutta 4, §27*)...Thus with their aspects and particulars I recollect 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 second 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 third 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."<sup>392</sup>

"This can be believed of Master Gotama, since he is accomplished and fully enlightened. But does Master Gotama recall sleeping during the day?"<sup>393</sup>

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 Niganṭha'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...Sañjaya 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.<sup>394</sup>

## 37 Cūlatanhāsankhaya Sutta

### The Shorter Discourse on the Destruction of Craving

1. **TUH HAVE I HEARD.** On one occasion the Blessed One was living at Sāvatthī in the Eastern Park, in the Palace of Migāra's Mother.

2. Then Sakka, ruler of gods, went to the Blessed One, and after paying homage to him, he stood at one side and asked: "Venerable sir, how in brief is a bhikkhu liberated by the destruction of craving, one who has reached the ultimate end, the ultimate security from bondage, the ultimate holy life, the ultimate goal, one who is foremost among gods and humans?"<sup>395</sup>

3. "Here, ruler of gods, a bhikkhu has heard that nothing is worth adhering to. When a bhikkhu has heard that nothing is worth adhering to, he directly knows everything; having directly known everything, he fully understands everything; having fully understood everything, whatever feeling he feels, whether pleasant or painful or neither-painful-nor-pleasant, he abides contemplating impermanence in those feelings, contemplating fading away, contemplating cessation, contemplating relinquishment. Contemplating thus, he does not cling to anything in the world. When he does not cling, he is not agitated. When he is not agitated, he personally attains Nibbāna."<sup>396</sup> [252] 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.' Briefly, it is in this way, ruler of gods, that a bhikkhu is liberated by the destruction of craving, one who has reached the ultimate end, the ultimate security from bondage, the ultimate holy life, the ultimate goal, one who is foremost among gods and humans."

4. Then Sakka, ruler of gods, delighting and rejoicing in the

Blessed One's words, paid homage to the Blessed One, and keeping him on his right, he vanished at once.

5. Now on that occasion the venerable Mahā Moggallāna was sitting not far from the Blessed One. Then he considered: "Did that spirit penetrate to the meaning of the Blessed One's words when he rejoiced, or did he not? Suppose I found out whether he did or not."

6. Then, just as quickly as a strong man might extend his flexed arm or flex his extended arm, the venerable Mahā Moggallāna vanished from the Palace of Migāra's Mother in the Eastern Park and appeared among the gods of the Thirty-three.

7. Now on that occasion Sakka, ruler of gods, was furnished and endowed a hundredfold with the five kinds of heavenly music, and he was enjoying it in the Pleasure Park of the Single Lotus. When he saw the venerable Mahā Moggallāna coming in the distance, he dismissed the music, went to the venerable Mahā Moggallāna, and said to him: "Come, good sir Moggallāna! Welcome, good sir Moggallāna! It is long, good sir Moggallāna, since you found an opportunity to come here. Sit down, good sir Moggallāna; this seat is ready."

The venerable Mahā Moggallāna sat down on the seat made ready, and Sakka took a low seat and sat down at one side. The venerable Mahā Moggallāna then asked him:

8. "Kosiya,<sup>397</sup> how did the Blessed One state to you in brief deliverance through the destruction of craving? It would be good if we might also get to hear that statement."

"Good sir Moggallāna, we are so busy, we have so much to do, not only with our own business, but also with the business of the gods of the Thirty-three. Besides, good sir Moggallāna, what is well heard, well learned, [253] well attended to, well remembered, does not vanish all of a sudden. Good sir Moggallāna, it once happened that war broke out between the gods and the titans.<sup>398</sup> In that war the gods won and the titans were defeated. When I had won that war and returned from it as a conqueror, I had the Vejayanta Palace built. Good sir Moggallāna, the Vejayanta Palace has a hundred towers, and each tower has seven hundred upper chambers, and each upper chamber has seven nymphs, and each nymph has seven maids. Would you like to see the loveliness of the Vejayanta Palace,

good sir Moggallāna?" The venerable Mahā Moggallāna consented in silence.

9. Then Sakka, ruler of gods, and the divine King Vessavaṇa<sup>399</sup> went to the Vejayanta Palace, giving precedence to the venerable Mahā Moggallāna. When the maids of Sakka saw the venerable Mahā Moggallāna coming in the distance, they were embarrassed and ashamed and they went each into their own rooms. Just as a daughter-in-law is embarrassed and ashamed on seeing her father-in-law, so too, when the maids of Sakka saw the venerable Mahā Moggallāna coming, they were embarrassed and ashamed and they went each into their own rooms.

10. Then Sakka, ruler of gods, and the divine King Vessavaṇa had the venerable Mahā Moggallāna walk all over and explore the Vejayanta Palace: "See, good sir Moggallāna, this loveliness of the Vejayanta Palace! See, good sir Moggallāna, this loveliness of the Vejayanta Palace!"

"It does the venerable Kosiya credit as one who has formerly made merit; and whenever human beings see anything lovely, they say: 'Sirs, it does credit to the gods of the Thirty-three!' It does the venerable Kosiya credit as one who has formerly made merit."

11. Then the venerable Mahā Moggallāna considered thus: "This spirit is living much too negligently. What if I stirred up a sense of urgency in him?" Then the venerable Mahā Moggallāna performed such a feat of supernormal power that with the point of his toe he made the Vejayanta Palace shake and quake and tremble.<sup>400</sup> [254] Sakka and the divine King Vessavaṇa and the gods of the Thirty-three were filled with wonder and amazement, and they said: "Sirs, it is wonderful, it is marvellous, what power and might the recluse has, that with the point of his toe he makes the heavenly region shake and quake and tremble!"

12. When the venerable Mahā Moggallāna knew that Sakka, ruler of the gods, was stirred to a sense of urgency with his hair standing on end, he asked him: "Kosiya, how did the Blessed One state to you in brief deliverance through the destruction of craving? It would be good if we might also get to hear that statement."

"Good sir Moggallāna, I went to the Blessed One, and after paying homage to him, I stood at one side and said: 'Venerable sir,...[as in §2]...of gods and humans?' When this was said, good

sir Moggallāna, the Blessed One told me: 'Here, ruler of gods,... [as in §3]...of gods and humans.' That is how the Blessed One stated to me in brief deliverance through the destruction of craving, good sir Moggallāna."

13. Then the venerable Mahā Moggallāna delighted and rejoiced in the words of Sakka, ruler of gods. [255] Then, just as quickly as a strong man might extend his flexed arm or flex his extended arm, he vanished from among the gods of the Thirty-three and appeared in the Eastern Park in the Palace of Migāra's Mother.

14. Then, soon after the venerable Mahā Moggallāna had gone, the attendants of Sakka, ruler of gods, asked him: "Good sir, was that your teacher, the Blessed One?" – "No, good sirs, that was not my teacher, the Blessed One. That was one of my companions in the holy life, the venerable Mahā Moggallāna."<sup>401</sup> – "Good sir, it is a gain for you that your companion in the holy life has such power and might. Oh, how much more so that the Blessed One is your teacher!"

15. Then the venerable Mahā Moggallāna went to the Blessed One, and after paying homage to him, he sat down at one side and asked him: "Venerable sir, does the Blessed One recall stating in brief – to a certain one of the renowned spirits with a great following – deliverance through the destruction of craving?"

"I do recall doing so, Moggallāna. Here Sakka, ruler of gods, came to me, and after paying homage to me, he stood at one side and asked: 'Venerable sir, how in brief is a bhikkhu liberated by the destruction of craving, one who has reached the ultimate end, the ultimate security from bondage, the ultimate holy life, the ultimate goal, one who is foremost among gods and humans?' When this was said, I told him: 'Here, ruler of gods, a bhikkhu has heard that nothing is worth adhering to. When a bhikkhu has heard that nothing is worth adhering to, he directly knows everything; having directly known everything, he fully understands everything; having fully understood everything, whatever feeling he feels, whether pleasant or painful or neither-painful-nor-pleasant, he abides contemplating impermanence in those feelings, contemplating fading away, contemplating cessation, contemplating relinquishment. Contemplating thus, he does not cling to anything in the world. 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, [256] what had to be done has been done, there is no more coming to any state of being." Briefly, it is in this way, ruler of gods, that a bhikkhu is liberated by the destruction of craving...one who is foremost among gods and humans.' That is how I recall stating in brief to Sakka, ruler of gods, deliverance through the destruction of craving."

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

## 38 Mahātanhāsankhaya Sutta

### The Greater Discourse on the Destruction of Craving

(SETTING)

1. **THUS HAVE I HEARD.** On one occasion the Blessed One was living at Sāvatthī in Jeta's Grove, Anāthapindika'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."<sup>402</sup>

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 discourses 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."<sup>403</sup>

"Misguided man, to whom have you ever known me to teach the Dhamma in that way? Misguided man, in many discourses have I not stated 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 discourses 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.<sup>404</sup> 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'?"<sup>405</sup> – "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 or not'?" – "Yes, venerable sir." – "Bhikkhus, does doubt arise when one is uncertain thus: 'Does its origination occur with that as nutriment or not'?" – "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 or not'?" – "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 free from doubt here: 'This has come to be'?" – "Yes, venerable sir." – "Bhikkhus, are you free from doubt here: 'Its origination occurs with that as nutriment'?" – "Yes, venerable sir." – "Bhikkhus, are you 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 the Dhamma that has been taught as similar to a raft, being for the purpose of crossing over, not

for the purpose of grasping?"<sup>406</sup> – "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 the Dhamma that 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."<sup>407</sup>

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 six-fold 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.'<sup>408</sup> 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?'"<sup>409</sup> – "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 so do [other] recluses, but we do not speak thus'?" – "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 conception of an embryo in a womb takes place through the union of three things.<sup>410</sup> Here, there is the union of the mother and father, but it is not the mother's season, and the being to be reborn<sup>411</sup> is not present – in this case there is no [266] conception of an embryo in a womb. Here, there is the union of the mother and father, and it is the mother's season, but the being to be reborn is not present – in this case too there is no conception of an embryo in a womb. But when there is the union of the mother and father, and it is the mother's season, and the being to be reborn is present, through the union of these three things the conception of an embryo in a womb 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.<sup>412</sup> 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.<sup>413</sup> 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.<sup>414</sup> 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 through the destruction of craving as taught in brief by me. But the bhikkhu Sāti, [271] son of a fisherman, is 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.

## 39 Mahā-Assapura Sutta

### The Greater Discourse at Assapura

1. **THUS HAVE I HEARD.** On one occasion the Blessed One was living in the Angan country at a town of the Angans named Assapura. There the Blessed One addressed the bhikkhus thus: "Bhikkhus." – "Venerable sir," they replied. The Blessed One said this:

2. "Recluses, recluses,' bhikkhus, that is how people perceive you. And when you are asked, 'What are you?', you claim that you are recluses. Since that is what you are designated and what you claim to be, you should train thus: 'We will undertake and practise those things that make one a recluse, that make one a brahmin,<sup>415</sup> so that our designations may be true and our claims genuine, and so that the services of those whose robes, alms-food, resting place, and medicinal requisites we use shall bring them great fruit and benefit, and so that our going forth shall not be in vain but fruitful and fertile.'

#### (CONDUCT AND LIVELIHOOD)

3. "And what, bhikkhus, are the things that make one a recluse, that make one a brahmin? Bhikkhus, you should train thus: 'We will be possessed of shame and fear of wrongdoing.'<sup>416</sup> Now, bhikkhus, you may think thus: 'We are possessed of shame and fear of wrongdoing. That much is enough, that much has been done, the goal of reclueship has been reached, there is nothing more for us to do'; and you may rest content with that much. Bhikkhus, I inform you, I declare to you: You who seek the recluse's status, do not fall short of the goal of reclueship while there is more to be done.<sup>417</sup>

4. "What more is to be done? [272] Bhikkhus, you should train thus: 'Our bodily conduct shall be purified, clear and open,

flawless and restrained, and we will not laud ourselves and disparage others on account of that purified bodily conduct.' Now, bhikkhus, you may think thus: 'We are possessed of shame and fear of wrongdoing and our bodily conduct has been purified. That much is enough, that much has been done, the goal of recluseship has been reached, there is nothing more for us to do'; and you may rest content with that much. Bhikkhus, I inform you, I declare to you: You who seek the recluse's status, do not fall short of the goal of recluseship while there is more to be done.

5. "What more is to be done? Bhikkhus, you should train thus: 'Our verbal conduct shall be purified, clear and open, flawless and restrained, and we will not laud ourselves and disparage others on account of that purified verbal conduct.' Now, bhikkhus, you may think thus: 'We are possessed of shame and fear of wrongdoing, our bodily conduct has been purified, and our verbal conduct has been purified. That much is enough...'; and you may rest content with that much. Bhikkhus, I inform you, I declare to you: You who seek the recluse's status, do not fall short of the goal of recluseship while there is more to be done.

6. "What more is to be done? Bhikkhus, you should train thus: 'Our mental conduct shall be purified, clear and open, flawless and restrained, and we will not laud ourselves and disparage others on account of that purified mental conduct.' Now, bhikkhus, you may think thus: 'We are possessed of shame and fear of wrongdoing, our bodily conduct and verbal conduct have been purified, and our mental conduct has been purified. That much is enough...'; and you may rest content with that much. Bhikkhus, I inform you, I declare to you: You who seek the recluse's status, do not fall short of the goal of recluseship while there is more to be done.

7. "What more is to be done? Bhikkhus, you should train thus: 'Our livelihood shall be purified, clear and open, flawless and restrained, and we will not laud ourselves and disparage others on account of that purified livelihood.' Now, bhikkhus, you may think thus: 'We are possessed of shame and fear of wrongdoing, our bodily conduct, verbal conduct, and mental conduct have been purified, and our livelihood has been purified. [273] That much is enough...'; and you may rest content with that much.

Bhikkhus, I inform you, I declare to you: You who seek the recluse's status, do not fall short of the goal of recluseship while there is more to be done.

(RESTRAINT OF THE SENSES)

8. "What more is to be done? Bhikkhus, you should train thus: 'We will guard the doors of our sense faculties. On seeing a form with the eye, we will not grasp at its signs and features. Since, if we left the eye faculty unguarded, evil unwholesome states of covetousness and grief might invade us, we will practise the way of its restraint, we will guard the eye faculty, we will undertake 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, we will not grasp at its signs and features. Since, if we left the mind faculty unguarded, evil unwholesome states of covetousness and grief might invade us, we will practise the way of its restraint, we will guard the mind faculty, we will undertake the restraint of the mind faculty.' Now, bhikkhus, you may think thus: 'We are possessed of shame and fear of wrongdoing, our bodily conduct, verbal conduct, mental conduct, and livelihood have been purified, and we guard the doors of our sense faculties. That much is enough...'; and you may rest content with that much. Bhikkhus, I inform you, I declare to you: You who seek the recluse's status, do not fall short of the goal of recluseship while there is more to be done.

(MODERATION IN EATING)

9. "What more is to be done? Bhikkhus, you should train thus: 'We will be moderate in eating. Reflecting wisely, we will take food 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."'" Now, bhikkhus, you may think thus: 'We are possessed of shame and

fear of wrongdoing, our bodily conduct, verbal conduct, mental conduct, and livelihood have been purified, we guard the doors of our sense faculties, and we are moderate in eating. That much is enough...'; and you may rest content with that much. Bhikkhus, I inform you, I declare to you: You who seek the recluse's status, do not fall short of the goal of recluseship while there is more to be done.

(WAKEFULNESS)

10. "What more is to be done? Bhikkhus, you should train thus: 'We will be devoted to wakefulness. During the day, while walking back and forth and sitting, we will purify our minds of obstructive states. In the first watch of the night, [274] while walking back and forth and sitting, we will purify our minds of obstructive states. In the middle watch of the night we will lie down on the right side in the lion's pose with one foot overlapping the other, mindful and fully aware, after noting in our minds the time for rising. After rising, in the third watch of the night, while walking back and forth and sitting, we will purify our minds of obstructive states.' Now, bhikkhus, you may think thus: 'We are possessed of shame and fear of wrongdoing, our bodily conduct, verbal conduct, mental conduct, and livelihood have been purified, we guard the doors of our sense faculties, we are moderate in eating, and we are devoted to wakefulness. That much is enough...'; and you may rest content with that much. Bhikkhus, I inform you, I declare to you: You who seek the recluse's status, do not fall short of the goal of recluseship while there is more to be done.

(MINDFULNESS AND FULL AWARENESS)

11. "What more is to be done? Bhikkhus, you should train thus: 'We will be possessed of mindfulness and full awareness. We will act in full awareness when going forward and returning; we will act in full awareness when looking ahead and looking away; we will act in full awareness when flexing and extending our limbs; we will act in full awareness when wearing our robes and carrying our outer robe and bowl; we will act in full awareness when eating, drinking, consuming food, and tasting; we

will act in full awareness when defecating and urinating; we will act in full awareness when walking, standing, sitting, falling asleep, waking up, talking, and keeping silent.' Now, bhikkhus, you may think thus: 'We are possessed of shame and fear of wrongdoing, our bodily conduct, verbal conduct, mental conduct, and livelihood have been purified, we guard the doors of our sense faculties, we are moderate in eating, we are devoted to wakefulness, and we are possessed of mindfulness and full awareness. That much is enough, that much has been done, the goal of recluseship has been reached, there is nothing more for us to do'; and you may rest content with that much. Bhikkhus, I inform you, I declare to you: You who seek the recluse's status, do not fall short of the goal of recluseship while there is more to be done.

(ABANDONING OF THE HINDRANCES)

12. "What more is to be done? Here, bhikkhus, a bhikkhu 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.

13. "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; [275] 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.

14. "Bhikkhus, suppose a man were to take a loan and undertake business and his business were to succeed so that he could repay all the money of the old loan and there would remain enough extra to maintain a wife; then on considering this, he

would be glad and full of joy. Or suppose a man were afflicted, suffering and gravely ill, and his food would not agree with him and his body had no strength, but later he would recover from the affliction and his food would agree with him and his body would regain strength; then on considering this, he would be glad and full of joy. Or suppose a man were imprisoned in a prisonhouse, but later he would be released from prison, safe and secure, with no loss to his property; then on considering this, he would be glad and full of joy. Or suppose a man were a slave, not self-dependent but dependent on others, unable to go where he wants, but later on he would be released from slavery, self-dependent, independent of others, a freed man able to go where he wants; then on considering this, [276] he would be glad and full of joy. Or suppose a man with wealth and property were to enter a road across a desert, but later on he would cross over the desert, safe and secure, with no loss to his property; then on considering this, he would be glad and full of joy. So too, bhikkhus, when these five hindrances are unabandoned in himself, a bhikkhu sees them respectively as a debt, a disease, a prisonhouse, slavery, and a road across a desert. But when these five hindrances have been abandoned in himself, he sees that as freedom from debt, healthiness, release from prison, freedom from slavery, and a land of safety.<sup>418</sup>

(THE FOUR JHĀNAS)

15. "Having 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. 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 until 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.

16. "Again, bhikkhus, 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 [277] and it had no inflow from east, west, north, or south, 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.

17. "Again, bhikkhus, 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.

18. "Again, bhikkhus, 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 [278] body unpervaded 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 unpervaded by the pure bright mind.

(THE THREE TRUE KNOWLEDGES)

19. "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... (as *Sutta 4, §27*)... Thus with their aspects and particulars he recollects his 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 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 came back again to my own village.' So too, a bhikkhu recollects his manifold past lives... Thus with their aspects and particulars he recollects his manifold past lives.

20. "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... (as *Sutta 4, §29*) [279]... 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. 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, with the divine eye, which is purified and surpasses the human, a bhikkhu sees beings passing away and reappearing... and he understands how beings pass on according to their actions.

21. "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.'

"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.'

"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 [280] shells, gravel, and pebbles, and also these shoals of fish swimming about and resting.' So too, a bhikkhu understands as it actually is: 'This is suffering.'...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)

22. "Bhikkhus, a bhikkhu such as this is called a recluse, a brahmin, one who has been washed, one who has attained to knowledge, a holy scholar, a noble one, an arahant.<sup>419</sup>

23. "And how is a bhikkhu a recluse? He has quieted down evil unwholesome states that defile, bring renewal of being, give trouble, ripen in suffering, and lead to future birth, ageing, and death. That is how a bhikkhu is a recluse.

24. "And how is a bhikkhu a brahmin? He has expelled evil unwholesome states that defile...and lead to future birth, ageing, and death. That is how a bhikkhu is a brahmin.

25. "And how is a bhikkhu one who has been washed?<sup>420</sup> He has washed off evil unwholesome states that defile...and lead to

future birth, ageing, and death. That is how a bhikkhu is one who has been washed.

26. "And how is a bhikkhu one who has attained to knowledge? He has known evil unwholesome states that defile...and lead to future birth, ageing, and death. That is how a bhikkhu is one who has attained to knowledge.

27. "And how is a bhikkhu a holy scholar?<sup>421</sup> The evil unwholesome states that defile...and lead to future birth, ageing, and death, have streamed away from him. That is how a bhikkhu is a holy scholar.

28. "And how is a bhikkhu a noble one? Evil unwholesome states that defile...and lead to future birth, ageing, and death, are far away from him. That is how a bhikkhu is a noble one.

29. "And how is a bhikkhu an arahant? Evil unwholesome states that defile, bring renewal of being, give trouble, ripen in suffering, and lead to future birth, ageing, and death, are far away from him. That is how a bhikkhu is an arahant."

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

## 40 Cūla-Assapura Sutta

### The Shorter Discourse at Assapura

[281] 1. **THUS HAVE I HEARD.** On one occasion the Blessed One was living in the Angan country at a town of the Angans named Assapura. There the Blessed One addressed the bhikkhus thus: "Bhikkhus." — "Venerable sir," they replied. The Blessed One said this:

2. "'Recluses, recluses,' bhikkhus, that is how people perceive you. And when you are asked, 'What are you?' you claim that you are recluses. Since that is what you are designated and what you claim to be, you should train thus: 'We will practise the way proper to the recluse'<sup>422</sup> so that our designations may be true and our claims genuine, and so that the services of those whose robes, almsfood, resting place, and medicinal requisites we use shall bring them great fruit and benefit, and so that our going forth shall not be in vain but fruitful and fertile.'

3. "How, bhikkhus, does a bhikkhu not practise the way proper to the recluse? For so long as a bhikkhu who is covetous has not abandoned covetousness, who has a mind of ill will has not abandoned ill will, who is angry has not abandoned anger, who is revengeful has not abandoned revenge, who is contemptuous has not abandoned contempt, who is domineering has not abandoned his domineering attitude, who is envious has not abandoned envy, who is avaricious has not abandoned avarice, who is fraudulent has not abandoned fraud, who is deceitful has not abandoned deceit, who has evil wishes has not abandoned evil wishes, who has wrong view has not abandoned wrong view,<sup>423</sup> for so long he does not practise the way proper to the recluse, I say, because of his failure to abandon these stains for the recluse, these faults for the recluse, these dregs for the recluse, which are grounds for rebirth in a state of deprivation and whose results are to be experienced in an unhappy destination.

4. "Suppose the weapon called a *mataja*, well whetted on both edges, were enclosed and encased in a patchwork sheath. I say that such a bhikkhu's going forth is comparable to that.

5. "I do not say that the recluse's status comes about in a patchwork-cloak wearer through the mere wearing of the patchwork cloak, nor in a naked ascetic through mere nakedness, nor in a dweller in dust and dirt through mere dust and dirt, nor in a washer in water through mere washing in water, nor in a tree-root dweller through mere [282] dwelling at the root of a tree, nor in an open-air dweller through mere dwelling in the open air, nor in a practitioner of continuous standing through mere continuous standing, nor in a taker of food at stated intervals through mere taking of food at stated intervals, nor in a reciter of incantations through mere recitation of incantations; nor do I say that the recluse's status comes about in a matted-hair ascetic through mere wearing of the hair matted.

6. "Bhikkhus, if through the mere wearing of the patchwork cloak a patchwork-cloak wearer who was covetous abandoned covetousness, who had a mind of ill will abandoned ill will... who had wrong view abandoned wrong view, then his friends and companions, his kinsmen and relatives, would make him a patchwork-cloak wearer as soon as he was born and have him undertake the patchwork-cloak wearing thus: 'Come, my dear, be a patchwork-cloak wearer so that, as a patchwork-cloak wearer, when you are covetous you will abandon covetousness, when you have a mind of ill will you will abandon ill will... when you have wrong view you will abandon wrong view.' But I see here a patchwork-cloak wearer who is covetous, who has a mind of ill will...who has wrong view; and that is why I do not say that the recluse's status comes about in a patchwork-cloak wearer through the mere wearing of the patchwork cloak.

"If through mere nakedness a naked ascetic who was covetous abandoned covetousness...If through mere dust and dirt...If through mere washing in water...If through mere dwelling at the root of a tree...If through mere dwelling in the open air...If through mere continuous standing...If through mere taking of food at stated intervals...If through mere recitation of incantations...If through mere wearing of the hair matted...[283]...and that is why I do not say that the recluse's status comes about in a matted-hair ascetic through the mere wearing of the hair matted.

7. "How, bhikkhus, does a bhikkhu practise the way proper to the recluse? When any bhikkhu who was covetous has abandoned covetousness, who had a mind of ill will has abandoned ill will, who was angry has abandoned anger, who was revengeful has abandoned revenge, who was contemptuous has abandoned contempt, who was domineering has abandoned his domineering attitude, who was envious has abandoned envy, who was avaricious has abandoned avarice, who was fraudulent has abandoned fraud, who was deceitful has abandoned deceit, who had evil wishes has abandoned evil wishes, who had wrong view has abandoned wrong view, then he practises the way proper to the recluse, I say, because of his abandoning these stains for the recluse, these faults for the recluse, these dregs for the recluse, which are grounds for rebirth in a state of deprivation and whose results are to be experienced in an unhappy destination.

8. "He sees himself purified of all these evil unwholesome states, he sees himself liberated from them. When he sees this, gladness is born in him. 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 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.

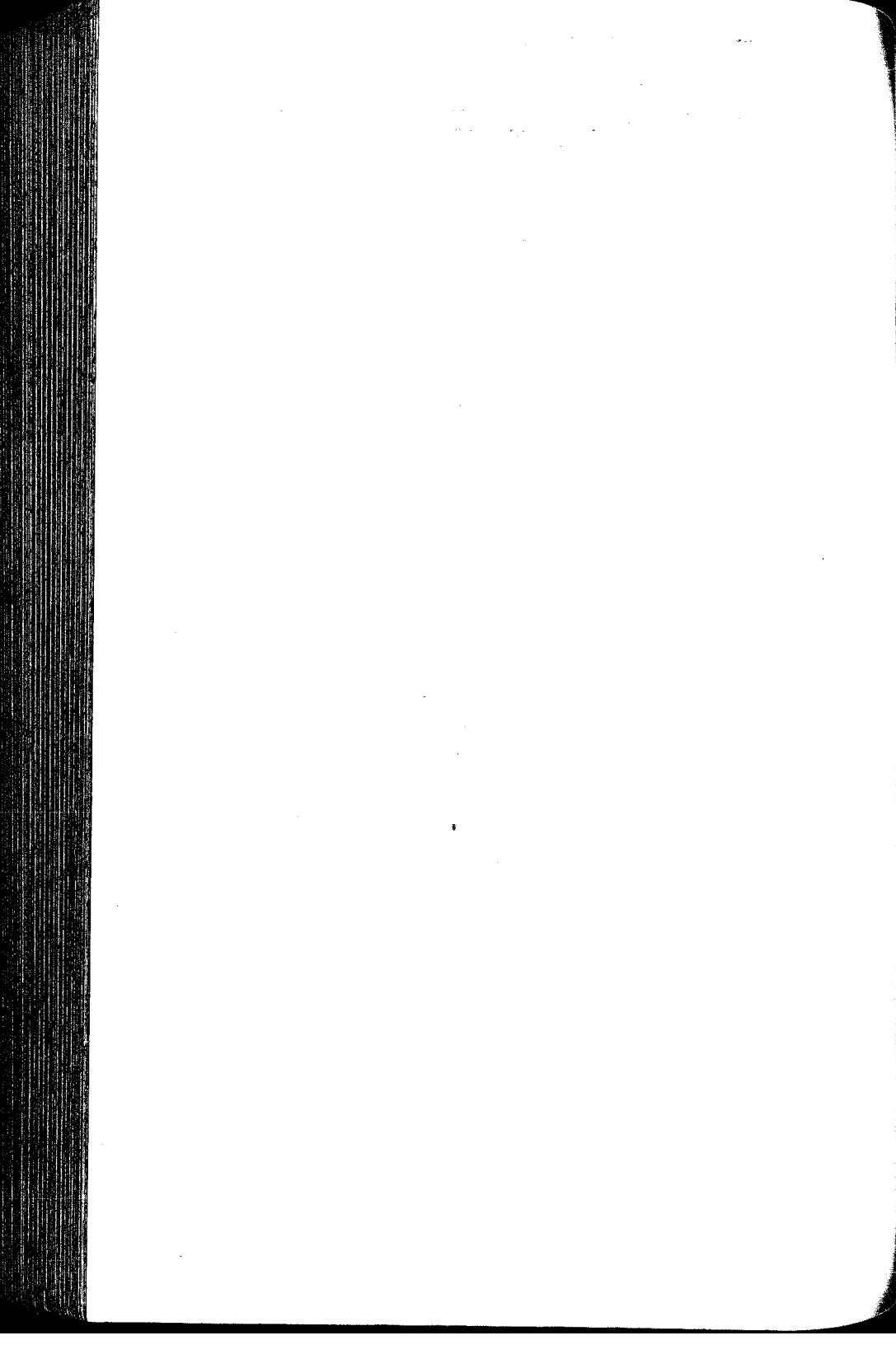
10-12. "He abides pervading one quarter with a mind imbued with compassion...with a mind imbued with appreciative joy...with a mind imbued with equanimity...abundant, exalted, immeasurable, without hostility and without ill will.

13. "Suppose there were a pond with clear, agreeable cool water, transparent, with smooth banks, delightful. [284] If a man, scorched and exhausted by hot weather, weary, parched, and thirsty, came from the east or from the west or from the north or from the south or from where you will, having come upon the pond he would quench his thirst and his hot-weather fever. So too, bhikkhus, if anyone from a clan of nobles goes forth from the home life into homelessness, and after encountering the

Dhamma and Discipline proclaimed by the Tathāgata, develops loving-kindness, compassion, appreciative joy, and equanimity, and thereby gains internal peace, then because of that internal peace he practises the way proper to the recluse, I say. And if anyone from a clan of brahmins goes forth...If anyone from a clan of merchants goes forth...If anyone from a clan of workers goes forth from the home life into homelessness, and after encountering the Dhamma and Discipline proclaimed by the Tathāgata, develops loving-kindness, compassion, appreciative joy, and equanimity, and thereby gains internal peace, then because of that internal peace he practises the way proper to the recluse, I say.

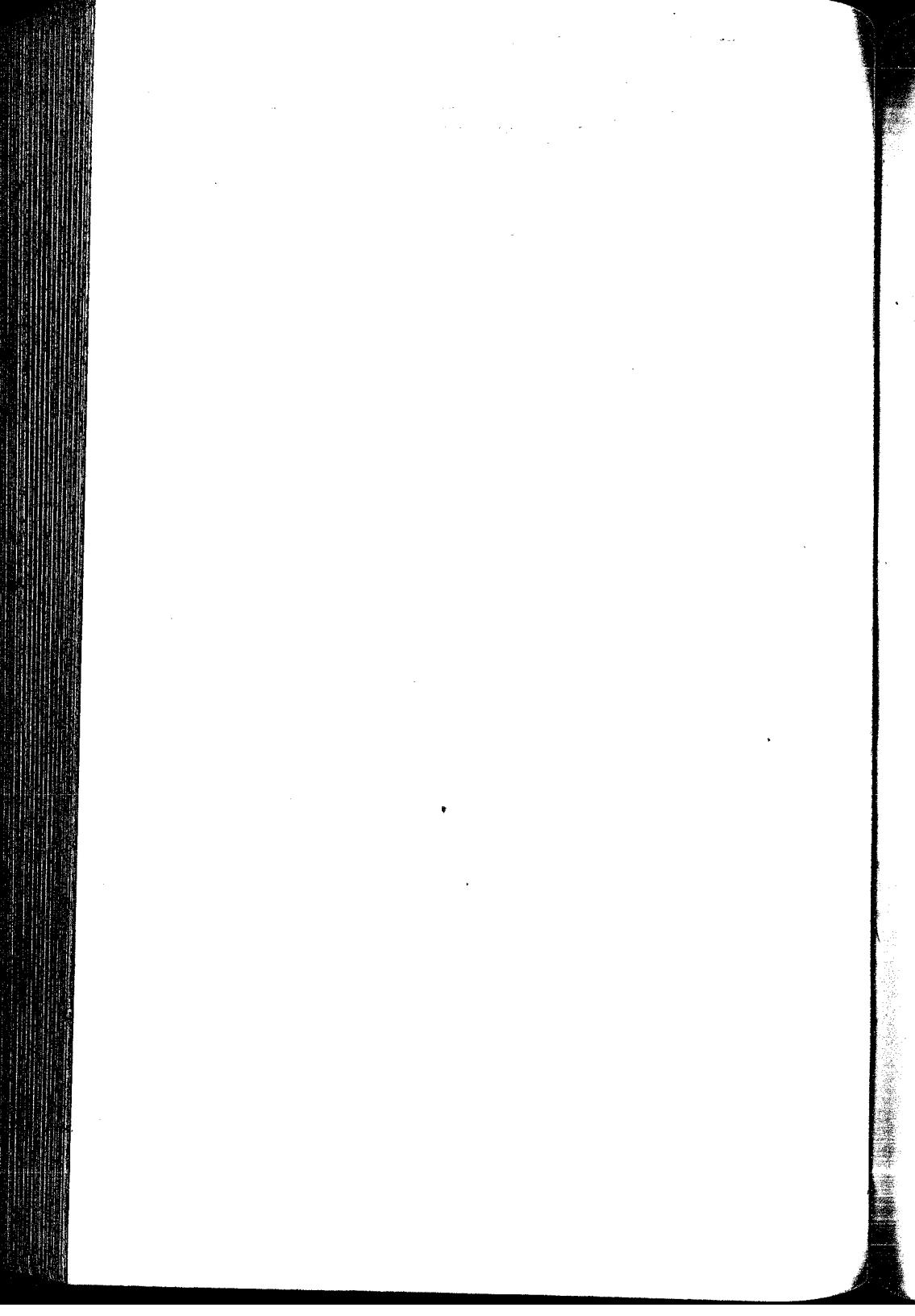
14. "Bhikkhus, if anyone from a clan of nobles goes forth from the home life into homelessness, and by realising for himself with direct knowledge here and now enters upon and abides in the deliverance of mind and deliverance by wisdom that are taintless with the destruction of the taints, then he is already a recluse because of the destruction of the taints.<sup>424</sup> And if anyone from a clan of brahmins goes forth...If anyone from a clan of merchants goes forth...If anyone from a clan of workers goes forth from the home life into homelessness, and 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, then he is already a recluse because of the destruction of the taints."

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



5

The Shorter Division of Pairs  
*(Cūlāyamakavagga)*



## 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 unbenevolent. 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.'<sup>425</sup> 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<sup>426</sup>...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 Akanīṭṭha 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."<sup>427</sup> [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."

## 42 *Verañjaka Sutta*

### The Brahmins of Verañja

1. **THUS HAVE I HEARD.** On one occasion the Blessed One was living at Sāvatthī in Jeta's Grove, Anāthapiṇḍika's Park.

2. Now on that occasion some brahmin householders of Verañja were on a visit to Sāvatthī for some business or other. [291]

3-44. [*The text of this sutta is the same as that of Sutta 41, except that where the preceding sutta is phrased in terms of "conduct not in accordance with the Dhamma, unrighteous conduct" (§§7-10) and "conduct in accordance with the Dhamma, righteous conduct" (§§11-14), this sutta is phrased in terms of "one who does not observe conduct in accordance with the Dhamma, one of unrighteous conduct" and "one who observes conduct in accordance with the Dhamma, one of righteous conduct"; substitute "Verañja" for "Sālā" throughout.*]

## 43 *Mahāvedalla Sutta* The Greater Series of Questions and Answers

[292] 1. **THUS HAVE I HEARD.** On one occasion the Blessed One was living at Sāvatthī in Jeta's Grove, Anāthapindika's Park.

Then, when it was evening, the venerable Mahā Koṭṭhita rose from meditation, went to the venerable Sāriputta, and exchanged greetings with him.<sup>428</sup> When this courteous and amiable talk was finished, he sat down at one side and said to the venerable Sāriputta:

(WISDOM)

2. "One who is unwise, one who is unwise' is said, friend. With reference to what is this said, 'one who is unwise'?"

"One does not wisely understand, one does not wisely understand,' friend; that is why it is said, 'one who is unwise.' And what doesn't one wisely understand? One does not wisely understand: 'This is suffering'; one does not wisely understand: 'This is the origin of suffering'; one does not wisely understand: 'This is the cessation of suffering'; one does not wisely understand: 'This is the way leading to the cessation of suffering.' 'One does not wisely understand, one does not wisely understand,' friend; that is why it is said, 'one who is unwise.'"

Saying, "Good, friend," the venerable Mahā Koṭṭhita delighted and rejoiced in the venerable Sāriputta's words. Then he asked him a further question:

3. "One who is wise, one who is wise,' is said, friend. With reference to what is this said, 'one who is wise'?"

"One wisely understands, one wisely understands,' friend; that is why it is said, 'one who is wise.' What does one wisely understand? One wisely understands: 'This is suffering'; one

wisely understands: 'This is the origin of suffering'; one wisely understands: 'This is the cessation of suffering'; one wisely understands: 'This is the way leading to the cessation of suffering.' 'One wisely understands, one wisely understands,' friend; that is why it is said, 'one who is wise.'"<sup>429</sup>

(CONSCIOUSNESS)

4. "'Consciousness, consciousness' is said, friend. With reference to what is 'consciousness' said?"

"It cognizes, it cognizes,' friend; that is why 'consciousness' is said.<sup>430</sup> What does it cognize? It cognizes: '[This is] pleasant'; it cognizes: '[This is] painful'; it cognizes: '[This is] neither-painful-nor-pleasant.' 'It cognizes, it cognizes,' friend; that is why 'consciousness' is said."<sup>431</sup>

5. "Wisdom and consciousness, friend – are these states conjoined or disjoined? And is it possible to separate each of these states from the other in order to describe the difference between them?"

"Wisdom and consciousness, friend – these states are conjoined, not disjoined, and it is impossible to separate each of these states from the other in order to describe the difference between them. For what one wisely understands, that one cognizes, and what one cognizes, that one wisely understands. [293] That is why these states are conjoined, not disjoined, and it is impossible to separate each of these states from the other in order to describe the difference between them."<sup>432</sup>

6. "What is the difference, friend, between wisdom and consciousness, these states that are conjoined, not disjoined?"

"The difference, friend, between wisdom and consciousness, these states that are conjoined, not disjoined, is this: wisdom is to be developed, consciousness is to be fully understood."<sup>433</sup>

(FEELING)

7. "'Feeling, feeling' is said, friend. With reference to what is 'feeling' said?"

"It feels, it feels,' friend; that is why 'feeling' is said. What does it feel? It feels pleasure, it feels pain, it feels neither-pain-nor-pleasure. 'It feels, it feels,' friend, that is why 'feeling' is said."<sup>434</sup>

## (PERCEPTION)

8. "Perception, perception," is said, friend. With reference to what is 'perception' said?"

"It perceives, it perceives," friend; that is why 'perception' is said. What does it perceive? It perceives blue, it perceives yellow, it perceives red, and it perceives white. 'It perceives, it perceives,' friend; that is why 'perception' is said."<sup>435</sup>

9. "Feeling, perception, and consciousness, friend – are these states conjoined or disjoined? And is it possible to separate each of these states from the others in order to describe the difference between them?"

"Feeling, perception, and consciousness, friend – these states are conjoined, not disjoined, and it is impossible to separate each of these states from the others in order to describe the difference between them. For what one feels, that one perceives; and what one perceives, that one cognizes. That is why these states are conjoined, not disjoined, and it is impossible to separate each of these states from the others in order to describe the difference between them."<sup>436</sup>

## (KNOWABLE BY MIND ALONE)

10. "Friend, what can be known by purified mind-consciousness released from the five faculties?"

"Friend, by purified mind-consciousness released from the five faculties the base of infinite space can be known thus: 'Space is infinite'; the base of infinite consciousness can be known thus: 'Consciousness is infinite'; and the base of nothingness can be known thus: 'There is nothing.'"<sup>437</sup>

11. "Friend, with what does one understand a state that can be known?"

"Friend, one understands a state that can be known with the eye of wisdom."<sup>438</sup>

12. "Friend, what is the purpose of wisdom?"

"The purpose of wisdom, friend, is direct knowledge, its purpose is full understanding, its purpose is abandoning."<sup>439</sup>



## (RIGHT VIEW)

[294] 13. "Friend, how many conditions are there for the arising of right view?"

"Friend, there are two conditions for the arising of right view; the voice of another and wise attention. These are the two conditions for the arising of right view."<sup>440</sup>

14. "Friend, by how many factors is right view assisted when it has deliverance of mind for its fruit, deliverance of mind for its fruit and benefit, when it has deliverance by wisdom for its fruit, deliverance by wisdom for its fruit and benefit?"

"Friend, right view is assisted by five factors when it has deliverance of mind for its fruit, deliverance of mind for its fruit and benefit, when it has deliverance by wisdom for its fruit, deliverance by wisdom for its fruit and benefit. Here, friend, right view is assisted by virtue, learning, discussion, serenity, and insight. Right view assisted by these five factors has deliverance of mind for its fruit, deliverance of mind for its fruit and benefit; it has deliverance by wisdom for its fruit, deliverance by wisdom for its fruit and benefit."<sup>441</sup>

## (BEING)

15. "Friend, how many kinds of being are there?"

"There are these three kinds of being, friend: sense-sphere being, fine-material being, and immaterial being."

16. "Friend, how is renewal of being in the future generated?"

"Friend, renewal of being in the future is generated through the delighting in this and that on the part of beings who are hindered by ignorance and fettered by craving."<sup>442</sup>

17. "Friend, how is renewal of being in the future not generated?"

"Friend, with the fading away of ignorance, with the arising of true knowledge, and with the cessation of craving, renewal of being in the future is not generated."

## (THE FIRST JHĀNA)

18. "Friend, what is the first jhāna?"

"Here, friend, 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 is called the first jhāna."

19. "Friend, how many factors does the first jhāna have?"

"Friend, the first jhāna has five factors. Here, when a bhikkhu has entered upon the first jhāna, there occur applied thought, sustained thought, rapture, pleasure, and unification of mind. That is how the first jhāna has five factors."

20. "Friend, how many factors are abandoned in the first jhāna and how many factors are possessed?"

"Friend, in the first jhāna five factors are abandoned and five factors are possessed. Here, when a bhikkhu has entered upon the first jhāna, sensual desire is abandoned, ill will is abandoned, sloth and torpor are abandoned, restlessness and remorse [295] are abandoned, and doubt is abandoned; and there occur applied thought, sustained thought, rapture, pleasure, and unification of mind. That is how in the first jhāna five factors are abandoned and five factors are possessed."

(THE FIVE FACULTIES)

21. "Friend, these five faculties each have a separate field, a separate domain, and do not experience each other's field and domain, that is, the eye faculty, the ear faculty, the nose faculty, the tongue faculty, and the body faculty. Now of these five faculties, each having a separate field, a separate domain, not experiencing each other's field and domain, what is their resort, what experiences their fields and domains?"<sup>443</sup>

"Friend, these five faculties each have a separate field, a separate domain, and do not experience each other's field and domain, that is, the eye faculty, the ear faculty, the nose faculty, the tongue faculty, and the body faculty. Now these five faculties, each having a separate field, a separate domain, not experiencing each other's field and domain, have mind as their resort, and mind experiences their fields and domains."

22. "Friend, as to these five faculties – that is, the eye faculty, the ear faculty, the nose faculty, the tongue faculty, and the body faculty – what do these five faculties stand in dependence on?"

"Friend, as to these five faculties – that is, the eye faculty, the ear faculty, the nose faculty, the tongue faculty, and the body faculty – these five faculties stand in dependence on vitality."<sup>444</sup>

"Friend, what does vitality stand in dependence on?"

"Friend, as to these five faculties – that is, the eye faculty, the ear faculty, the nose faculty, the tongue faculty, and the body faculty – these five faculties stand in dependence on vitality."<sup>444</sup>

"Friend, what does vitality stand in dependence on?"

"Vitality stands in dependence on heat."<sup>445</sup>

"Friend, what does heat stand in dependence on?"

"Heat stands in dependence on vitality."

"Just now, friend, we understood the venerable Sāriputta to have said: 'Vitality stands in dependence on heat'; and now we understand him to say: 'Heat stands in dependence on vitality.' How should the meaning of these statements be regarded?"

"In that case, friend, I shall give you a simile, for some wise men here understand the meaning of a statement by means of a simile. Just as when an oil-lamp is burning, its radiance is seen in dependence on its flame and its flame is seen in dependence on its radiance; so too, vitality stands in dependence on heat and heat stands in dependence on vitality."

#### (VITAL FORMATIONS)

23. "Friend, are vital formations states of feeling or are vital formations one thing and states of feeling another?" [296]

"Vital formations, friend, are not states of feeling."<sup>446</sup> If vital formations were states of feeling, then when a bhikkhu has entered upon the cessation of perception and feeling, he would not be seen to emerge from it. Because vital formations are one thing and states of feeling another, when a bhikkhu has entered upon the cessation of perception and feeling, he can be seen to emerge from it."

24. "Friend, when this body is bereft of how many states is it then discarded and forsaken, left lying senseless like a log?"<sup>447</sup>

"Friend, when this body is bereft of three states – vitality, heat, and consciousness – it is then discarded and forsaken, left lying senseless like a log."

25. "Friend, what is the difference between one who is dead, who has completed his time, and a bhikkhu who has entered upon the cessation of perception and feeling?"

"Friend, in the case of one who is dead, who has completed his time, his bodily formations have ceased and subsided, his verbal formations have ceased and subsided, his mental formations

have ceased and subsided, his vitality is exhausted, his heat has been dissipated, and his faculties are fully broken up. In the case of a bhikkhu who has entered upon the cessation of perception and feeling, his bodily formations have ceased and subsided, his verbal formations have ceased and subsided, his mental formations have ceased and subsided, but his vitality is not exhausted, his heat has not been dissipated, and his faculties become exceptionally clear.<sup>448</sup> This is the difference between one who is dead, who has completed his time, and a bhikkhu who has entered upon the cessation of perception and feeling."

(DELIVERANCE OF MIND)

26. "Friend, how many conditions are there for the attainment of the neither-painful-nor-pleasant deliverance of mind?"

"Friend, there are four conditions for the attainment of the neither-painful-nor-pleasant deliverance of mind: here, 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. These are the four conditions for the attainment of the neither-painful-nor-pleasant deliverance of mind."

27. "Friend, how many conditions are there for the attainment of the signless deliverance of mind?"

"Friend, there are two conditions for the attainment of the signless deliverance of mind: non-attention to all signs and attention to the signless element. These are the two conditions for the attainment of the signless deliverance of mind."<sup>449</sup>

28. "Friend, how many conditions are there for the persistence of the signless deliverance of mind?"

"Friend, there are three conditions for the persistence of the signless deliverance of mind: [297] non-attention to all signs, attention to the signless element, and the prior determination [of its duration]. These are the three conditions for the persistence of the signless deliverance of mind."

29. "Friend, how many conditions are there for emergence from the signless deliverance of mind?"

"Friend, there are two conditions for emergence from the signless deliverance of mind: attention to all signs and non-attention

to the signless element. These are the two conditions for emergence from the signless deliverance of mind."

30. "Friend, the immeasurable deliverance of mind, the deliverance of mind through nothingness, the deliverance of mind through voidness, and the signless deliverance of mind: are these states different in meaning and different in name, or are they one in meaning and different only in name?"

"Friend, the immeasurable deliverance of mind, the deliverance of mind through nothingness, the deliverance of mind through voidness, and the signless deliverance of mind: there is a way in which these states are different in meaning and different in name, and there is a way in which they are one in meaning and different only in name.

31. "What, friend, is the way in which these states are different in meaning and different in name? Here 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 abides pervading one quarter with a mind imbued with compassion...He abides pervading one quarter with a mind imbued with appreciative joy...He abides pervading one quarter 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. This is called the immeasurable deliverance of mind.

32. "And what, friend, is the deliverance of mind through nothingness? Here, with the complete surmounting of the base of infinite consciousness, aware that 'there is nothing,' a bhikkhu enters upon and abides in the base of nothingness. This is called the deliverance of mind through nothingness.

33. "And what, friend, is the deliverance of mind through voidness? Here a bhikkhu, gone to the forest or to the root of a tree or to an empty hut, reflects thus: 'This is void of a self or of what belongs to a self.' [298] This is called the deliverance of mind through voidness.<sup>450</sup>

34. "And what, friend, is the signless deliverance of mind? Here, with non-attention to all signs, a bhikkhu enters upon and abides in the signless concentration of mind. This is called the signless deliverance of mind.<sup>451</sup> This is the way in which these states are different in meaning and different in name.

35. "And what, friend, is the way in which these states are one in meaning and different only in name? Lust is a maker of measurement, hate is a maker of measurement, delusion is a maker of measurement.<sup>452</sup> In a bhikkhu whose taints are destroyed, these are abandoned, cut off at the root, made like a palm stump, done away with so that they are no longer subject to future arising. Of all the kinds of immeasurable deliverance of mind, the unshakeable deliverance of mind is pronounced the best. Now that unshakeable deliverance of mind is void of lust, void of hate, void of delusion.<sup>453</sup>

36. "Lust is a something, hate is a something, delusion is a something.<sup>454</sup> In a bhikkhu whose taints are destroyed, these are abandoned, cut off at the root, made like a palm stump, done away with so that they are no longer subject to future arising. Of all the kinds of deliverance of mind through nothingness, the unshakeable deliverance of mind is pronounced the best.<sup>455</sup> Now that unshakeable deliverance of mind is void of lust, void of hate, void of delusion.

37. "Lust is a maker of signs, hate is a maker of signs, delusion is a maker of signs.<sup>456</sup> In a bhikkhu whose taints are destroyed, these are abandoned, cut off at the root, made like a palm stump, done away with so that they are no longer subject to future arising. Of all the kinds of signless deliverance of mind, the unshakeable deliverance of mind is pronounced the best.<sup>457</sup> Now that unshakeable deliverance of mind is void of lust, void of hate, void of delusion. This is the way in which these states are one in meaning and different only in name."<sup>458</sup>

That is what the venerable Sāriputta said. The venerable Mahā Kotthita was satisfied and delighted in the venerable Sāriputta's words.

## 44 *Cūlavedalla Sutta* The Shorter Series of Questions and Answers

[299] 1. **THUS HAVE I HEARD.** On one occasion the Blessed One was living at Rājagaha in the Bamboo Grove, the Squirrels' Sanctuary. Then the lay follower Visākha went to the bhikkhunī Dhammadinnā,<sup>459</sup> and after paying homage to her, he sat down at one side and asked her:

(PERSONALITY)

2. "Lady, 'personality, personality' is said. What is called personality by the Blessed One?"

"Friend Visākha, these five aggregates affected by clinging are called personality by the Blessed One; 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, and the consciousness aggregate affected by clinging. These five aggregates affected by clinging are called personality by the Blessed One."<sup>460</sup>

Saying, "Good, lady," the lay follower Visākha delighted and rejoiced in the bhikkhunī Dhammadinnā's words. Then he asked her a further question:

3. "Lady, 'origin of personality, origin of personality' is said. What is called the origin of personality by the Blessed One?"

"Friend Visākha, it is craving, which brings renewal of being, is accompanied by delight and lust, and delights in this and that; that is, craving for sensual pleasures, craving for being, and craving for non-being. This is called the origin of personality by the Blessed One."

4. "Lady, 'cessation of personality, cessation of personality' is said. What is called the cessation of personality by the Blessed One?"

"Friend Visākha, 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 personality by the Blessed One."

5. "Lady, 'the way leading to the cessation of personality, the way leading to the cessation of personality' is said. What is called the way leading to the cessation of personality by the Blessed One?"

"Friend Visākha, it 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."

6. "Lady, is that clinging the same as these five aggregates affected by clinging, or is the clinging something apart from the five aggregates affected by clinging?"

"Friend Visākha, that clinging is neither the same as these five aggregates affected by clinging [300] nor is clinging something apart from the five aggregates affected by clinging. It is the desire and lust in regard to the five aggregates affected by clinging that is the clinging there."<sup>461</sup>

#### (PERSONALITY VIEW)

7. "Lady, how does personality view come to be?"

"Here, friend Visākha, 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 as self, or self as possessed of material form, or material form as in self, or self as in material form. He regards feeling as self, or self as possessed of feeling, or feeling as in self, or self as in feeling. He regards perception as self, or self as possessed of perception, or perception as in self, or self as in perception. He regards formations as self, or self as possessed of formations, or formations as in self, or self as in formations. He regards consciousness as self, or self as possessed of consciousness, or consciousness as in

self, or self as in consciousness. That is how personality view comes to be.”<sup>462</sup>

8. “Lady, how does personality view not come to be?”

“Here, friend Visākha, 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 regard material form as self, or self as possessed of material form, or material form as in self, or self as in material form. He does not regard feeling as self, or self as possessed of feeling, or feeling as in self, or self as in feeling. He does not regard perception as self, or self as possessed of perception, or perception as in self, or self as in perception. He does not regard formations as self, or self as possessed of formations, or formations as in self, or self as in formations. He does not regard consciousness as self, or self as possessed of consciousness, or consciousness as in self, or self as in consciousness. That is how personality view does not come to be.”

(THE NOBLE EIGHTFOLD PATH)

9. “Lady, what is the Noble Eightfold Path?”

“Friend Visākha, it 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.”

10. “Lady, is the Noble Eightfold Path conditioned or unconditioned?”

“Friend Visākha, the Noble Eightfold Path is [301] conditioned.”

11. “Lady, are the three aggregates included by the Noble Eightfold Path, or is the Noble Eightfold Path included by the three aggregates?”<sup>463</sup>

“The three aggregates are not included by the Noble Eightfold Path, friend Visākha, but the Noble Eightfold Path is included by the three aggregates. Right speech, right action, and right livelihood – these states are included in the aggregate of virtue. Right effort, right mindfulness, and right concentration – these states are included in the aggregate of concentration. Right view and right intention – these states are included in the aggregate of wisdom.”

## (CONCENTRATION)

12. "Lady, what is concentration? What is the basis of concentration? What is the equipment of concentration? What is the development of concentration?"

"Unification of mind, friend Visākha, is concentration; the four foundations of mindfulness are the basis of concentration; the four right kinds of striving are the equipment of concentration; the repetition, development, and cultivation of these same states is the development of concentration therein."<sup>464</sup>

## (FORMATIONS)

13. "Lady, how many formations are there?"

"There are these three formations, friend Visākha: the bodily formation, the verbal formation, and the mental formation."

14. "But, lady, what is the bodily formation? What is the verbal formation? What is the mental formation?"

"In-breathing and out-breathing, friend Visākha, are the bodily formation; applied thought and sustained thought are the verbal formation; perception and feeling are the mental formation."<sup>465</sup>

15. "But, lady, why are in-breathing and out-breathing the bodily formation? Why are applied thought and sustained thought the verbal formation? Why are perception and feeling the mental formation?"

"Friend Visākha, in-breathing and out-breathing are bodily, these are states bound up with the body; that is why in-breathing and out-breathing are the bodily formation. First one applies thought and sustains thought, and subsequently one breaks out into speech; that is why applied thought and sustained thought are the verbal formation. Perception and feeling are mental, these are states bound up with the mind; that is why perception and feeling are the mental formation."<sup>466</sup>

## (THE ATTAINMENT OF CESSATION)

16. "Lady, how does the attainment of the cessation of perception and feeling come to be?"

"Friend Visākha, when a bhikkhu is attaining the cessation of

perception and feeling, it does not occur to him: 'I shall attain the cessation of perception and feeling,' or 'I am attaining the cessation of perception and feeling,' or 'I have attained the cessation of perception and feeling'; but rather his mind has previously been developed in such a way that it leads him to that state."<sup>467</sup> [302]

17. "Lady, when a bhikkhu is attaining the cessation of perception and feeling, which states cease first in him: the bodily formation, the verbal formation, or the mental formation?"

"Friend Visākha, when a bhikkhu is attaining the cessation of perception and feeling, first the verbal formation ceases, then the bodily formation, then the mental formation."<sup>468</sup>

18. "Lady, how does emergence from the attainment of the cessation of perception and feeling come to be?"

"Friend Visākha, when a bhikkhu is emerging from the attainment of the cessation of perception and feeling, it does not occur to him: 'I shall emerge from the attainment of the cessation of perception and feeling,' or 'I am emerging from the attainment of the cessation of perception and feeling,' or 'I have emerged from the attainment of the cessation of perception and feeling'; but rather his mind has previously been developed in such a way that it leads him to that state."<sup>469</sup>

19. "Lady, when a bhikkhu is emerging from the attainment of the cessation of perception and feeling, which states arise first in him: the bodily formation, the verbal formation, or the mental formation?"

"Friend Visākha, when a bhikkhu is emerging from the attainment of the cessation of perception and feeling, first the mental formation arises, then the bodily formation, then the verbal formation."<sup>470</sup>

20. "Lady, when a bhikkhu has emerged from the attainment of the cessation of perception and feeling, how many kinds of contact touch him?"

"Friend Visākha, when a bhikkhu has emerged from the attainment of the cessation of perception and feeling, three kinds of contact touch him: voidness contact, signless contact, desireless contact."<sup>471</sup>

21. "Lady, when a bhikkhu has emerged from the attainment of the cessation of perception and feeling, to what does his mind incline, to what does it lean, to what does it tend?"

"Friend Visākha, when a bhikkhu has emerged from the attainment of the cessation of perception and feeling, his mind inclines to seclusion, leans to seclusion, tends to seclusion."<sup>472</sup>

(FEELING)

22. "Lady, how many kinds of feeling are there?"

"Friend Visākha, there are three kinds of feeling: pleasant feeling, painful feeling, and neither-painful-nor-pleasant feeling."

23. "But, lady, what is pleasant feeling? What is painful feeling? What is neither-painful-nor-pleasant feeling?"

"Friend Visākha, whatever is felt bodily or mentally as pleasant and soothing is pleasant feeling. Whatever is felt bodily or mentally as painful and hurting is painful feeling. Whatever is felt bodily or mentally as neither soothing nor hurting [303] is neither-painful-nor-pleasant feeling."

24. "Lady, what is pleasant and what is painful in regard to pleasant feeling? What is painful and what is pleasant in regard to painful feeling? What is pleasant and what is painful in regard to neither-painful-nor-pleasant feeling?"

"Friend Visākha, pleasant feeling is pleasant when it persists and painful when it changes. Painful feeling is painful when it persists and pleasant when it changes. Neither-painful-nor-pleasant feeling is pleasant when there is knowledge [of it] and painful when there is no knowledge [of it]."

(UNDERLYING TENDENCIES)

25. "Lady, what underlying tendency underlies pleasant feeling? What underlying tendency underlies painful feeling? What underlying tendency underlies neither-painful-nor-pleasant feeling?"

"Friend Visākha, the underlying tendency to lust underlies pleasant feeling. The underlying tendency to aversion underlies painful feeling. The underlying tendency to ignorance underlies neither-painful-nor-pleasant feeling."<sup>473</sup>

26. "Lady, does the underlying tendency to lust underlie all pleasant feeling? Does the underlying tendency to aversion underlie all painful feeling? Does the underlying tendency to ignorance underlie all neither-painful-nor-pleasant feeling?"

"Friend Visākha, the underlying tendency to lust does not

underlie all pleasant feeling. The underlying tendency to aversion does not underlie all painful feeling. The underlying tendency to ignorance does not underlie all neither-painful-nor-pleasant feeling."

27. "Lady, what should be abandoned in regard to pleasant feeling? What should be abandoned in regard to painful feeling? What should be abandoned in regard to neither-painful-nor-pleasant feeling?"

"Friend Visākha, the underlying tendency to lust should be abandoned in regard to pleasant feeling. The underlying tendency to aversion should be abandoned in regard to painful feeling. The underlying tendency to ignorance should be abandoned in regard to neither-painful-nor-pleasant feeling."

28. "Lady, does the underlying tendency to lust have to be abandoned in regard to all pleasant feeling? Does the underlying tendency to aversion have to be abandoned in regard to all painful feeling? Does the underlying tendency to ignorance have to be abandoned in regard to all neither-painful-nor-pleasant feeling?"

"Friend Visākha, the underlying tendency to lust does not have to be abandoned in regard to all pleasant feeling. The underlying tendency to aversion does not have to be abandoned in regard to all painful feeling. The underlying tendency to ignorance does not have to be abandoned in regard to all neither-painful-nor-pleasant feeling.

"Here, friend Visākha, 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. With that he abandons lust, and the underlying tendency to lust does not underlie that.<sup>474</sup>

"Here a bhikkhu considers thus: 'When shall I enter upon and abide in that base that the noble ones now enter upon and abide in?' In one who thus generates a longing for the supreme liberations, [304] grief arises with that longing as condition. With that he abandons aversion, and the underlying tendency to aversion does not underlie that.<sup>475</sup>

"Here, 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. With

that he abandons ignorance, and the underlying tendency to ignorance does not underlie that.”<sup>476</sup>

(COUNTERPARTS)

29. “Lady, what is the counterpart of pleasant feeling?”<sup>477</sup>

“Friend Visākha, painful feeling is the counterpart of pleasant feeling.”

“What is the counterpart of painful feeling?”

“Pleasant feeling is the counterpart of painful feeling.”

“What is the counterpart of neither-painful-nor-pleasant feeling?”

“Ignorance is the counterpart of neither-painful-nor pleasant feeling.”<sup>478</sup>

“What is the counterpart of ignorance?”

“True knowledge is the counterpart of ignorance.”

“What is the counterpart of true knowledge?”

“Deliverance is the counterpart of true knowledge.”

“What is the counterpart of deliverance?”

“Nibbāna is the counterpart of deliverance.”

“Lady, what is the counterpart of Nibbāna?”

“Friend Visākha, you have pushed this line of questioning too far; you were not able to grasp the limit to questions.<sup>479</sup> For the holy life, friend Visākha, merges in Nibbāna, culminates in Nibbāna, ends in Nibbāna. If you wish, friend Visākha, go to the Blessed One and ask him about the meaning of this. As the Blessed One explains it to you, so you should remember it.”

(CONCLUSION)

30. Then the lay follower Visākha, having delighted and rejoiced in the bhikkhunī Dhammadinnā’s words, rose from his seat, and after paying homage to her, keeping her on his right, he went to the Blessed One. After paying homage to him, he sat down at one side and told the Blessed One his entire conversation with the bhikkhunī Dhammadinnā. When he finished speaking, the Blessed One told him:

31. “The bhikkhunī Dhammadinnā is wise, Visākha, the bhikkhunī Dhammadinnā has great wisdom. If you had asked me the meaning of this, I would have explained it to you [305] in

the same way that the bhikkhunī Dhammadinnā has explained it. Such is its meaning, and so you should remember it.”<sup>480</sup>

That is what the Blessed One said. The lay follower Visākha was satisfied and delighted in the Blessed One’s words.

## 45 Cūḍāhammasamādāna Sutta

### The Shorter Discourse on Ways of Undertaking Things

1. **THUS HAVE I HEARD.** On one occasion the Blessed One was living at Sāvatthī 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, there are four ways of undertaking things. What are the four? There is 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 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.

3. "What, bhikkhus, is the way of undertaking things that is pleasant now and ripens in the future as pain? Bhikkhus, there are certain recluses and brahmins whose doctrine and view is this: 'There is no harm in sensual pleasures.' They take to gulping down sensual pleasures and divert themselves with women wanderers who wear their hair bound in a topknot. They say thus: 'What future fear do these good recluses and brahmins see in sensual pleasures when they speak of abandoning sensual pleasures and describe the full understanding of sensual pleasures? Pleasant is the touch of this woman wanderer's tender soft downy arm!' Thus they take to gulping down sensual pleasures, and having done so, on the dissolution of the body, after death, they reappear in a state of deprivation, in an unhappy destination, in perdition, even in hell. There they feel painful, racking, piercing feelings. They say thus: 'This is the future fear those good recluses and brahmins saw in sensual pleasures when they spoke of abandoning sensual pleasures and described the full understanding of sensual pleasures. For it is by reason of sensual pleasures, [306] owing to sensual pleasures,

that we are now feeling painful, racking, piercing feelings.'

4. "Bhikkhus, suppose that in the last month of the hot season a māluva-creeper pod burst open and a māluva-creeper seed fell at the foot of a sāla tree. Then a deity living in that tree became fearful, perturbed, and frightened; but the deity's friends and companions, kinsmen and relatives – garden deities, park deities, tree deities, and deities inhabiting medicinal herbs, grass, and forest-monarch trees – gathered together and reassured that deity thus: 'Have no fear, sir, have no fear. Perhaps a peacock will swallow the māluva-creeper seed or a wild animal will eat it or a forest fire will burn it or woodsmen will carry it off or white ants will devour it or it may not even be fertile.' But no peacock swallowed that seed, no wild animal ate it, no forest fire burned it, no woodsmen carried it off, no white ants devoured it, and it was in fact fertile. Then, being moistened by rain from a rain-bearing cloud, the seed in due course sprouted and the māluva creeper's tender soft downy tendril wound itself around that sāla tree. Then the deity living in the sāla tree thought: 'What future fear did my friends and companions, kinsmen and relatives...see in that māluva-creeper seed when they gathered together and reassured me as they did? Pleasant is the touch of this māluva creeper's tender soft downy tendril!' Then the creeper enfolded the sāla tree, made a canopy over it, draped a curtain all around it, and split the main branches of the tree. The deity who lived in the tree then realised: 'This is the future fear they saw in that māluva-creeper seed. [307] Because of that māluva-creeper seed I am now feeling painful, racking, piercing feelings.'

"So too, bhikkhus, there are certain recluses and brahmans whose doctrine and view is this: 'There is no harm in sensual pleasures.'...They say thus: 'This is the future fear those good recluses and brahmans saw in sensual pleasures...that we are now feeling painful, racking, piercing feelings.' This is called the way of undertaking things that is pleasant now and ripens in the future as pain.

5. "And what, bhikkhus, is the way of undertaking things that is painful now and ripens in the future as pain? Here, bhikkhus, someone goes naked, rejecting conventions, licking his hands, not coming when asked, not stopping when asked...*(as Sutta 12, §45)* [308]...He dwells pursuing the practice of bathing in water three times daily including the evening. Thus in such a variety

of ways he dwells pursuing the practice of tormenting and mortifying the body. 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.

6. "And what, bhikkhus, is the way of undertaking things that is painful now and ripens in the future as pleasure? Here, bhikkhus, someone by nature has strong lust, and he constantly experiences pain and grief born of lust; by nature he has strong hate, and he constantly experiences pain and grief born of hate; by nature he has strong delusion, and he constantly experiences pain and grief born of delusion. Yet in pain and grief, weeping with tearful face, he leads the perfect and pure holy life. 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.

7. "And what, bhikkhus, is the way of undertaking things that is pleasant now and ripens in the future as pleasure? Here, bhikkhus, someone by nature does not have strong lust, and he does not constantly experience pain and grief born of lust; by nature he does not have strong hate, and he does not constantly experience pain and grief born of hate; by nature he does not have strong delusion, [309] and he does not constantly experience pain and grief born of delusion. 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...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. These, bhikkhus, are the four ways of undertaking things."

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

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

1. **TUH HAVE I HEARD.** On one occasion the Blessed One was living at Sāvatthī in Jeta's Grove, Anāthapindika'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.<sup>481</sup> 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 *Vimāṇisaka Sutta* The Inquirer

1. **THUS HAVE I HEARD.** On one occasion the Blessed One was living at Sāvatthī 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,<sup>482</sup> 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?'"<sup>483</sup> 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?'"<sup>484</sup> 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.<sup>485</sup> 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,<sup>486</sup> 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.<sup>487</sup> 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.'<sup>488</sup>

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.<sup>489</sup> 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;<sup>490</sup> 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.

## 48 *Kosambiya Sutta*

### The Kosambians

1. **TUH HAVE I HEARD.** On one occasion the Blessed One was living at Kosambi in Ghosita's Park.

2. Now on that occasion the bhikkhus at Kosambi had taken to quarrelling and brawling and were deep in disputes, stabbing each other with verbal daggers. They could neither convince each other nor be convinced by others; they could neither persuade each other nor be persuaded by others.<sup>491</sup>

3. Then [321] a certain bhikkhu went to the Blessed One, and after paying homage to him, he sat down at one side and informed him of what was happening.

4. Then the Blessed One addressed a certain bhikkhu thus: "Come, bhikkhu, tell those bhikkhus in my name that the Teacher calls them." – "Yes, venerable sir," he replied, and he went to those bhikkhus and told them: "The Teacher calls the venerable ones."

"Yes, friend," they replied, and they went to the Blessed One, and after paying homage to him, they sat down at one side. The Blessed One then asked them: "Bhikkhus, is it true that you have taken to quarrelling and brawling and are deep in disputes, stabbing each other with verbal daggers; that you can neither convince each other nor be convinced by others, that you can neither persuade each other nor be persuaded by others?"

"Yes, venerable sir."

5. "Bhikkhus, what do you think? When you take to quarrelling and brawling and are deep in disputes, stabbing each other with verbal daggers, do you on that occasion maintain acts of loving-kindness by body, speech, and mind in public and in private towards your companions in the holy life?"

"No, venerable sir."

"So, bhikkhus, when you take to quarrelling and brawling and are deep in disputes, stabbing each other with verbal daggers, on that occasion you do not maintain acts of loving-kindness by body, speech, and mind in public and in private towards your companions in the holy life. Misguided men, what can you possibly know, what can you see, that you take to quarrelling and brawling and are deep in disputes, [322] stabbing each other with verbal daggers? That you can neither convince each other nor be convinced by others, that you can neither persuade each other nor be persuaded by others? Misguided men, that will lead to your harm and suffering for a long time."

6. Then the Blessed One addressed the bhikkhus thus: "Bhikkhus, there are these six memorable qualities that create love and respect and conduce to helpfulness, 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 memorable quality that creates love and respect, and conduces to helpfulness, 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 is a memorable quality 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 is a memorable quality that creates love and respect, and conduces to...unity.

"Again, a bhikkhu uses 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 the contents of his bowl. This is a memorable quality 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 memorable quality 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 one who practises in accordance with it to the complete destruction of suffering.<sup>492</sup> This too is a memorable quality that creates love and respect, and conduces to helpfulness, to non-dispute, to concord, and to unity.

"These are the six memorable qualities that create love and respect, and conduce to helpfulness, to non-dispute, to concord, and to unity.

7. "Of these memorable qualities, the highest, the most comprehensive, the most conclusive is this view that is noble and emancipating, and leads the one who practises in accordance with it to the complete destruction of suffering. Just as the highest, the most comprehensive, the most conclusive part of a pinnacled building is the pinnacle itself, so too, [323] of these six memorable qualities, the highest...is this view that is noble and emancipating..."

8. "And how does this view that is noble and emancipating lead the one who practises in accordance with it to the complete destruction of suffering?

"Here a bhikkhu, gone to the forest or to the root of a tree or to an empty hut, considers thus: 'Is there any obsession unabandoned in myself that might so obsess my mind that I cannot know or see things as they actually are?' If a bhikkhu is obsessed by sensual lust, then his mind is obsessed. If he is obsessed by ill will, then his mind is obsessed. If he is obsessed by sloth and torpor, then his mind is obsessed. If he is obsessed by restlessness and remorse, then his mind is obsessed. If he is obsessed by doubt, then his mind is obsessed. If a bhikkhu is absorbed in speculation about this world, then his mind is obsessed. If a bhikkhu is absorbed in speculation about the other world, then his mind is obsessed. If a bhikkhu takes to quarrelling and brawling and is deep in disputes, stabbing others with verbal daggers, then his mind is obsessed.

"He understands thus: 'There is no obsession unabandoned in myself that might so obsess my mind that I cannot know and see

things as they actually are. My mind is well disposed for awakening to the truths.<sup>493</sup> This is the first knowledge attained by him that is noble, supramundane, not shared by ordinary people.

9. "Again, a noble disciple considers thus: 'When I pursue, develop, and cultivate this view, do I obtain internal serenity, do I personally obtain stillness?'

"He understands thus: 'When I pursue, develop, and cultivate this view, I obtain internal serenity, I personally obtain stillness.' This is the second knowledge attained by him that is noble, supramundane, not shared by ordinary people.

10. "Again, a noble disciple considers thus: 'Is there any other recluse or brahmin outside [the Buddha's Dispensation] possessed of a view such as I possess?'

"He understands thus: 'There is no other recluse or brahmin outside [the Buddha's Dispensation] possessed of a view [324] such as I possess.' This is the third knowledge attained by him that is noble, supramundane, not shared by ordinary people.

11. "Again, a noble disciple considers thus: 'Do I possess the character<sup>494</sup> of a person who possesses right view?' What is the character of a person who possesses right view? This is the character of a person who possesses right view: although he may commit some kind of offence for which a means of rehabilitation has been laid down,<sup>495</sup> still he at once confesses, reveals, and discloses it to the Teacher or to wise companions in the holy life, and having done that, he enters upon restraint for the future. Just as a young, tender infant lying prone at once draws back when he puts his hand or his foot on a live coal, so too, that is the character of a person who possesses right view.

"He understands thus: 'I possess the character of a person who possesses right view.' This is the fourth knowledge attained by him that is noble, supramundane, not shared by ordinary people.

12. "Again, a noble disciple considers thus: 'Do I possess the character of a person who possesses right view?' What is the character of a person who possesses right view? This is the character of a person who possesses right view: although he may be active in various matters for his companions in the holy life, yet he has a keen regard for training in the higher virtue, training in the higher mind, and training in the higher wisdom. Just as a

cow with a new calf, while she grazes watches her calf, so too, that is the character of a person who possesses right view.

"He understands thus: 'I possess the character of a person who possesses right view.' This is the fifth knowledge attained by him that is noble, supramundane, not shared by ordinary people. [325]

13. "Again, a noble disciple considers thus: 'Do I possess the strength<sup>496</sup> of a person who possesses right view?' What is the strength of a person who possesses right view? This is the strength of a person who possesses right view: when the Dhamma and Discipline proclaimed by the Tathāgata is being taught, he heeds it, gives it attention, engages it with all his mind, hears the Dhamma as with eager ears.

"He understands thus: 'I possess the strength of a person who possesses right view.' This is the sixth knowledge attained by him that is noble, supramundane, not shared by ordinary people.

14. "Again, a noble disciple considers thus: 'Do I possess the strength of a person who possesses right view?' What is the strength of a person who possesses right view? This is the strength of a person who possesses right view: when the Dhamma and Discipline proclaimed by the Tathāgata is being taught, he gains inspiration in the meaning, gains inspiration in the Dhamma, gains gladness connected with the Dhamma.<sup>497</sup>

"He understands thus: 'I possess the strength of a person who possesses right view.' This is the seventh knowledge attained by him that is noble, supramundane, not shared by ordinary people.

15. "When a noble disciple is thus possessed of seven factors, he has well sought the character for realisation of the fruit of stream-entry. When a noble disciple is thus possessed of seven factors, he possesses the fruit of stream-entry."<sup>498</sup>

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

## 49 Brahmanimantanika Sutta

### The Invitation of a Brahmā

[326] 1. **THUS HAVE I HEARD.** On one occasion the Blessed One was living at Sāvatthī 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, on one occasion I was living at Ukkaṭṭhā in the Subhaga Grove at the root of a royal sāla tree.<sup>499</sup> Now on that occasion a pernicious view had arisen in Baka the Brahmā thus: 'This is permanent, this is everlasting, this is eternal, this is total, this is not subject to pass away; for this neither is born nor ages nor dies nor passes away nor reappears, and beyond this there is no escape.'<sup>500</sup>

3. "I knew with my mind the thought in the mind of Baka the Brahmā, so just as quickly as a strong man might extend his flexed arm or flex his extended arm, I vanished from the root of the royal sāla tree in the Subhaga Grove at Ukkaṭṭhā and appeared in that Brahma-world. Baka the Brahmā saw me coming in the distance and said: 'Come, good sir! Welcome, good sir! It is long, good sir, since you found an opportunity to come here. Now, good sir, this is permanent, this is everlasting, this is eternal, this is total, this is not subject to pass away; for this neither is born nor ages nor dies nor passes away nor reappears, and beyond this there is no escape.'

4. "When this was said, I told Baka the Brahmā: 'The worthy Baka the Brahmā has lapsed into ignorance; he has lapsed into ignorance in that he says of the impermanent that it is permanent, of the transient that it is everlasting, of the non-eternal that it is eternal, of the incomplete that it is total, of what is subject to pass away that it is not subject to pass away, of what is born, ages, dies, passes away, and reappears, that it neither is born nor ages nor dies nor passes away nor reappears; and when

there is an escape beyond this, he says that there is no escape beyond this.'

5. "Then Māra the Evil One took possession of a member of the Brahmā's Assembly,<sup>501</sup> and he told me: 'Bhikkhu, bhikkhu, do not disbelieve him, do not disbelieve him; for this Brahmā is the Great Brahmā, [327] the Overlord, the Untranscended, of Infallible Vision, Wielder of Mastery, Lord Maker and Creator, Most High Providence, Master and Father of those that are and ever can be. Before your time, bhikkhu, there were recluses and brahmins in the world who condemned earth through disgust with earth,<sup>502</sup> who condemned water through disgust with water, who condemned fire through disgust with fire, who condemned air through disgust with air, who condemned beings through disgust with beings, who condemned gods through disgust with gods, who condemned Pajāpati through disgust with Pajāpati, who condemned Brahmā through disgust with Brahmā; and on the dissolution of the body, when their life was cut off, they became established in an inferior body.<sup>503</sup> Before your time, bhikkhu, there were also recluses and brahmins in the world who lauded earth through delight in earth,<sup>504</sup> who lauded water through delight in water, who lauded fire through delight in fire, who lauded air through delight in air, who lauded beings through delight in beings, who lauded gods through delight in gods, who lauded Pajāpati through delight in Pajāpati, who lauded Brahmā through delight in Brahmā; and on the dissolution of the body, when their life was cut off, they became established in a superior body.<sup>505</sup> So, bhikkhu, I tell you this: Be sure, good sir, to do only as the Brahmā says; never overstep the word of the Brahmā. If you overstep the word of the Brahmā, bhikkhu, then, like a man trying to deflect an approaching beam of light with a stick, or like a man losing his hold on the earth with his hands and feet as he slips into a deep chasm, so it will befall you, bhikkhu. Be sure, good sir, to do only as the Brahmā says; never overstep the word of the Brahmā. Do you not see the Brahmā's Assembly seated here, bhikkhu?' And Māra the Evil One thus called to witness the Brahmā's Assembly.<sup>506</sup>

6. "When this was said, I told Māra the Evil One: 'I know you, Evil One. Do not think: "He does not know me." You are Māra, Evil One, and the Brahmā and the Brahmā's Assembly and the

members of the Brahmā's Assembly have all fallen into your hands, they have all fallen into your power. You, Evil One, think: "This one too has fallen into my hands, he too has fallen into my power"; but I have not fallen into your hands, Evil One, I have not fallen into your power.'

7. "When this was said, Baka the Brahmā told me: 'Good sir, I say of the permanent that it is permanent, [328] of the everlasting that it is everlasting, of the eternal that it is eternal, of the total that it is total, of what is not subject to pass away that it is not subject to pass away, of what neither is born nor ages nor dies nor passes away nor reappears that it neither is born nor ages nor dies nor passes away nor reappears; and when there is no escape beyond this, I say that there is no escape beyond this. Before your time, bhikkhu, there were recluses and brahmins in the world whose asceticism lasted as long as your whole life. They knew, when there is an escape beyond, that there is an escape beyond, and when there is no escape beyond, that there is no escape beyond. So, bhikkhu, I tell you this: You will find no escape beyond, and eventually you will reap only weariness and disappointment. If you will hold to earth, you will be close to me, within my domain, for me to work my will upon and punish.<sup>507</sup> If you hold to water...to fire...to air...to beings...to gods...to Pajāpati...to Brahmā, you will be close to me, within my domain, for me to work my will upon and punish.'

8. "I know that too, Brahmā. If I will hold to earth, I shall be close to you, within your domain, for you to work your will upon and punish. If I will hold to water...to fire...to air...to beings...to gods...to Pajāpati...to Brahmā, I shall be close to you, within your domain, for you to work your will upon and punish. Further, I understand your reach and your sway to extend thus: Baka the Brahmā has this much power, this much might, this much influence.'

"Now, good sir, how far do you understand my reach and my sway to extend?"

9. "'As far as moon and sun revolve  
Shining and lighting up the quarters,  
Over a thousandfold such world  
Does your sovereignty extend.'

And there you know the high and low,  
 And those with lust and free from lust,  
 The state that is thus and otherwise,  
 The coming and going of beings.

Brahmā, I understand your reach and your sway to extend thus:  
 Baka the Brahmā has this much power, this much might, [329]  
 this much influence.<sup>508</sup>

10. "But, Brahmā, there are three other bodies, which you neither know nor see, and which I know and see. There is the body called [the gods of] Streaming Radiance, from which you passed away and reappeared here.<sup>509</sup> Because you have dwelt here long, your memory of that has lapsed, and hence you do not know or see it, but I know and see it. Thus, Brahmā, in regard to direct knowledge I do not stand merely at the same level as you, how then could I know less? Rather, I know more than you.<sup>510</sup>

"There is the body called [the gods of] Refulgent Glory... There is the body called [the gods of] Great Fruit. You do not know or see that, but I know and see it. Thus, Brahmā, in regard to direct knowledge I do not stand merely at the same level as you, how then could I know less? Rather, I know more than you.

11. "Brahmā, having directly known earth as earth, and having directly known that which is not commensurate with the earthness of earth, I did not claim to be earth, I did not claim to be in earth, I did not claim to be apart from earth, I did not claim earth to be "mine," I did not affirm earth.<sup>511</sup> Thus, Brahmā, in regard to direct knowledge I do not stand merely at the same level as you, how then could I know less? Rather, I know more than you.

12-23. "Brahmā, having directly known water as water...fire as fire...air as air...beings as beings...gods as gods...Pajāpati as Pajāpati...Brahmā as Brahmā...the gods of Streaming Radiance as the gods of Streaming Radiance...the gods of Refulgent Glory as the gods of Refulgent Glory...the gods of Great Fruit as the gods of Great Fruit...the Overlord as the Overlord...all as all, and having directly known that which is not commensurate with the allness of all, I did not claim to be all, I did not claim to be in all, I did not claim to be apart from all, I did not claim all to be "mine," I did not affirm all. Thus, Brahmā, in regard to direct knowledge, I do not stand merely at the same level as you, how then could I know less? Rather, I know more than you.'

24. "Good sir, [if you claim to directly know] that which is not commensurate with the allness of all, may your claim not turn out to be vain and empty!"<sup>512</sup>

25. "The consciousness that makes no showing,  
Nor has to do with finiteness,  
Not claiming being with respect to all."<sup>513</sup>

that is not commensurate with the earthness of earth, that is not commensurate with the waterness of water...[330]...that is not commensurate with the allness of all.'

26. "Good sir, I shall vanish from you.'  
"Vanish from me if you can, Brahmā.'

"Then Baka the Brahmā, saying: 'I shall vanish from the recluse Gotama, I shall vanish from the recluse Gotama,' was unable to vanish. Thereupon I said: 'Brahmā, I shall vanish from you.'

"Vanish from me if you can, good sir.'  
"Then I performed such a feat of supernormal power that the Brahmā and the Brahmā's Assembly and the members of the Brahmā's Assembly could hear my voice but could not see me. After I had vanished, I uttered this stanza:

27. "Having seen fear in every mode of being  
And in being seeking for non-being,  
I did not affirm any mode of being,  
Nor did I cling to any delight [in being]."<sup>514</sup>

28. "At that the Brahmā and the Brahmā's Assembly and the members of the Brahmā's Assembly were struck with wonder and amazement, saying: 'It is wonderful, sirs, it is marvellous, the great power and great might of the recluse Gotama! We have never before seen or heard of any other recluse or brahmin who had such great power and such great might as has this recluse Gotama, who went forth from a Sakyan clan. Sirs, though living in a generation that delights in being, that takes delight in being, that rejoices in being, he has extirpated being together with its root.'

29. "Then Māra the Evil One took possession of a member of the Brahmā's Assembly, and he said to me: 'Good sir, if that is what you know, if that is what you have discovered, do not

guide your [lay] disciples or those gone forth, do not teach the Dhamma to your [lay] disciples or to those gone forth, create no yearning in your [lay] disciples or in those gone forth. Before your time, bhikkhu, there were recluses and brahmins in the world claiming to be accomplished and fully enlightened, and they guided their [lay] disciples and those gone forth; they taught the Dhamma to their [lay] disciples and to those gone forth; they created yearning in their [lay] disciples and in those gone forth; and on the dissolution of the body, when their life was cut off, they became established in an inferior body. Before your time, bhikkhu, there were also recluses and brahmins in the world claiming to be accomplished and fully enlightened, [331] and they did not guide their [lay] disciples or those gone forth; they did not teach the Dhamma to their [lay] disciples or to those gone forth; they created no yearning in their [lay] disciples or in those gone forth; and on the dissolution of the body, when their life was cut off, they became established in a superior body. So, bhikkhu, I tell you this: Be sure, good sir, to abide inactive, devoted to a pleasant abiding here and now; this is better left undeclared, and so, good sir, inform no one else.<sup>515</sup>

30. "When this was said, I told Māra the Evil One: 'I know you, Evil One. Do not think: "He does not know me." You are Māra, Evil One. It is not out of compassion for their welfare that you speak thus, it is without compassion for their welfare that you speak thus. You think thus, Evil One: "Those to whom the recluse Gotama teaches the Dhamma will escape from my sphere." Those recluses and brahmins of yours, Evil One, who claimed to be accomplished and fully enlightened, were not accomplished and fully enlightened. But I, who claim to be accomplished and fully enlightened, am accomplished and fully enlightened. If the Tathāgata teaches the Dhamma to disciples he is such, Evil One, and if the Tathāgata does not teach the Dhamma to disciples he is such.<sup>516</sup> If the Tathāgata guides disciples he is such, Evil One, and if the Tathāgata does not guide disciples he is such. Why is that? Because the Tathāgata 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...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.”

31. Thus, because Māra was unable to reply, and because [it began] with the Brahmā’s invitation, this discourse is entitled “On the Invitation of a Brahmā.”

## 50 *Māratajjanīya Sutta* The Rebuke to Māra

[332] 1. THUS HAVE I HEARD. On one occasion the venerable Mahā Moggallāna was living in the Bhagga country at Sumsumāragira in the Bhesakajā Grove, the Deer Park.

2. Now on that occasion the venerable Mahā Moggallāna was walking up and down in the open. And on that occasion Māra the Evil One went into the venerable Mahā Moggallāna's belly and entered his bowels. Then the venerable Mahā Moggallāna considered thus: "Why is my belly so heavy? One would think it full of beans." Thus he left the walk and went into his dwelling, where he sat down on a seat made ready.

3. When he had sat down, he gave thorough attention to himself, and he saw that Māra the Evil One had gone into his belly and had entered his bowels. When he saw this, he said: "Come out, Evil One! Come out, Evil One! Do not harass the Tathāgata, do not harass the Tathāgata's disciple, or it will lead to your harm and suffering for a long time."

4. Then Māra the Evil One thought: "This recluse does not know me, he does not see me when he says that. Even his teacher would not know me so soon, so how can this disciple know me?"

5. Then the venerable Mahā Moggallāna said: "Even thus I know you, Evil One. Do not think: 'He does not know me.' You are Māra, Evil One. You were thinking thus, Evil One: 'This recluse does not know me, he does not see me when he says that. Even his teacher would not know me so soon, so how can this disciple know me?'"

6. Then Māra the Evil One thought: "The recluse knew me, he saw me when he said that," whereupon he [333] came up from the venerable Mahā Moggallāna's mouth and stood against the door bar.

7. The venerable Mahā Moggallāna saw him standing there and said: "I see you there too, Evil One. Do not think: 'He does not see me.' You are standing against the door bar, Evil One.

8. "It happened once, Evil One, that I was a Māra named Dūsī,<sup>517</sup> and I had a sister named Kālī. You were her son, so you were my nephew.

9. "Now on that occasion the Blessed One Kakusandha, accomplished and fully enlightened, had appeared in the world.<sup>518</sup> The Blessed One Kakusandha, accomplished and fully enlightened, had an auspicious pair of chief disciples named Vidhura and Sañjīva. Among all the disciples of the Blessed One Kakusandha, accomplished and fully enlightened, there was none equal to the venerable Vidhura in teaching the Dhamma. That was how the venerable Vidhura came to have the designation 'Vidhura'.<sup>519</sup> But the venerable Sañjīva, gone to the forest or to the root of a tree or to an empty hut, entered without difficulty upon the cessation of perception and feeling.

10. "It happened once, Evil One, that the venerable Sañjīva had seated himself at the root of a certain tree and entered upon the cessation of perception and feeling. Some cowherds, shepherds, and ploughmen passing by saw the venerable Sañjīva sitting at the root of the tree having entered upon the cessation of perception and feeling, and they thought: 'It is wonderful, sirs, it is marvellous! There is this recluse sitting here dead. Let us cremate him.' Then the cowherds, shepherds, and ploughmen collected grass, wood, and cowdung, and having piled it up against the venerable Sañjīva's body, they set fire to it and went on their way.

11. "Now, Evil One, when the night had ended, the venerable Sañjīva emerged from the attainment.<sup>520</sup> He shook his robe, and then, it being morning, he dressed, and taking his bowl and outer robe, he went into the village for alms. The cowherds, shepherds, and ploughmen passing by saw the venerable Sañjīva wandering for alms, and they thought: 'It is wonderful, sirs, it is marvellous! This recluse who was sitting there dead has come back to life!' [334] That was how the venerable Sañjīva came to have the designation 'Sañjīva'.<sup>521</sup>

12. "Then, Evil One, the Māra Dūsī considered thus: 'There are these virtuous bhikkhus of good character, but I do not know their coming or their going. Let me now take possession of the

brahmin householders, telling them: "Come now, abuse, revile, scold, and harass the virtuous bhikkhus of good character; then perhaps, when they are abused, reviled, scolded, and harassed by you, some change will come about in their minds whereby the Māra Dūsī may find an opportunity."<sup>522</sup>

13. "Then, Evil One, the Māra Dūsī took possession of those brahmin householders, telling them: 'Come now, abuse, revile, scold, and harass the virtuous bhikkhus of good character; then perhaps, when they are abused, reviled, scolded, and harassed by you, some change will come about in their minds whereby the Māra Dūsī may find an opportunity.' Then, when the Māra Dūsī had taken possession of the brahmin householders, they abused, reviled, scolded, and harassed the virtuous bhikkhus of good character thus:<sup>523</sup> 'These bald-pated recluses, these swarthy menial offspring of the Kinsman's feet,<sup>524</sup> claim: "We are meditators, we are meditators!" and with shoulders drooping, heads down and all limp, they meditate, premeditate, out-meditate, and mismeditate.<sup>525</sup> Just as an owl on a branch waiting for a mouse meditates, premeditates, out-meditates, and mismeditates, or just as a jackal on a river-bank waiting for fish meditates, premeditates, out-meditates, and mismeditates, or just as a cat by a door-post or a dust-bin or a drain, waiting for a mouse, meditates, premeditates, out-meditates, and mismeditates, or just as a donkey unladen, standing by a door-post or a dust-bin or a drain, meditates, premeditates, out-meditates, and mismeditates, so too, these bald-pated recluses, these swarthy menial offspring of the Kinsman's feet, claim: "We are meditators, we are meditators!" and with shoulders drooping, heads down and all limp, they meditate, premeditate, out-meditate, and mismeditate.' Now, Evil One, on that occasion most of those human beings, when they died, reappeared on the dissolution of the body, after death, in a state of deprivation, in an unhappy destination, in perdition, even in hell. [335]

14. "Then the Blessed One Kakusandha, accomplished and fully enlightened, addressed the bhikkhus thus: 'Bhikkhus, the Māra Dūsī has taken possession of the brahmin householders, telling them: "Come now, abuse, revile, scold, and harass the virtuous bhikkhus of good character; then perhaps, when they are abused, reviled, scolded, and harassed by you, some change will come about in their mind whereby the Māra Dūsī may find

an opportunity." Come, bhikkhus, abide 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 yourselves, abide pervading the all-encompassing world with a mind imbued with loving-kindness, abundant, exalted, immeasurable, without hostility and without ill will. Abide pervading one quarter with a mind imbued with compassion...with a mind imbued with appreciative joy...with a mind imbued with equanimity...abundant, exalted, immeasurable, without hostility and without ill will.<sup>526</sup>

15. "So, Evil One, when those bhikkhus had been thus advised and instructed by the Blessed One Kakusandha, accomplished and fully enlightened, then, gone to the forest or to the root of a tree or to an empty hut, they abided pervading one quarter with a mind imbued with loving-kindness...with a mind imbued with compassion...with a mind imbued with appreciative joy...with a mind imbued with equanimity...without hostility and without ill will.

16. "Then, Evil One, the Māra Dūsī considered thus: 'Though I do as I am doing, still I do not know the coming or the going of these virtuous bhikkhus of good character. Let me now take possession of the brahmin householders, telling them: "Come now, honour, respect, revere, and venerate the virtuous bhikkhus of good character; [336] then perhaps, when they are honoured, respected, revered, and venerated by you, some change will come about in their minds whereby the Māra Dūsī may find an opportunity.'"<sup>527</sup>

17. "Then, Evil One, the Māra Dūsī took possession of those brahmin householders, telling them: 'Come now, honour, respect, revere, and venerate the virtuous bhikkhus of good character; then perhaps, when they are honoured, respected, revered, and venerated by you, some change will come about in their minds whereby the Māra Dūsī may find an opportunity.' Then, when the Māra Dūsī had taken possession of the brahmin householders, they honoured, respected, revered, and venerated the virtuous bhikkhus of good character. Now, Evil One, on that occasion most of those human beings, when they died, reappeared on the dissolution of the body, after death, in a happy destination, even the heavenly world.

18. "Then, Evil One, the Blessed One Kakusandha, accomplished and fully enlightened, addressed the bhikkhus thus: 'Bhikkhus, the Māra Dūsi has taken possession of those brahmin householders, telling them: "Come now, honour, respect, revere, and venerate the virtuous bhikkhus of good character; then perhaps, when they are honoured, respected, revered, and venerated by you, some change will come about in their minds whereby the Māra Dūsi may find an opportunity." Come, bhikkhus, abide contemplating foulness in the body, perceiving repulsiveness in nutriment, perceiving disenchantment with all the world, contemplating impermanence in all formations.'<sup>528</sup>

19. "So, Evil One, when those bhikkhus had been thus addressed and instructed by the Blessed One Kakusandha, accomplished and fully enlightened, then, gone to the forest or to the root of a tree or to an empty hut, they abided contemplating foulness in the body, perceiving repulsiveness in nutriment, perceiving disenchantment with all the world, contemplating impermanence in all formations.

20. "Then, when it was morning, the Blessed One Kakusandha, accomplished and fully enlightened, dressed, and taking his bowl and outer robe, he went into the village for alms with the venerable Vidhura as his attendant.

21. "Then the Māra Dūsi took possession of a certain boy, and picking up a stone, he struck the venerable Vidhura on the head with it and cut his head. With blood running from his cut head, [337] the venerable Vidhura followed close behind the Blessed One Kakusandha, accomplished and fully enlightened. Then the Blessed One Kakusandha, accomplished and fully enlightened, turned around and looked at him with the elephant look: 'This Māra Dūsi knows no bounds.' And with that look, Evil One, the Māra Dūsi fell from that place and reappeared in the Great Hell.<sup>529</sup>

22. "Now, Evil One, there are three names for the Great Hell: the hell of the six bases for contact, the hell of the impalement with stakes, and the hell to be felt for oneself.<sup>530</sup> Then, Evil One, the wardens of hell came up to me and said: 'Good sir, when stake meets stake in your heart, then you will know: "I have been roasting in hell for a thousand years."

23. "For many a year, Evil One, for many a century, for many a millennium, I roasted in that Great Hell. For ten millennia I roasted in the auxiliary of that Great Hell, experiencing the

feeling called that of emergence from ripening.<sup>531</sup> My body had the same form as a human body, Evil One, but my head had the form of a fish's head.

24. "What can hell be well compared to  
 Wherein Dūsī roasted, assailant  
 Of Vidhura the disciple  
 And the brahmin Kakusandha?<sup>532</sup>  
 Stakes of steel, even a hundred,  
 Each one suffered separately;  
 These can hell be well compared to  
 Wherein Dūsī roasted, assailant  
 Of Vidhura the disciple  
 And the brahmin Kakusandha.

Dark One, you have much to suffer  
 By assaulting such a bhikkhu,  
 An Enlightened One's disciple  
 Who directly knows this fact.

25. "In the middle of the ocean  
 There are mansions aeon-lasting,  
 Sapphire-shining, fiery-gleaming  
 With a clear translucent lustre,  
 Where iridescent sea-nymphs dance  
 In complex, intricate rhythms.

Dark One, you have much to suffer...  
 Who directly knows this fact.

26. "I am one who, when exhorted  
 By the Enlightened One in person,  
 Shook Migāra's Mother's Palace  
 With his toe, the Order watching.<sup>533</sup>

Dark One, you have much to suffer...  
 Who directly knows this fact.

27. "I am one who, wielding firmly  
 Strength of supernormal powers,

Shook all Vejayanta Palace  
With his toe to incite the gods:<sup>534</sup> [338]

Dark One, you have much to suffer...  
Who directly knows this fact.

28. "I am one who, in that palace,  
Posed to Sakka this question:  
'Do you know then, friend, deliverance  
Due to craving's full destruction?'  
Whereupon Sakka then answered  
Truly to the question asked him:<sup>535</sup>

Dark One, you have much to suffer...  
Who directly knows this fact.

29. "I am one who thought of posing  
Brahmā this question  
In Sudhamma Hall in heaven:  
'Is there still found in you, friend,  
The wrong view you once accepted?  
Is the radiance of heaven  
Clearly seen by you as passing?'  
Brahmā then answered my question  
Truthfully and in due sequence:  
'There is found in me no longer,  
Sir, the wrong view that once I held;  
All the radiance of heaven  
I now clearly see as passing;  
I disclaim my prior claim  
That it is permanent, eternal':<sup>536</sup>

Dark One, you have much to suffer...  
Who directly knows this fact.

30. "I am one who, by liberation,  
Has touched the peak of Mount Sineru,  
Visited India and Pabbavideha  
And all the regions of the earth."<sup>537</sup>

Dark One, you have much to suffer  
By assaulting such a bhikkhu,  
An Enlightened One's disciple  
Who directly knows this fact.

31. "There has never been found a fire  
Which intends, 'Let me burn the fool,'  
But a fool who assaults a fire  
Burns himself by his own doing.  
So it is with you, O Māra:  
By assaulting the Tathāgata,  
Like a fool who plays with fire  
You only burn yourself alone.  
By assaulting the Tathāgata,  
You generate much demerit.  
Evil One, do you imagine  
That your evil will not ripen?  
Doing thus, you store up evil  
Which will last long, O End-maker!  
Māra, shun the Enlightened One,  
Play no more your tricks on bhikkhus."

So the bhikkhu chastened Māra  
In the Bhesakalā thicket  
Whereupon the sombre spirit  
Disappeared right then and there.