

## 101 *Devadaha Sutta* At Devadaha

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

2. "Bhikkhus, there are some recluses and brahmins who hold such a doctrine and view as this: 'Whatever this person feels, whether pleasure or pain or neither-pain-nor-pleasure, all that is caused by what was done in the past.'<sup>922</sup> So by annihilating with asceticism past actions<sup>923</sup> 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.' So speak the Niganṭhas, bhikkhus.

3. "I go to the Niganṭhas who speak thus and I say: 'Friend Niganṭhas, is it true that you hold such a doctrine and view as this: "Whatever this person feels...all suffering will be exhausted"?' If, when they are asked thus, the Niganṭhas admit this and say 'Yes,' I say to them:

4. "'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 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?' – [215] '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.'

5. "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, it is not fitting for the venerable Niganthas to declare: "Whatever this person feels, whether pleasure or pain or neither-pain-nor-pleasure, all that is caused by what was done in the past. 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...all suffering will be exhausted."

6. "If, friend Niganthas, you knew 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, it would be fitting for the venerable Niganthas to declare: "Whatever this person feels...[216]...all suffering will be exhausted."

7. "Friend Niganthas, suppose a man were wounded by an arrow thickly smeared with poison, and because of this he felt painful, racking, piercing feelings. Then his friends and companions, kinsmen and relatives, brought a surgeon. The surgeon would cut around the opening of the wound with a knife, probe for the arrow with a probe, pull out the arrow, and apply a medicinal cauteriser to the opening of the wound, and at each step the man would feel painful, racking, piercing feelings. Then on a later occasion, when the wound was healed and covered with skin, the man would be well and happy, independent, master of himself, able to go where he likes. He might think: "Formerly I was pierced by an arrow thickly smeared with poison, and

because of this I felt painful, racking, piercing feelings. Then my friends and companions, kinsmen and relatives, brought a surgeon. The surgeon cut around the opening of the wound with a knife, probed for the arrow with a probe, pulled out the arrow, and applied a medicinal cauteriser to the opening of the wound, and at each step I felt painful, racking, piercing feelings. [217] But now that the wound is healed and covered with skin, I am well and happy, independent, my own master, able to go where I like."

8. "So too, friend Niganṭhas, if you knew that you existed in the past and that it is not the case that you did not exist...or what the abandoning of unwholesome states is and what the cultivation of wholesome states is here and now; that being so, it would be fitting for the venerable Niganṭhas to declare: "Whatever this person feels...all suffering will be exhausted."

9. "But since, friend Niganṭhas, you do not know that you existed in the past and that it is not the case that you did not exist...or what the abandoning of unwholesome states is and what the cultivation of wholesome states is here and now, it is not fitting for the venerable Niganṭhas to declare: "Whatever this person feels...all suffering will be exhausted."

10. "When this was said, the Niganṭhas told me: [218] '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, 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...all suffering will be exhausted." We approve of and accept this, and so we are satisfied.'

11. "When this was said, I told the Niganṭhas:<sup>924</sup> 'There are five things, friend Niganṭhas, that may turn out in two different ways here and now. What five? They are: faith, approval, oral tradition, reasoned cogitation, and reflective acceptance of a view. These five things may turn out in two different ways here and now. Herein, what kind of faith do the venerable Niganṭhas

have in a teacher who speaks about the past? What kind of approval, what kind of oral tradition, what kind of reasoned cogitation, what kind of reflective acceptance of a view?' Speaking thus, bhikkhus, I did not see any legitimate defence of their position by the Niganṭhas.

12. "Again, bhikkhus, I said to the Niganṭhas: 'What do you think, friend Niganṭhas? When there is intense exertion, intense striving, do you then feel painful, racking, piercing feelings due to intense exertion? But when there is no intense exertion, no intense striving, do you then not feel any painful, racking, piercing feelings due to intense exertion?' – 'When there is intense exertion, friend Gotama, intense striving, then we feel painful, racking, piercing feelings due to intense exertion; [219] but when there is no intense exertion, no intense striving, then we do not feel any painful, racking, piercing feelings due to intense exertion.'

13. "So it seems, friend Niganṭhas, that when there is intense exertion...you feel painful, racking, piercing feelings due to intense exertion; but when there is no intense exertion...you do not feel any painful, racking, piercing feelings due to intense exertion. That being so, it is not fitting for the venerable Niganṭhas to declare:<sup>925</sup> "Whatever this person feels, whether pleasure or pain or neither-pain-nor-pleasure, all that is caused by what was done in the past. So by annihilating with asceticism past actions and by doing no fresh actions, there will be no consequence in the future. With no consequence...all suffering will be exhausted."

14. "If, friend Niganṭhas, when there was intense exertion, intense striving, then painful, racking, piercing feelings due to intense exertion were present, and when there was no intense exertion, no intense striving, then painful, racking, piercing feelings due to intense exertion were still present; that being so, it would be fitting for the venerable Niganṭhas to declare: "Whatever this person feels...all suffering will be exhausted."

15. "But since, friend Niganṭhas, when there is intense exertion, intense striving, then you feel painful, racking, piercing feelings due to intense exertion, but when there is no intense exertion, no intense striving, then you do not feel painful, racking, piercing feelings due to intense exertion, you are therefore feeling only the painful, racking, piercing feelings of your self-

imposed exertion, and it is through ignorance, unknowing, and delusion [220] that you mistakenly hold: "Whatever this person feels...all suffering will be exhausted." Speaking thus, bhikkhus, I did not see any legitimate defence of their position by the Niganṭhas.

16. "Again, bhikkhus, I said to the Niganṭhas: 'What do you think, friend Niganṭhas? Is it possible that an action [whose result] is to be experienced here and now<sup>926</sup> can, through exertion and striving, become one [whose result] is to be experienced in the next life?' – 'No, friend.' – 'But is it possible that an action [whose result] is to be experienced in the next life can, through exertion and striving, become one [whose result] is to be experienced here and now?' – 'No, friend.'

17. "'What do you think, friend Niganṭhas? Is it possible that an action [whose result] is to be experienced as pleasant can, through exertion and striving, become one [whose result] is to be experienced as painful?' – 'No, friend.' – 'But is it possible that an action [whose result] is to be experienced as painful can, through exertion and striving, become one [whose result] is to be experienced as pleasant?' – 'No, friend.'

18. "'What do you think, friend Niganṭhas? Is it possible that an action [whose result] is to be experienced in a matured [personality] can, by exertion and striving, become one [whose result] is to be experienced in an unmatured [personality]?'"<sup>927</sup> – 'No, friend.' – 'But is it possible that an action [whose result] is to be experienced in an unmatured [personality] can, by exertion and striving, become one [whose result] is to be experienced in a matured personality?' – 'No, friend.'

19. "'What do you think, friend Niganṭhas? [221] Is it possible that an action [whose result] is to be much experienced can, through exertion and striving, become one [whose result] is to be little experienced?' – 'No, friend.' – 'But is it possible that an action [whose result] is to be little experienced can, through exertion and striving, become one [whose result] is to be much experienced?' – 'No, friend.'

20. "'What do you think, friend Niganṭhas? Is it possible that an action [whose result] is to be experienced can, through exertion and striving, become one [whose result] is not to be experienced?'"<sup>928</sup> – 'No, friend.' – 'But is it possible that an action [whose result] is not to be experienced can, through exertion

and striving, become one [whose result] is to be experienced?' – 'No, friend.'

21. "So it seems, friend Niganṭhas, that it is impossible that an action [whose result] is to be experienced here and now can, through exertion and striving, become one [whose result] is to be experienced in the next life, and impossible that an action [whose result] is to be experienced in the next life can, through exertion and striving, become one [whose result] is to be experienced here and now; impossible that an action [whose result] is to be experienced as pleasant can, through exertion and striving, become one [whose result] is to be experienced as painful, and impossible that an action [whose result] is to be experienced as painful can, through exertion and striving, become one [whose result] is to be experienced as pleasant; impossible that an action [whose result] is to be experienced in a matured [personality] can, by exertion and striving, become one [whose result] is to be experienced in an unmatured [personality], and impossible that an action [whose result] is to be experienced in an unmatured [personality] can, through exertion and striving, become one [whose result] is to be experienced in a matured [personality]; impossible that an action [whose result] is to be much experienced can, through exertion and striving, become one [whose result] is to be little experienced, and impossible that an action [whose result] is to be little experienced can, through exertion and striving, become one [whose result] is to be much experienced; impossible that an action [whose result] is to be experienced can, through exertion and striving, become one [whose result] is not to be experienced, and impossible that an action [whose result] is not to be experienced can, through exertion and striving, become one [whose result] is to be experienced. That being so, the venerable Niganṭhas' exertion is fruitless, [222] their striving is fruitless.'

22. "So speak the Niganṭhas, bhikkhus. And because the Niganṭhas speak thus, there are ten legitimate deductions from their assertions that provide ground for censuring them:

(1) "If the pleasure and pain that beings feel are caused by what was done in the past, then the Niganṭhas surely must have done bad deeds in the past, since they now feel such painful, racking, piercing feelings.

(2) "If the pleasure and pain that beings feel are caused by the creative act of a Supreme God,<sup>929</sup> then the Niganṭhas surely must have been created by an evil Supreme God, since they now feel such painful, racking, piercing feelings.

(3) "If the pleasure and pain that beings feel are caused by circumstance and nature,<sup>930</sup> then the Niganṭhas surely must have bad luck, since they now feel such painful, racking, piercing feelings.

(4) "If the pleasure and pain that beings feel are caused by class [among the six classes of birth],<sup>931</sup> then the Niganṭhas surely must belong to a bad class, since they now feel such painful, racking, piercing feelings.

(5) "If the pleasure and pain that beings feel are caused by exertion here and now, then the Niganṭhas surely must strive badly here and now, since they now feel such painful, racking, piercing feelings.

(6) "If the pleasure and pain that beings feel are caused by what was done in the past, then the Niganṭhas are to be censured; if not, then the Niganṭhas are still to be censured.

(7) "If the pleasure and pain that beings feel are caused by the creative act of a Supreme God, then the Niganṭhas are to be censured; if not, they are still to be censured.

(8) "If the pleasure and pain that beings feel are caused by chance, then the Niganṭhas are to be censured; if not, they are still to be censured.

(9) "If the pleasure and pain that beings feel are caused by class, then the Niganṭhas are to be censured; if not, they are still to be censured.

(10) "If the pleasure and pain that beings feel are caused by exertion here and now, [223] then the Niganṭhas are to be censured; if not, they are still to be censured.

"So speak the Niganṭhas, bhikkhus. And because the Niganṭhas speak thus, these ten legitimate deductions from their assertions provide grounds for censuring them. Thus their exertion is fruitless, their striving is fruitless.

23. "And how is exertion fruitful, bhikkhus, how is striving fruitful? Here, bhikkhus, a bhikkhu is not overwhelmed by suffering and does not overwhelm himself with suffering; and he does not give up the pleasure that accords with Dhamma, yet he

is not infatuated with that pleasure.<sup>932</sup> He knows thus: 'When I strive with determination, this particular source of suffering fades away in me because of that determined striving; and when I look on with equanimity, this particular source of suffering fades away in me while I develop equanimity.'<sup>933</sup> He strives with determination in regard to that particular source of suffering which fades away in him because of that determined striving; and he develops equanimity in regard to that particular source of suffering which fades away in him while he is developing equanimity. When he strives with determination, such and such a source of suffering fades away in him because of that determined striving; thus that suffering is exhausted in him. When he looks on with equanimity, such and such a source of suffering fades away in him while he develops equanimity; thus that suffering is exhausted in him.

24. "Suppose, bhikkhus, a man loved a woman with his mind bound to her by intense desire and passion. He might see that woman standing with another man, chatting, joking, and laughing. What do you think, bhikkhus? Would not sorrow, lamentation, pain, grief, and despair arise in that man when he sees that woman standing with another man, chatting, joking, and laughing?"

"Yes, venerable sir. Why is that? Because that man loves that woman with his mind bound to her by intense desire and passion; [224] that is why sorrow, lamentation, pain, grief, and despair would arise in him when he sees her standing with another man, chatting, joking, and laughing."

25. "Then, bhikkhus, the man might think: 'I love this woman with my mind bound to her by intense desire and passion; thus sorrow, lamentation, pain, grief, and despair arise in me when I see her standing with another man, chatting, joking, and laughing. What if I were to abandon my desire and lust for that woman?' He would abandon his desire and lust for that woman. On a later occasion he might see that woman standing with another man, chatting, joking, and laughing. What do you think, bhikkhus? Would sorrow, lamentation, pain, grief, and despair arise in that man when he sees that woman standing with another man...?"

"No, venerable sir. Why is that? Because that man no longer loves that woman; that is why sorrow, lamentation, pain, grief,

and despair do not arise in him when he sees that woman standing with another man..."

26. "So too, bhikkhus, when a bhikkhu is not overwhelmed by suffering and does not overwhelm himself with suffering...*(as in §23 above)* [225]...thus that suffering is exhausted in him. Thus, bhikkhus, the exertion is fruitful, the striving is fruitful.

27. "Again, bhikkhus, a bhikkhu considers thus: 'While I live according to my pleasure, unwholesome states increase in me and wholesome states diminish; but when I exert myself in what is painful, unwholesome states diminish in me and wholesome states increase. What if I exert myself in what is painful?' He exerts himself in what is painful. When he does so, unwholesome states diminish in him and wholesome states increase.<sup>934</sup> At a later time he does not exert himself in what is painful. Why is that? The purpose for which that bhikkhu exerted himself in what is painful has been achieved; that is why at a later time he does not exert himself in what is painful.

28. "Suppose, bhikkhus, an arrowsmith were warming and heating an arrow shaft between two flames, making it straight and workable. When the arrow shaft had been warmed and heated between the two flames and had been made straight and workable, then at a later time he would not again warm and heat the arrow shaft and make it straight and workable. Why is that? The purpose for which that arrowsmith had warmed and heated the arrow and made it straight and workable has been achieved; that is why at a later time he would not again warm and heat the arrow shaft and make it straight and workable.

29. "So too, a bhikkhu considers thus...*(as in §27 above)* [226]...that is why at a later time he does not exert himself in what is painful. Thus too, bhikkhus, the exertion is fruitful, the striving is fruitful.

30-37. "Again, bhikkhus, here a Tathāgata appears in the world, accomplished, fully enlightened...*(as Sutta 51, §§12-19)*...he purifies his mind from doubt.

38. "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. Thus too, bhikkhus, the exertion is fruitful, the striving is fruitful.

39. "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. Thus too, bhikkhus, the exertion is fruitful, the striving is fruitful.

40. "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.' Thus too, bhikkhus, the exertion is fruitful, the striving is fruitful.

41. "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. Thus too, bhikkhus, the exertion is fruitful, the striving is fruitful.

42. "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 51, §24*)... Thus with their aspects and particulars he recollects his manifold past lives. Thus too, bhikkhus, the exertion is fruitful, the striving is fruitful.

43. "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 51, §25*)... 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. Thus too, bhikkhus, the exertion is fruitful, the striving is fruitful. [227]

44. "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.'

45. "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.' Thus too, bhikkhus, the exertion is fruitful, the striving is fruitful.

46. "So the Tathāgata speaks, bhikkhus. And because the Tathāgata speaks thus, there are ten legitimate grounds for praising him:

(1) "If the pleasure and pain that beings feel are caused by what was done in the past, then the Tathāgata surely must have done good deeds in the past, since he now feels such taintless pleasant feelings.

(2) "If the pleasure and pain that beings feel are caused by the creative act of a Supreme God, then the Tathāgata surely must have been created by a good Supreme God, since he now feels such taintless pleasant feelings.

(3) "If the pleasure and pain that beings feel are caused by circumstance and nature, then the Tathāgata surely must have good luck, since he now feels such taintless pleasant feelings.

(4) "If the pleasure and pain that beings feel are caused by class [among the six classes of birth], then the Tathāgata surely must belong to a good class, since he now feels such taintless pleasant feelings.

(5) "If the pleasure and pain that beings feel are caused by exertion here and now, then the Tathāgata surely must strive well here and now, since he now feels such taintless pleasant feelings.

(6) "If the pleasure and pain that beings feel are caused by what was done in the past, then the Tathāgata is to be praised; if not, then the Tathāgata is still to be praised.

(7) "If the pleasure and pain that beings feel are caused by the creative act of a Supreme God, then the Tathāgata is to be praised; if not, then the Tathāgata is still to be praised.

(8) "If the pleasure and pain that beings feel are caused by chance, then the Tathāgata is to be praised; if not, then the Tathāgata is still to be praised.

(9) "If the pleasure and pain that beings feel are caused by class, then the Tathāgata is to be praised; if not, then the Tathāgata is still to be praised.

(10) "If the pleasure and pain that beings feel are caused by exertion here and now, then the Tathāgata is to be praised; if not, [228] then the Tathāgata is still to be praised.

"So the Tathāgata speaks, bhikkhus. And because the Tathāgata speaks thus, there are these ten legitimate grounds for praising him."

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

## 102 *Pañcattaya Sutta*

### The Five and Three

1. **THUS HAVE I HEARD.**<sup>935</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," they replied. The Blessed One said this:

(SPECULATIONS ABOUT THE FUTURE)

2. "Bhikkhus, there are some recluses and brahmins who speculate about the future and hold views about the future, who assert various doctrinal propositions concerning the future.

(I) Some assert thus: 'The self is percipient and unimpaired<sup>936</sup> after death.'

(II) Some assert thus: 'The self is non-percipient and unimpaired after death.'

(III) Some assert thus: 'The self is neither percipient nor non-percipient and unimpaired after death.'

(IV) Or they describe the annihilation, destruction, and extermination of an existing being [at death].

(V) Or some assert Nibbāna here and now.

"Thus (a) they either describe an existing self that is unimpaired after death; (b) or they describe the annihilation, destruction, and extermination of an existing being [at death]; (c) or they assert Nibbāna here and now. Thus these [views] being five become three, and being three become five. This is the summary of the 'five and three.'

3. (I) "Therein, bhikkhus, those recluses and brahmins [229] who describe the self as percipient and unimpaired after death describe such a self, percipient and unimpaired after death, to be either:

material;  
or immaterial;  
or both material and immaterial;  
or neither material nor immaterial;  
or percipient of unity;  
or percipient of diversity;  
or percipient of the limited;  
or percipient of the immeasurable.<sup>937</sup>

Or else, among those few who go beyond this, some assert the consciousness-kasiṇa, immeasurable and imperturbable, [to be the self].<sup>938</sup>

4. "The Tathāgata, bhikkhus, understands this thus: 'Those good recluses and brahmins who describe the self as percipient and unimpaired after death describe such a self to be either material...or they describe it to be percipient of the immeasurable. Or else, [230] since the perception "there is nothing" is declared to be the purest, supreme, best, and unsurpassed of those perceptions – whether perceptions of form or of the formless, of the limited or the immeasurable<sup>939</sup> – some assert the base of nothingness, immeasurable and imperturbable, [to be the self]. That is conditioned and gross, but there is cessation of formations.' Having known 'There is this,' seeing the escape from that, the Tathāgata has gone beyond that."<sup>940</sup>

5. (II) "Therein, bhikkhus, those recluses and brahmins who describe the self as non-percipient and unimpaired after death describe such a self, non-percipient and unimpaired after death, to be either:

material;  
or immaterial;  
or both material and immaterial;  
or neither material nor immaterial.<sup>941</sup>

6. "Therein, bhikkhus, these criticise those recluses and brahmins who describe the self as percipient and unimpaired after death. Why is that? Because they say: 'Perception is a disease, perception is a tumour, perception is a dart; this is peaceful, this is sublime, that is, non-perception.'

7. "The Tathāgata, bhikkhus, understands this thus: 'Those good recluses and brahmins who describe the self as non-percipient and unimpaired after death describe such a self, non-percipient and unimpaired after death, to be either material...or neither

material nor immaterial. That any recluse or brahmin could say: "Apart from material form, apart from feeling, apart from perception, apart from formations, I shall describe the coming and going of consciousness, its passing away and re-appearance, its growth, increase, and maturation" – that is impossible.<sup>942</sup> That is conditioned and gross, but there is [231] cessation of formations.' Having known 'There is this,' seeing the escape from that, the Tathāgata has gone beyond that.

8. (III) "Therein, bhikkhus, those recluses and brahmins who describe the self as neither percipient nor non-percipient and unimpaired after death describe such a self, neither percipient nor non-percipient and unimpaired after death, to be either:

- material;
- or immaterial;
- or both material and immaterial;
- or neither material nor immaterial."<sup>943</sup>

9. "Therein, bhikkhus, these criticise those good recluses and brahmins who describe the self as percipient and unimpaired after death, and they criticise those good recluses and brahmins who describe the self as non-percipient and unimpaired after death. Why is that? Because they say: 'Perception is a disease, perception is a tumour, perception is a dart, and non-perception is stupefaction;<sup>944</sup> this is peaceful, this is sublime, that is, neither-perception-nor-non-perception.'

10. "The Tathāgata, bhikkhus, understands this thus: 'Those good recluses and brahmins who describe the self as neither percipient nor non-percipient and unimpaired after death describe such a self, neither percipient nor non-percipient and unimpaired after death, to be either material...or neither material nor immaterial. If any recluses or brahmins describe the entering upon this base to come about through a measure of formations regarding what is seen, heard, sensed, and cognized, that is declared to be a disaster for entering upon this base.'<sup>945</sup> [232] For this base, it is declared, is not to be attained as an attainment with formations; this base, it is declared, is to be attained as an attainment with a residue of formations.<sup>946</sup> That is conditioned and gross, but there is cessation of formations.' Having known 'There is this,' seeing the escape from that, the Tathāgata has gone beyond that.

11. (IV) "Therein, bhikkhus, those recluses and brahmins who describe the annihilation, destruction, and extermination of an

existing being [at death]<sup>947</sup> criticise those good recluses and brahmins who describe the self as percipient and unimpaired after death, and they criticise those good recluses and brahmins who describe the self as non-percipient and unimpaired after death, and they criticise those good recluses and brahmins who describe the self as neither percipient nor non-percipient and unimpaired after death. Why is that? All these good recluses and brahmins, rushing onwards, assert their attachment thus: 'We shall be thus after death, we shall be thus after death.' Just as a merchant going to market thinks: 'Through this, that will be mine; with this, I will get that'; so too, these good recluses and brahmins seem like merchants when they declare: 'We shall be thus after death, we shall be thus after death.'

12. "The Tathāgata, bhikkhus, understands this thus: 'Those good recluses and brahmins who describe the annihilation, destruction, and extermination of an existing being [at death], through fear of personality and disgust with personality, keep running and circling around that same personality.'<sup>948</sup> Just as a dog bound by a leash tied to a firm post or pillar [233] keeps on running and circling around that same post or pillar; so too, these good recluses and brahmins, through fear of personality and disgust with personality, keep running and circling around that same personality. That is conditioned and gross, but there is cessation of formations.' Having known 'There is this,' seeing the escape from that, the Tathāgata has gone beyond that.

13. "Bhikkhus, any recluses or brahmins who speculate about the future and hold views about the future, who assert various doctrinal propositions concerning the future, all assert these five bases or a certain one among them."<sup>949</sup>

#### (SPECULATIONS ABOUT THE PAST)

14. "Bhikkhus, there are some recluses and brahmins who speculate about the past and hold views about the past, who assert various doctrinal propositions concerning the past.

(1) Some assert thus: 'The self and the world are eternal: only this is true, anything else is wrong.'<sup>950</sup>

(2) Some assert thus: 'The self and the world are not eternal: only this is true, anything else is wrong.'<sup>951</sup>

(3) Some assert thus: 'The self and the world are both eternal and not eternal: only this is true, anything else is wrong.'<sup>952</sup>

(4) Some assert thus: 'The self and the world are neither eternal nor not eternal: only this is true, anything else is wrong.'<sup>953</sup>

(5) Some assert thus: 'The self and the world are finite: only this is true, anything else is wrong.'<sup>954</sup>

(6) Some assert thus: 'The self and the world are infinite: only this is true, anything else is wrong.'

(7) Some assert thus: 'The self and the world are both finite and infinite: only this is true, anything else is wrong.'

(8) Some assert thus: 'The self and the world are neither finite nor infinite: only this is true, anything else is wrong.'

(9) Some assert thus: 'The self and the world are percipient of unity: only this is true, anything else is wrong.'<sup>955</sup>

(10) Some assert thus: 'The self and the world are percipient of diversity: only this is true, anything else is wrong.'

(11) Some assert thus: 'The self and the world are percipient of the limited: only this is true, anything else is wrong.'

(12) Some assert thus: 'The self and the world are percipient of the immeasurable: only this is true, anything else is wrong.'

(13) Some assert thus: 'The self and the world [experience] exclusively pleasure: only this is true, anything else is wrong.'

(14) Some assert thus: 'The self and the world [experience] exclusively pain: only this is true, anything else is wrong.' [234]

(15) Some assert thus: 'The self and the world [experience] both pleasure and pain: only this is true, anything else is wrong.'

(16) Some assert thus: 'The self and the world [experience] neither pleasure nor pain: only this is true, anything else is wrong.'

15. (1) "Therein, bhikkhus, as to those recluses and brahmins who hold such a doctrine and view as this: 'The self and the world are eternal: only this is true, anything else is wrong,' that apart from faith, apart from approval, apart from oral tradition, apart from reasoned cogitation, apart from reflective acceptance of a view, they will have any pure and clear personal knowledge of this – that is impossible."<sup>956</sup> Since they have no pure and clear personal knowledge, even the mere fragmentary knowledge that those good recluses and brahmins clarify [about their view] is declared to be clinging on their part.<sup>957</sup> That is conditioned and gross, but there is cessation of formations. Having known

'There is this,' seeing the escape from that, the Tathāgata has gone beyond that.

16. (2-16) "Therein, bhikkhus, as to those recluses and brahmins who hold such a doctrine and view as this: 'The self and the world are not eternal...both eternal and not eternal...neither eternal nor not eternal...finite...infinite...both finite and infinite...neither finite nor infinite...percipient of unity...percipient of diversity...percipient of the limited...percipient of the immeasurable...[experience] exclusively pleasure...[experience] exclusively pain...[experience] both pleasure and pain...[experience] neither pleasure nor pain: only this is true, anything else is wrong,' that apart from faith, apart from approval, apart from oral tradition, apart from reasoned cogitation, apart from reflective acceptance of a view, they will have any pure and clear personal knowledge of this – that is impossible. [235] Since they have no pure and clear personal knowledge, even the mere fragmentary knowledge that those good recluses and brahmins clarify [about their view] is declared to be clinging on their part. That is conditioned and gross, but there is cessation of formations. Having known 'There is this,' seeing the escape from that, the Tathāgata has gone beyond that.<sup>958</sup>

#### (NIBBĀNA HERE AND NOW)<sup>959</sup>

17. (V) "Here, bhikkhus,<sup>960</sup> some recluse or brahmin, with the relinquishing of views about the past and the future and through complete lack of resolve upon the fetters of sensual pleasure, enters upon and abides in the rapture of seclusion.<sup>961</sup> He thinks: 'This is the peaceful, this is the sublime, that I enter upon and abide in the rapture of seclusion.' That rapture of seclusion ceases in him. With the cessation of the rapture of seclusion, grief arises, and with the cessation of grief, the rapture of seclusion arises.<sup>962</sup> Just as the sunlight pervades the area that the shadow leaves, and the shadow pervades the area that the sunlight leaves, so too, with the cessation of the rapture of seclusion, grief arises, and with the cessation of grief, the rapture of seclusion arises.

18. "The Tathāgata, bhikkhus, understands this thus: 'This good recluse or brahmin, with the relinquishing of views about the past and the future...and with the cessation of grief, the

rapture of seclusion arises. That is conditioned and gross, but there is cessation of formations.' Having known 'There is this,' seeing the escape from that, the Tathāgata has gone beyond that.

19. "Here, bhikkhus, some recluse or brahmin, with the relinquishing of views about the past and the future, through complete lack of resolve upon the fetters of sensual pleasure, and with the surmounting of the rapture of seclusion, enters upon and abides in unworldly pleasure.<sup>963</sup> He thinks: 'This is the peaceful, this is the sublime, that I enter upon and abide in unworldly pleasure.' That unworldly pleasure ceases in him. With the cessation of unworldly pleasure, the rapture of seclusion arises, and with the cessation of the rapture of seclusion, unworldly pleasure arises. [236] Just as the sunlight pervades the area that the shadow leaves, and the shadow pervades the area that the sunlight leaves, so too, with the cessation of unworldly pleasure, the rapture of seclusion arises and with the cessation of the rapture of seclusion, unworldly pleasure arises.

20. "The Tathāgata, bhikkhus, understands this thus: 'This good recluse or brahmin, with the relinquishing of views about the past and the future...and with the cessation of the rapture of seclusion, unworldly pleasure arises. That is conditioned and gross, but there is cessation of formations.' Having known 'There is this,' seeing the escape from that, the Tathāgata has gone beyond that.

21. "Here, bhikkhus, some recluse or brahmin, with the relinquishing of views about the past and the future, through complete lack of resolve upon the fetters of sensual pleasure, and with the surmounting of the rapture of seclusion and unworldly pleasure, enters upon and abides in neither-painful-nor-pleasant feeling.<sup>964</sup> He thinks: 'This is the peaceful, this is the sublime, that I enter upon and abide in neither-painful-nor-pleasant feeling.' That neither-painful-nor-pleasant feeling ceases in him. With the cessation of neither-painful-nor-pleasant feeling, unworldly pleasure arises, and with the cessation of unworldly pleasure, neither-painful-nor-pleasant feeling arises. Just as the sunlight pervades the area that the shadow leaves, and the shadow pervades the area that the sunlight leaves, so too, with the cessation of neither-painful-nor-pleasant feeling, unworldly pleasure arises, and with the cessation of unworldly pleasure, neither-painful-nor-pleasant feeling arises.

22. "The Tathāgata, bhikkhus, understands this thus: 'This good recluse or brahmin, with the relinquishing of views about the past and the future...[237]...and with the cessation of unworldly pleasure, neither-painful-nor-pleasant feeling arises. That is conditioned and gross, but there is cessation of formations.' Having known 'There is this,' seeing the escape from that, the Tathāgata has gone beyond that.

23. "Here, bhikkhus, some recluse or brahmin, with the relinquishing of views about the past and the future, through complete lack of resolve upon the fetters of sensual pleasure, and with the surmounting of the rapture of seclusion, unworldly pleasure, and neither-painful-nor-pleasant feeling, regards himself thus: 'I am at peace, I have attained Nibbāna, I am without clinging.'<sup>965</sup>

24. "The Tathāgata, bhikkhus, understands this thus: 'This good recluse or brahmin, with the relinquishing of views about the past and the future...regards himself thus: 'I am at peace, I have attained Nibbāna, I am without clinging.'" Certainly this venerable one asserts the way directed to Nibbāna. Yet this good recluse or brahmin still clings, clinging either to a view about the past or to a view about the future or to a fetter of sensual pleasure or to the rapture of seclusion or to unworldly pleasure or to neither-painful-nor-pleasant feeling. And when this venerable one regards himself thus: "I am at peace, I have attained Nibbāna, I am without clinging," that too is declared to be clinging on the part of this good recluse or brahmin.<sup>966</sup> That is conditioned and gross, but there is cessation of formations.' Having understood 'There is this,' seeing the escape from that, the Tathāgata has gone beyond that.

25. "Bhikkhus, this supreme state of sublime peace has been discovered by the Tathāgata, that is, liberation through not clinging,<sup>967</sup> by understanding as they actually are the origination, the disappearance, the gratification, the danger, and the escape in the case of the six bases of contact. Bhikkhus, that is the supreme state of sublime peace discovered by the Tathāgata, [238], that is, liberation through not clinging, by understanding as they actually are the origination, the disappearance, the gratification, the danger, and the escape in the case of the six bases of contact."<sup>968</sup>

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

## 103 Kinti Sutta

### What Do You Think About Me?

1. **THUS HAVE I HEARD.** On one occasion the Blessed One was living at Kusinārā, in the Grove of Offerings. There he addressed the bhikkhus thus: "Bhikkhus," – "Venerable sir," they replied. The Blessed One said this:

2. "What do you think about me, bhikkhus? That the recluse Gotama teaches the Dhamma for the sake of robes? Or that the recluse Gotama teaches the Dhamma for the sake of almsfood? Or that the recluse Gotama teaches the Dhamma for the sake of a resting place? Or that the recluse Gotama teaches the Dhamma for the sake of some better state of being?"<sup>96</sup>

"We do not think thus about the Blessed One: 'The recluse Gotama teaches the Dhamma for the sake of robes, or for the sake of almsfood, or for the sake of a resting place, or for the sake of some better state of being.'"

"So, bhikkhus, you do not think thus about me: 'The recluse Gotama teaches the Dhamma for the sake of robes...or for the sake of some better state of being.' Then what do you think about me?"

"Venerable sir, we think thus about the Blessed One: 'The Blessed One is compassionate and seeks our welfare; he teaches the Dhamma out of compassion.'"

"So, bhikkhus, you think thus about me: 'The Blessed One is compassionate and seeks our welfare; he teaches the Dhamma out of compassion.'

3. "So, bhikkhus, these things that I have taught you after directly knowing them – that is, the four foundations of mindfulness, the four right kinds of striving, the four bases for spiritual power, the five faculties, the five powers, the seven [239] enlightenment factors, the Noble Eightfold Path – in these things you should all train in concord, with mutual appreciation, without disputing.

4. "While you are training in concord, with mutual appreciation, without disputing, two bhikkhus might differ about the higher Dhamma."<sup>970</sup>

5. "Now if you should think thus: 'These venerable ones differ about both the meaning and the phrasing,'<sup>971</sup> then whichever bhikkhu you think is the more reasonable should be approached and addressed thus: 'The venerable ones differ about both the meaning and the phrasing. The venerable ones should know that it is for this reason that there is difference about the meaning and difference about the phrasing; let them not fall into a dispute.' Then whichever bhikkhu you think is the most reasonable of those who side together on the opposite part should be approached and addressed thus: 'The venerable ones differ about the meaning and the phrasing. The venerable ones should know that it is for this reason that there is difference about the meaning and difference about the phrasing; let them not fall into a dispute.' So what has been wrongly grasped should be borne in mind as wrongly grasped. Bearing in mind what has been wrongly grasped as wrongly grasped, what is Dhamma and what is Discipline should be expounded.

6. "Now if you should think thus: 'These venerable ones differ about the meaning but agree about the phrasing,' then whichever bhikkhu you think is the more reasonable should be approached and addressed thus: 'The venerable ones differ about the meaning but agree about the phrasing. The venerable ones should know that it is for this reason that there is difference about the meaning but agreement about the phrasing; let them not fall into a dispute.' Then whichever bhikkhu you think is the most reasonable of those who side together on the opposite part should be approached and addressed thus: 'The venerable ones differ about the meaning but agree about the phrasing. The venerable ones should know that it is for this reason that there is difference about the meaning but agreement about the phrasing; let them not fall into a dispute.' [240] So what has been wrongly grasped should be borne in mind as wrongly grasped and what has been rightly grasped should be borne in mind as rightly grasped. Bearing in mind what has been wrongly grasped as wrongly grasped, and bearing in mind what has been rightly grasped as rightly grasped, what is Dhamma and what is Discipline should be expounded.

7. "Now if you think thus: 'These venerable ones agree about the meaning but differ about the phrasing,' then whichever bhikkhu you think is the more reasonable should be approached and addressed thus: 'The venerable ones agree about the meaning but differ about the phrasing. The venerable ones should know that it is for this reason that there is agreement about the meaning but difference about the phrasing. But the phrasing is a mere trifle. Let the venerable ones not fall into a dispute over a mere trifle.'<sup>972</sup> Then whichever bhikkhu you think is the most reasonable of those who side together on the opposite part should be approached and addressed thus: 'The venerable ones agree about the meaning but differ about the phrasing. The venerable ones should know that it is for this reason that there is agreement about the meaning but difference about the phrasing. But the phrasing is a mere trifle. Let the venerable ones not fall into a dispute over a mere trifle.' So what has been rightly grasped should be borne in mind as rightly grasped and what has been wrongly grasped should be borne in mind as wrongly grasped. Bearing in mind what has been rightly grasped as rightly grasped, and bearing in mind what has been wrongly grasped as wrongly grasped, what is Dhamma and what is Discipline should be expounded.

8. "Now if you should think thus: 'These venerable ones agree about both the meaning and the phrasing,' then whichever bhikkhu you think is the more reasonable should be approached and addressed thus: 'The venerable ones agree about both the meaning and the phrasing. The venerable ones should know that it is for this reason that there is agreement about both the meaning and the phrasing; let the venerable ones not fall into a dispute.' Then whichever bhikkhu you think is the most reasonable of those who side together on the opposite part should be approached and addressed thus: 'The venerable ones agree about both the meaning and the phrasing. The venerable ones should know that it is for this reason that there is agreement about both the meaning and the phrasing; let the venerable ones not [241] fall into a dispute.' So what has been rightly grasped should be borne in mind as rightly grasped. Bearing in mind what has been rightly grasped as rightly grasped, what is Dhamma and what is Discipline should be expounded.

9. "While you are training in concord, with mutual appreciation, without disputing, some bhikkhu might commit an offence or a transgression.<sup>973</sup>

10. "Now, bhikkhus, you should not hurry to reprove him; rather, the person should be examined thus: 'I shall not be troubled and the other person will not be hurt; for the other person is not given to anger and revenge, he is not firmly attached to his view and he relinquishes easily, and I can make that person emerge from the unwholesome and establish him in the wholesome.' If such occurs to you, bhikkhus, it is proper to speak.

11. "Then it may occur to you, bhikkhus: 'I shall not be troubled, but the other person will be hurt, for the other person is given to anger and revenge. However, he is not firmly attached to his view and he relinquishes easily, and I can make that person emerge from the unwholesome and establish him in the wholesome. It is a mere trifle that the other person will be hurt, but it is a much greater thing that I can make that person emerge from the unwholesome and establish him in the wholesome.' If such occurs to you, bhikkhus, it is proper to speak.

12. "Then it may occur to you, bhikkhus: 'I shall be troubled, but the other person will not be hurt; for the other person is not given to anger and revenge, though he is firmly attached to his view and he relinquishes with difficulty; yet I can make that person emerge from the unwholesome and establish him in the wholesome. It is a mere trifle that I shall be troubled, but it is a much greater thing that I can make that person emerge from the unwholesome and establish him in the wholesome.' If such occurs to you, bhikkhus, it is proper to speak.

13. "Then it may occur to you, bhikkhus: 'I shall be troubled and the other person will be hurt; [242] for the other person is given to anger and revenge, and he is firmly attached to his view and he relinquishes with difficulty; yet I can make that person emerge from the unwholesome and establish him in the wholesome. It is a mere trifle that I shall be troubled and the other person hurt, but it is a much greater thing that I can make that person emerge from the unwholesome and establish him in the wholesome.' If such occurs to you, bhikkhus, it is proper to speak.

14. "Then it may occur to you, bhikkhus: 'I shall be troubled and the other person will be hurt; for the other person is given to anger and revenge, and he is firmly attached to his view and

he relinquishes with difficulty; and I cannot make that person emerge from the unwholesome and establish him in the wholesome.' One should not underrate equanimity towards such a person.

15. "While you are training in concord, with mutual appreciation, without disputing, there might arise mutual verbal friction, domineering views, mental annoyance, bitterness, and dejection. Then whichever bhikkhu you think is the most reasonable of those who side together on the one part should be approached and addressed thus: 'While we were training in concord, friend, with mutual appreciation, without disputing, there arose mutual verbal friction, domineering views, mental annoyance, bitterness, and dejection. If the Recluse knew, would he censure that?'<sup>974</sup> Answering rightly, the bhikkhu would answer thus: 'While we were training...If the Recluse knew, he would censure that.'

"But, friend, without abandoning that thing, can one realise Nibbāna?" Answering rightly, the bhikkhu would answer thus: 'Friend, without abandoning that thing, one cannot realise Nibbāna.'<sup>975</sup>

16. "Then whichever bhikkhu you think is the most reasonable of those who side together on the opposite part should be approached and addressed thus: 'While we were training in concord, friend, with mutual appreciation, without disputing, there arose mutual verbal friction, domineering views, mental annoyance, bitterness, and dejection. If the Recluse knew, would he censure that?' Answering rightly, the bhikkhu would answer thus: 'While we were training...If the Recluse knew, he would censure that.'

"But, friend, without abandoning that thing, can one realise Nibbāna?" Answering rightly, the bhikkhu would answer thus: [243] 'Friend, without abandoning that thing, one cannot realise Nibbāna.'

17. "If others should ask that bhikkhu thus: 'Was it the venerable one who made those bhikkhus emerge from the unwholesome and established them in the wholesome?' answering rightly, the bhikkhu would answer thus: 'Here, friends, I went to the Blessed One. The Blessed One taught me the Dhamma. Having heard that Dhamma, I spoke to those bhikkhus. The bhikkhus heard that Dhamma, and they emerged from the unwholesome and

became established in the wholesome.' Answering thus, the bhikkhu neither exalts himself nor disparages others; he answers in accordance with the Dhamma in such a way that nothing which provides a ground for censure can be legitimately deduced from his assertion."

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

## 104 *Sāmagāma Sutta*

### At Sāmagāma

1. **THUS HAVE I HEARD.** On one occasion the Blessed One was living in the Sakyan country at Sāmagāma.

2. Now on that occasion the Nigaṇṭha Nāṭaputta had just died at Pāvā.<sup>976</sup> On his death the Nigaṇṭhas divided, split into two; and they had taken to quarrelling and brawling and were deep in disputes, stabbing each other with verbal daggers: "You do not understand this Dhamma and Discipline. I understand this Dhamma and Discipline. How could you understand this Dhamma and Discipline? Your way is wrong. My way is right. I am consistent. You are inconsistent. What should have been said first [244] you said last. What should have been said last you said first. What you had so carefully thought up has been turned inside out. Your assertion has been shown up. You are refuted. Go and learn better, or disentangle yourself if you can!" It seemed as if there were nothing but slaughter among the Nigaṇṭha Nāṭaputta's pupils. And his white-clothed lay disciples were disgusted, dismayed, and disappointed with the Nigaṇṭha Nāṭaputta's pupils, as they were with his badly proclaimed and badly expounded Dhamma and Discipline, which was unemancipating, unconducive to peace, expounded by one not fully enlightened, and was now with its shrine broken, left without a refuge.<sup>977</sup>

3. Then the novice Cunda,<sup>978</sup> who had spent the Rains at Pāvā, went to the venerable Ānanda, and after paying homage to him, he sat down at one side and told him what was taking place.

The venerable Ānanda then said to the novice Cunda: "Friend Cunda, this is news that should be told to the Blessed One. Come, let us approach the Blessed One and tell him this."

"Yes, venerable sir," the novice Cunda replied.

4. Then the venerable Ānanda and the novice Cunda went together to the Blessed One. After paying homage to him, they sat down at one side, and [245] the venerable Ānanda said to the Blessed One: "This novice Cunda, venerable sir, says thus: 'Venerable sir, the Niganṭha Nāṭaputta has just died. On his death the Niganṭhas divided, split into two...and is now with its shrine broken, left without a refuge.' I thought, venerable sir: 'Let no dispute arise in the Sangha when the Blessed One has gone. For such a dispute would be for the harm and unhappiness of many, for the loss, harm, and suffering of gods and humans.'"

5. "What do you think, Ānanda? These things that I have taught you after directly knowing them – that is, the four foundations of mindfulness, the four right kinds of striving, the four bases for spiritual power, the five faculties, the five powers, the seven enlightenment factors, the Noble Eightfold Path – do you see, Ānanda, even two bhikkhus who make differing assertions about these things?"

"No, venerable sir, I do not see even two bhikkhus who make differing assertions about these things. But, venerable sir, there are people who live deferential towards the Blessed One who might, when he has gone, create a dispute in the Sangha about livelihood and about the Pātimokkha.<sup>979</sup> Such a dispute would be for the harm and unhappiness of many, for the loss, harm, and suffering of gods and humans."

"A dispute about livelihood or about the Pātimokkha would be trifling, Ānanda. But should a dispute arise in the Sangha about the path or the way,<sup>980</sup> such a dispute would be for the harm and unhappiness of many, for the loss, harm, and suffering of gods and humans.

6. "There are, Ānanda, these six roots of disputes.<sup>981</sup> What six? Here, Ānanda, a bhikkhu is angry and revengeful. Such a bhikkhu dwells disrespectful and undeferential towards the Teacher, towards the Dhamma, and towards the Sangha, and he does not fulfil the training. A bhikkhu who dwells disrespectful and undeferential towards the Teacher, towards the Dhamma, and towards the Sangha, [246] and who does not fulfil the training, creates a dispute in the Sangha, which would be for the harm and unhappiness of many, for the loss, harm, and suffering of gods and humans. Now if you see any such root of dispute either in yourselves or externally, you should strive to abandon

that same evil root of dispute. And if you do not see any such root of dispute either in yourselves or externally, you should practise in such a way that that same evil root of dispute does not erupt in the future. Thus there is the abandoning of that evil root of dispute; thus there is the non-eruption of that evil root of dispute in the future.

7-11. "Again, a bhikkhu is contemptuous and domineering... envious and avaricious...deceitful and fraudulent...has evil wishes and wrong view...adheres to his own views, holds on to them tenaciously, and relinquishes them with difficulty. Such a bhikkhu dwells disrespectful and undeferential towards the Teacher, towards the Dhamma, and towards the Sangha, and he does not fulfil the training. A bhikkhu who dwells disrespectful and undeferential towards the Teacher, towards the Dhamma, and towards the Sangha, and who does not fulfil the training, creates a dispute in the Sangha, which would be for the harm and unhappiness of many, for the loss, harm, and suffering of gods and humans. Now if you see any such root of dispute either in yourselves or externally, you should strive to abandon that same evil root of dispute. And if you do not see any such root of dispute either in yourselves or externally, you should practise in such a way that that same evil root of dispute does not erupt in the future. [247] Thus there is the abandoning of that evil root of dispute; thus there is the non-eruption of that evil root of dispute in the future. These are the six roots of dispute.

12. "Ānanda, there are these four kinds of litigation. What four? Litigation because of a dispute, litigation because of an accusation, litigation because of an offence, and litigation concerning proceedings. These are the four kinds of litigation.<sup>982</sup>

13. "Ānanda, there are these seven kinds of settlement of litigation.<sup>983</sup> For the settlement and pacification of litigations whenever they arise: removal of litigation by confrontation may be provided, removal of litigation on account of memory may be provided, removal of litigation on account of past insanity may be provided, the effecting of acknowledgement of an offence, the opinion of the majority, the pronouncement of bad character against someone, and covering over with grass.

14. "And how is there removal of litigation by confrontation?<sup>984</sup> Here bhikkhus are disputing: 'It is Dhamma,' or 'It is not Dhamma,' or 'It is Discipline,' or 'It is not Discipline.' Those

bhikkhus should all meet together in concord. Then, having met together, the guideline of the Dhamma should be drawn out.<sup>985</sup> Once the guideline of the Dhamma has been drawn out, that litigation should be settled in a way that accords with it. Such is the removal of litigation by confrontation. And so there comes to be the settlement of some litigations here by removal of litigation by confrontation.

15. "And how is there the opinion of a majority? If those bhikkhus cannot settle that litigation in that dwelling place, they should go to a dwelling place where there is a greater number of bhikkhus. There they should all meet together in concord. Then, having met together, the guideline of the Dhamma should be drawn out. Once the guideline of the Dhamma has been drawn out, that litigation should be settled in a way that accords with it. Such is the opinion of a majority. And so there comes to be the settlement of some litigations here by the opinion of a majority.

16. "And how is there removal of litigation on account of memory?"<sup>986</sup> Here one bhikkhu reproves another bhikkhu for such and such a grave offence, one involving defeat or bordering on defeat:<sup>987</sup> 'Does the venerable one remember having committed such and such a grave offence, one involving defeat or bordering on defeat?' He says: 'I do not, friends, remember having committed such and such a grave offence, one involving defeat or bordering on defeat.' [248] In his case removal of litigation on account of memory should be pronounced. Such is the removal of litigation on account of memory. And so there comes to be the settlement of some litigations here by removal of litigation on account of memory.

17. "And how is there removal of litigation on account of past insanity?"<sup>988</sup> Here one bhikkhu reproves another bhikkhu for such and such a grave offence, one involving defeat or bordering on defeat: 'Does the venerable one remember having committed such and such a grave offence, one involving defeat or bordering on defeat?' He says: 'I do not, friends, remember having committed such and such a grave offence, one involving defeat or bordering on defeat.' Despite the denial, the former presses the latter further: 'Surely the venerable one must know quite well if he remembers having committed such and such a grave offence, one involving defeat or bordering on defeat?' He says: 'I had gone mad, friend, I was out of my mind, and when I was mad I

said and did many things improper for a recluse. I do not remember, I was mad when I did that.' In his case removal of litigation on account of past insanity should be pronounced. Such is the removal of litigation on account of past insanity. And so there comes to be the settlement of some litigations here by removal of litigation on account of past insanity.

18. "And how is there the effecting of acknowledgement of an offence? Here a bhikkhu, whether reproved or unreproved, remembers an offence, reveals it, and discloses it. He should go to a senior bhikkhu, and after arranging his robe on one shoulder, he should pay homage at his feet. Then, sitting on his heels, he should raise his hands palms together and say: 'Venerable sir, I have committed such and such an offence; I confess it.' The other says: 'Do you see?' – 'Yes, I see.' – 'Will you practise restraint in the future?' – 'I will practise restraint in the future.' Such is the effecting of acknowledgement of an offence.<sup>989</sup> And so there comes to be the settlement of some litigations here by the effecting of acknowledgement of an offence. [249]

19. "And how is there the pronouncement of bad character against someone?<sup>990</sup> Here one bhikkhu reproves another for such and such a grave offence, one involving defeat or bordering on defeat: 'Does the venerable one remember having committed such and such a grave offence, one involving defeat or bordering on defeat?' He says: 'I do not, friends, remember having committed such and such a grave offence, one involving defeat or bordering on defeat.' Despite the denial, the former presses the latter further: 'Surely the venerable one must know quite well if he remembers having committed such and such a grave offence, one involving defeat or bordering on defeat?' He says: 'I do not, friends, remember having committed such and such a grave offence, one involving defeat or bordering on defeat. But, friends, I remember having committed such and such a minor offence.' Despite the denial, the former presses the latter further: 'Surely the venerable one must know quite well if he remembers having committed such and such a grave offence, one involving defeat or bordering on defeat?' He says: 'Friends, when not asked I acknowledge having committed this minor offence; so when asked, why shouldn't I acknowledge having committed such and such a grave offence, one involving defeat or bordering on defeat?' The other says: 'Friend, if you had not been asked, you

would not have acknowledged committing this minor offence; so why, when asked, would you acknowledge having committed such and such a grave offence, one involving defeat or bordering on defeat? Surely the venerable one must know quite well if he remembers having committed such and such a grave offence, one involving defeat or bordering on defeat?" He says: 'I remember, friends, having committed such and such a grave offence, one involving defeat or bordering on defeat. I was hurried, I was confused, when I said that I did not remember having committed such and such a grave offence, one involving defeat or bordering on defeat.' Such is the pronouncement of bad character against someone. And so there comes to be the settlement of some litigations here by the pronouncement of bad character against someone. [250]

20. "And how is there covering over with grass?<sup>991</sup> Here when bhikkhus have taken to quarreling and brawling and are deep in disputes, they may have said and done many things improper for a recluse. Those bhikkhus should all meet together in concord. When they have met together, a wise bhikkhu among the bhikkhus who side together on the one part should rise from his seat, and after arranging his robe on one shoulder, he should raise his hands, palms together, and call for an enactment of the Sangha thus: 'Let the venerable Sangha hear me. When we took to quarreling and brawling and were deep in disputes, we said and did many things improper for a recluse. If it is approved by the Sangha, then for the good of these venerable ones and for my own good, in the midst of the Sangha I shall confess, by the method of covering over with grass, any offences of these venerable ones and any offences of my own, except for those which call for serious censure and those connected with the laity.'<sup>992</sup>

"Then a wise bhikkhu among the bhikkhus who side together on the other part should rise from his seat, and after arranging his robe on one shoulder, he should raise his hands, palms together, and call for an enactment of the Sangha thus: 'Let the venerable Sangha hear me. When we took to quarreling and brawling and were deep in disputes, we said and did many things improper for a recluse. If it is approved by the Sangha, then for the good of these venerable ones and for my own good, in the midst of the Sangha I shall confess, by the method of covering over with grass, any offences of these venerable ones and

any offences of my own, except for those which call for serious censure and those connected with the laity.' Such is the covering over with grass. And so there comes to be the settlement of some litigations here by the covering over with grass.

21. "Ānanda, there are these six memorable qualities that create love and respect, and conduce to helpfulness, to non-dispute, to concord, and to unity.<sup>993</sup> 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 [251] and respect, and conduces to...unity.

"Again, a bhikkhu enjoys things in common with his virtuous companions in the holy life; without making reservations, he shares with them any gain of a kind that accords with the Dhamma and has been obtained in a way that accords with the Dhamma, including even what is in his bowl. This 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 the one who practises in accordance with it to the complete destruction of suffering. 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.

22. "If, Ānanda, you undertake and maintain these six memorable qualities, do you see any course of speech, trivial or gross, that you could not endure?"<sup>994</sup> – "No, venerable sir." – "Therefore, Ānanda, undertake and maintain these six memorable qualities. That will lead to your welfare and happiness for a long time."

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

## 105 *Sunakkhatta Sutta*

### To Sunakkhatta

[252] 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 a number of bhikkhus had declared final knowledge in the presence of the Blessed One thus: "We understand: 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."

3. Sunakkhatta, son of the Licchavis,<sup>995</sup> heard: "A number of bhikkhus, it seems, have declared final knowledge in the presence of the Blessed One thus: 'We understand: Birth is destroyed ...there is no more coming to any state of being.'" Then Sunakkhatta, son of the Licchavis, went to the Blessed One, and after paying homage to him, he sat down at one side and said to the Blessed One:

4. "I have heard, venerable sir, that a number of bhikkhus have declared final knowledge in the presence of the Blessed One. Did they do so rightly or are there some bhikkhus here who declare final knowledge because they overestimate themselves?"

5. "When those bhikkhus, Sunakkhatta, declared final knowledge in my presence, there were some bhikkhus who declared final knowledge rightly and there were some who declared final knowledge because they overestimated themselves.<sup>996</sup> Therein, when bhikkhus declare final knowledge rightly, their declaration is true. But when bhikkhus declare final knowledge because they overestimate themselves, the Tathāgata thinks: 'Let me teach them the Dhamma.'<sup>997</sup> Thus it is in this case, Sunakkhatta, that the Tathāgata thinks: 'Let me teach them the Dhamma.' But some misguided men here formulate a question, come to the Tathāgata, and ask it. In that case, Sunakkhatta, [253] though the

Tathāgata has thought: 'Let me teach them the Dhamma,' he changes his mind."<sup>998</sup>

6. "This is the time, Blessed One, this is the time, Sublime One, for the Blessed One to teach the Dhamma. Having heard it from the Blessed One, the bhikkhus will remember it."

"Then listen, Sunakkhatta, and attend closely to what I shall say."

"Yes, venerable sir," Sunakkhatta, son of the Licchavis, replied to the Blessed One. The Blessed One said this:

7. "There are, Sunakkhatta, 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.

8. "It is possible, Sunakkhatta, that some person here may be intent on worldly material things."<sup>999</sup> When a person is intent on worldly material things, only talk concerning that interests him, and his thinking and pondering are in line with that, and he associates with that kind of person, and he finds satisfaction through him. But when talk about the imperturbable is going on, he will not listen to it or give it ear or exert his mind to understand it. He does not associate with that kind of person, and he does not find satisfaction through him.

9. "Suppose, Sunakkhatta, a man had left his own village or town a long time ago, and he were to see another man who had only recently left that village or town. He would ask that man whether the people of that village or town were safe, prosperous, and healthy, and that man would tell him whether the people of that village or town were safe, prosperous, [254] and healthy. What do you think, Sunakkhatta? Would that first man listen to him, give him ear, and exert his mind to understand?" – "Yes, venerable sir." – "So too, Sunakkhatta, it is possible that some person here may be intent on worldly material things. When a person is intent on worldly material things...and he does not find satisfaction through him. He should be understood as a person who is intent on worldly material things.

10. "It is possible, Sunakkhatta, that some person here may be intent on the imperturbable.<sup>1000</sup> When a person is intent on the imperturbable, only talk concerning that interests him, and his thinking and pondering are in line with that, and he associates with that kind of person, and he finds satisfaction through him. But when talk about worldly material things is going on, he will not listen to it or give it ear or exert his mind to understand it. He does not associate with that kind of person, and he does not find satisfaction through him.

11. "Just as a yellow leaf that has fallen from its stalk is incapable of becoming green again, so too, Sunakkhatta, when a person is intent on the imperturbable he has shed the fetter of worldly material things. He should be understood as a person not bound by the fetter of worldly material things who is intent on the imperturbable.

12. "It is possible, Sunakkhatta, that some person here may be intent on the base of nothingness. When a person is intent on the base of nothingness, only talk concerning that interests him, and his thinking and pondering are in line with that, and he associates with that kind of person, and he finds satisfaction through him. [255] But when talk about the imperturbable is going on, he will not listen to it or give it ear or exert his mind to understand it. He does not associate with that kind of person, and he does not find satisfaction through him.

13. "Just as a thick stone that has split in two cannot be joined together again, so too, Sunakkhatta, when a person is intent on the base of nothingness his fetter of the imperturbable has been split. He should be understood as a person not bound by the fetter of the imperturbable who is intent on the base of nothingness.

14. "It is possible, Sunakkhatta, that some person here may be intent on the base of neither-perception-nor-non-perception. When a person is intent on the base of neither-perception-nor-non-perception, only talk concerning that interests him, and his thinking and pondering are in line with that, and he associates with that kind of person, and he finds satisfaction through him. But when talk about the base of nothingness is going on, he will not listen to it or give it ear or exert his mind to understand it. He does not associate with that kind of person, and he does not find satisfaction through him.

15. "Suppose a person has eaten some delicious food and thrown it up. What do you think, Sunakkhatta? Could that man have any desire to eat that food again?"

"No, venerable sir. Why is that? Because that food is considered repulsive."

"So too, Sunakkhatta, when a person is intent on the base of neither-perception-nor-non-perception, his fetter of the base of nothingness has been rejected. He should be understood as a person not bound by the fetter of the base of nothingness who is intent on the base of neither-perception-nor-non-perception.

16. "It is possible, Sunakkhatta, that some person here may be completely intent on Nibbāna. When a person is completely intent on Nibbāna, only talk concerning that interests him, and his thinking and pondering are in line with that, and he associates with that kind of person, and he finds satisfaction through him. But when talk about the base of neither-perception-nor-non-perception is going on, [256] he will not listen to it or give it ear or exert his mind to understand it. He does not associate with that kind of person, and he does not find satisfaction through him.

17. "Just as a palm tree with its top cut off is incapable of growing again, so too, Sunakkhatta, when a person is completely intent on Nibbāna, his fetter of the base of neither-perception-nor-non-perception has been cut off – cut off at the root, made like a palm stump, done away with so that it is no longer subject to future arising. He should be understood as a person not bound by the fetter of the base of neither-perception-nor-non-perception who is completely intent on Nibbāna.

18. "It is possible, Sunakkhatta, that some bhikkhu here might think thus: 'Craving has been called an arrow by the Recluse,'<sup>1001</sup> the poisonous humour of ignorance is spread about by desire, lust, and ill will. That arrow of craving has been removed from me; the poisonous humour of ignorance has been expelled. I am one who is completely intent on Nibbāna.' Because he falsely thinks of himself thus,<sup>1002</sup> he might pursue those things that are unsuitable for one completely intent on Nibbāna. He might pursue the sight of unsuitable forms with the eye, he might pursue unsuitable sounds with the ear, unsuitable odours with the nose, unsuitable flavours with the tongue, unsuitable tangibles with the body, or unsuitable mind-objects with the mind. When

he pursues the sight of unsuitable forms with the eye...unsuitable mind-objects with the mind, lust invades his mind. With his mind invaded by lust, he would incur death or deadly suffering.

19. "Suppose, Sunakkhatta, a man were wounded by an arrow thickly smeared with poison, and his friends and companions, his kinsmen and relatives, brought a surgeon. The surgeon would cut around the opening of the wound with a knife, then he would probe for the arrow with a probe, [257] then he would pull out the arrow and would expel the poisonous humour, leaving a trace of it behind. Knowing that a trace was left behind,<sup>1003</sup> he would say: 'Good man, the arrow has been pulled out from you; the poisonous humour has been expelled with a trace left behind, but it is incapable of harming you. Eat only suitable food; do not eat unsuitable food or else the wound may suppurate. From time to time wash the wound and from time to time anoint its opening, so that pus and blood do not cover the opening of the wound. Do not walk around in the wind and sun or else dust and dirt may infect the opening of the wound. Take care of your wound, good man, and see to it that the wound heals.'

20. "The man would think: 'The arrow has been pulled out from me; the poisonous humour has been expelled with no trace left behind, and it is incapable of harming me.' He would eat unsuitable food, and the wound would suppurate. He would not wash the wound from time to time nor would he anoint its opening from time to time, and pus and blood would cover the opening of the wound. He would walk around in the wind and sun, and dust and dirt would infect the opening of the wound. He would not take care of his wound, nor would he see to it that the wound heals. Then, both because he does what is unsuitable and because the foul poisonous humour had been expelled with a trace left behind, the wound would swell, and with its swelling he would incur death or deadly suffering.

21. "So too, Sunakkhatta, it is possible that some bhikkhu here might think thus: 'Craving has been called an arrow by the Recluse; the poisonous humour of ignorance is spread about by desire, lust, and ill will. That arrow of craving has been removed from me; [258] the poisonous humour of ignorance has been expelled. I am completely intent upon Nibbāna.' Because he falsely thinks of himself thus, he might pursue those things that

are unsuitable for one completely intent on Nibbāna...*(as above)*...With his mind invaded by lust, he would incur death or deadly suffering.

22. "For it is death in the Discipline of the Noble One, Sunakkhatta, when one abandons the training and reverts to the low life; and it is deadly suffering when one commits some defiled offence.<sup>1004</sup>

23. "It is possible, Sunakkhatta, that some bhikkhu here might think thus: 'Craving has been called an arrow by the Recluse; the poisonous humour of ignorance is spread about by desire, lust, and ill will. That arrow of craving has been removed from me; the poisonous humour of ignorance has been expelled. I am one who is completely intent on Nibbāna.' Being one who really is completely intent on Nibbāna, he would not pursue those things that are unsuitable for one completely intent on Nibbāna. He would not pursue the sight of unsuitable forms with the eye, he would not pursue unsuitable sounds with the ear, unsuitable odours with the nose, unsuitable flavours with the tongue, unsuitable tangibles with the body, or unsuitable mind-objects with the mind. Because he does not pursue the sight of unsuitable forms with the eye...unsuitable mind-objects with the mind, lust does not invade his mind. [259] Because his mind is not invaded by lust, he would not incur death or deadly suffering.

24. "Suppose, Sunakkhatta, a man were wounded by an arrow thickly smeared with poison, and his friends and companions, his kinsmen and relatives, brought a surgeon. The surgeon would cut around the opening of the wound with a knife, then he would probe for the arrow with a probe, then he would pull out the arrow and would expel the poisonous humour without leaving a trace of it behind. Knowing that no trace was left behind, he would say: 'Good man, the arrow has been pulled out from you; the poisonous humour has been expelled with no trace left behind, and it is incapable of harming you. Eat only suitable food; do not eat unsuitable food or else the wound may suppurate. From time to time wash the wound and from time to time anoint its opening, so that pus and blood do not cover the opening of the wound. Do not walk around in the wind and sun or else dust and dirt may infect the opening of the wound. Take care of your wound, good man, and see to it that the wound heals.'

25. "The man would think: 'The arrow has been pulled out from me; the poisonous humour has been expelled with no trace left behind, and it is incapable of harming me.' He would eat only suitable food, and the wound would not suppurate. From time to time he would wash the wound and from time to time he would anoint its opening, and pus and blood would not cover the opening of the wound. He would not walk around in the wind and sun, and dust and dirt would not infect the opening of the wound. He would take care of his wound and would see to it that the wound heals. Then, both because he does what is suitable and because the foul poisonous humour has been expelled with no trace left behind, the wound would heal, and because it had healed and was covered with skin, he would not incur death or deadly suffering.

26. "So too, Sunakkhatta, it is possible that some bhikkhus here might think thus: 'Craving has been called an arrow by the Recluse; [260] the poisonous humour of ignorance is spread about by desire, lust, and ill will. That arrow of craving has been pulled out from me; the poisonous humour of ignorance has been expelled. I am one who is completely intent on Nibbāna.' Being one who really is completely intent on Nibbāna, he would not pursue those things unsuitable for one completely intent on Nibbāna...*(as above)*...Because his mind is not invaded by lust, he would not incur death or deadly suffering.

27. "Sunakkhatta, I have given this simile in order to convey a meaning. This is the meaning here: 'Wound' is a term for the six internal bases. 'Poisonous humour' is a term for ignorance. 'Arrow' is a term for craving. 'Probe' is a term for mindfulness. 'Knife' is a term for noble wisdom. 'Surgeon' is a term for the Tathāgata, the Accomplished One, the Fully Enlightened One.

28. "When, Sunakkhatta, a bhikkhu practises restraint in the six bases of contact, and having understood that attachment is the root of suffering,<sup>1005</sup> is without attachment, liberated by the destruction of attachment, it is not possible that he would direct his body or arouse his mind towards any object of attachment.

29. "Suppose, Sunakkhatta, 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.<sup>1006</sup> What do you think, Sunakkhatta, would that man drink that cup of beverage,

knowing: 'If I drink this I will incur death or deadly suffering'?" – "No, venerable sir." [261] – "So too, when a bhikkhu practises restraint in the six bases of contact, and having understood that attachment is the root of suffering, is without attachment, liberated by the destruction of attachment, it is not possible that he would direct his body or arouse his mind towards any object of attachment.

30. "Suppose, Sunakkhatta, there were a deadly poisonous snake, and a man came who wanted to live, not to die, who wanted pleasure and recoiled from pain. What do you think, Sunakkhatta, would that man give that deadly poisonous snake his hand or his thumb, knowing: 'If I am bitten by him I will incur death or deadly suffering'?" – "No, venerable sir." – "So too, when a bhikkhu practises restraint in the six bases of contact, and having understood that attachment is the root of suffering, is without attachment, liberated by the destruction of attachment, it is not possible that he would direct his body or arouse his mind towards any object of attachment."

That is what the Blessed One said. Sunakkhatta, son of the Licchavis, was satisfied and delighted in the Blessed One's words.

## 106 Āneñjasappāya Sutta

### The Way to the Imperturbable

1. **THUS HAVE I HEARD.**<sup>1007</sup> On one occasion the Blessed One was living in the Kuru country at a town of the Kurus named Kammāsadhamma. There the Blessed One addressed the bhikkhus thus: "Bhikkhus." – "Venerable sir," they replied. The Blessed One said this:

2. "Bhikkhus, sensual pleasures<sup>1008</sup> are impermanent, hollow, false, deceptive; they are illusory, the prattle of fools. Sensual pleasures here and now and sensual pleasures in lives to come, [262] sensual perceptions here and now and sensual perceptions in lives to come – both alike are Māra's realm, Māra's domain, Māra's bait, Māra's hunting ground. On account of them, these evil unwholesome mental states such as covetousness, ill will, and presumption arise, and they constitute an obstruction to a noble disciple in training here.

#### (THE IMPERTURBABLE)

3. "Therein, bhikkhus, a noble disciple considers thus: 'Sensual pleasures here and now and sensual pleasures in lives to come...constitute an obstruction to a noble disciple in training here. Suppose I were to abide with a mind abundant and exalted, having transcended the world and made a firm resolution with the mind.'<sup>1009</sup> When I do so, there will be no more evil unwholesome mental states such as covetousness, ill will, and presumption in me, and with the abandoning of them my mind will be unlimited, immeasurable, and well developed.' When he practises in this way and frequently abides thus, his mind acquires confidence in this base."<sup>1010</sup> Once there is full confidence, he either attains to the imperturbable now or else he decides upon [perfecting] wisdom. On the dissolution of the

body, after death, it is possible that this consciousness of his, leading [to rebirth], may pass on [to rebirth] in the imperturbable.<sup>1011</sup> This, bhikkhus, is declared to be the first way directed to the imperturbable.

4. "Again, bhikkhus, a noble disciple considers thus:<sup>1012</sup> '[There are] sensual pleasures here and now and sensual pleasures in lives to come, sensual perceptions here and now and sensual perceptions in lives to come; whatever material form [there is], all material form is the four great elements and the material form derived from the four great elements.' When he practises in this way and frequently abides thus, his mind acquires confidence in this base. Once there is full confidence, he either attains to the imperturbable now or else he decides upon [perfecting] wisdom. On the dissolution of the body, after death, it is possible that this consciousness of his, leading [to rebirth], may pass on [to rebirth] in the imperturbable. This, bhikkhus, is declared to be the second way directed to the imperturbable. [263]

5. "Again, bhikkhus, a noble disciple considers thus:<sup>1013</sup> 'Sensual pleasures here and now and sensual pleasures in lives to come, sensual perceptions here and now and sensual perceptions in lives to come, material forms here and now and material forms in lives to come, perceptions of forms here and now and perceptions of forms in lives to come – both alike are impermanent. What is impermanent is not worth delighting in, not worth welcoming, not worth holding to.' When he practises in this way and frequently abides thus, his mind acquires confidence in this base. Once there is full confidence, he either attains to the imperturbable now or else he decides upon [perfecting] wisdom. On the dissolution of the body, after death, it is possible that this consciousness of his, leading [to rebirth], may pass on [to rebirth] in the imperturbable. This, bhikkhus, is declared to be the third way directed to the imperturbable.

(THE BASE OF NOTHINGNESS)

6. "Again, bhikkhus, a noble disciple considers thus:<sup>1014</sup> 'Sensual pleasures here and now and sensual pleasures in lives to come, sensual perceptions here and now and sensual perceptions in lives to come, material forms here and now and material forms in lives to come, perceptions of forms here and now and

perceptions of forms in lives to come, and perceptions of the imperturbable – all are perceptions. Where these perceptions cease without remainder, that is the peaceful, that is the sublime, namely, the base of nothingness.' When he practises in this way and frequently abides thus, his mind acquires confidence in this base. Once there is full confidence, he either attains to the base of nothingness now or else he decides upon [perfecting] wisdom. On the dissolution of the body, after death, it is possible that this consciousness of his, leading [to rebirth], may pass on [to rebirth] in the base of nothingness. This, bhikkhus, is declared to be the first way directed to the base of nothingness.

7. "Again, bhikkhus, a noble disciple, gone to the forest or to the root of a tree or to an empty hut, considers thus: 'This is void of a self or of what belongs to a self.'<sup>1015</sup> When he practises in this way and frequently abides thus, his mind acquires confidence in this base. Once there is full confidence, he either attains to the base of nothingness now or else he decides upon [perfecting] wisdom. On the dissolution of the body, after death, it is possible that this consciousness of his, leading [to rebirth], may pass on [to rebirth] in the base of nothingness. This, bhikkhus, is declared to be the second way directed to the base of nothingness.

8. "Again, bhikkhus, a noble disciple considers thus: 'I am not anything belonging to anyone anywhere, [264] nor is there anything belonging to me in anyone anywhere.'<sup>1016</sup> When he practises in this way and frequently abides thus, his mind acquires confidence in this base. Once there is full confidence, he either attains to the base of nothingness now or else he decides upon [perfecting] wisdom. On the dissolution of the body, after death, it is possible that this consciousness of his, leading [to rebirth], may pass on [to rebirth] in the base of nothingness. This, bhikkhus, is declared to be the third way directed to the base of nothingness.

(THE BASE OF NEITHER-PERCEPTION-NOR-NON-PERCEPTION)

9. "Again, bhikkhus, a noble disciple considers thus: 'Sensual pleasures here and now and sensual pleasures in lives to come, sensual perceptions here and now and sensual perceptions in lives to come, material forms here and now and material forms in lives to come, perceptions of forms here and now and

perceptions of forms in lives to come, perceptions of the imper-perturbable, and perceptions of the base of nothingness – all are per-ceptions. Where these perceptions cease without remainder, that is the peaceful, that is the sublime, namely, the base of neither-perception-nor-non-perception.' When he practises in this way and frequently abides thus, his mind acquires confidence in this base. Once there is full confidence, he either attains to the base of neither-perception-nor-non-perception now or else he decides upon [perfecting] wisdom. On the dissolution of the body, after death, it is possible that this consciousness of his, leading [to rebirth], may pass on [to rebirth] in the base of neither-perception-nor-non-perception. This, bhikkhus, is declared to be the way directed to the base of neither-perception-nor-non-perception."

## (NIBBĀNA)

10. When this was said, the venerable Ānanda said to the Blessed One: "Venerable sir, here a bhikkhu is practising thus: 'If it were not, it would not be mine; it will not be and it will not be mine. What exists, what has come to be, that I am abandoning.'<sup>1017</sup> Thus he obtains equanimity.<sup>1018</sup> Venerable sir, does such a bhikkhu attain Nibbāna?"

"One bhikkhu here, Ānanda, might attain Nibbāna, another bhikkhu here might not attain Nibbāna."

"What is the cause and reason, venerable sir, why one bhikkhu here might attain Nibbāna, while another bhikkhu here might not attain Nibbāna?"

"Here, Ānanda, a bhikkhu is practising thus: 'If it were not, it would not be mine; it will not be and it will not be mine. What exists, [265] what has come to be, that I am abandoning.' Thus he obtains equanimity. He delights in that equanimity, wel-comes it, and remains holding to it. As he does so, his conscious-ness becomes dependent on it and clings to it. A bhikkhu, Ānanda, who is affected by clinging does not attain Nibbāna."

11. "But, venerable sir, when that bhikkhu clings, what does he cling to?"

"To the base of neither-perception-nor-non-perception, Ānanda."

"When that bhikkhu clings, venerable sir, it seems he clings to the best [object of clinging]."

"When that bhikkhu clings, Ānanda, he clings to the best [object of] clinging; for this is the best [object of] clinging, namely, the base of neither-perception-nor-non-perception.<sup>1019</sup>

12. "Here, Ānanda, a bhikkhu is practising thus: 'If it were not, it would not be mine; it will not be and it will not be mine. What exists, what has come to be, that I am abandoning.' Thus he obtains equanimity. He does not delight in that equanimity, welcome it, or remain holding to it. Since he does not do so, his consciousness does not become dependent on it and does not cling to it. A bhikkhu, Ānanda, who is without clinging attains Nibbāna."

13. "It is wonderful, venerable sir, it is marvellous! The Blessed One, indeed, has explained to us the crossing of the flood in dependence upon one support or another.<sup>1020</sup> But, venerable sir, what is noble liberation?"<sup>1021</sup>

"Here, Ānanda, a noble disciple considers thus: 'Sensual pleasures here and now and sensual pleasures in lives to come, sensual perceptions here and now and sensual perceptions in lives to come, material forms here and now and material forms in lives to come, perceptions of forms here and now and perceptions of forms in lives to come, perceptions of the imperturbable, perceptions of the base of nothingness, and perceptions of the base of neither-perception-nor-non-perception – this is personality as far as personality extends.<sup>1022</sup> This is the Deathless, namely, the liberation of the mind through not clinging.'<sup>1023</sup>

14. "Thus, Ānanda, I have taught the way directed to the imperturbable, I have taught the way directed to the base of nothingness, I have taught the way directed to the base of neither-perception-nor-non-perception, I have taught the crossing of the flood in dependence upon one support or another, I have taught noble liberation.

15. "What should be done for his disciples out of compassion by a teacher who seeks their welfare and has compassion for them, [266] that I have done for you, Ānanda. There are these roots of trees, these empty huts. Meditate, Ānanda, 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 Ānanda was satisfied and delighted in the Blessed One's words.

## 107 *Gaṇakamoggallāna Sutta* To Gaṇaka Moggallāna

[1] 1. **THUS HAVE I HEARD.** On one occasion the Blessed One was living at Sāvatthī in the Eastern Park, in the Palace of Migāra's Mother. Then the brahmin Gaṇaka Moggallāna 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:

2. "Master Gotama, in this Palace of Migāra's Mother there can be seen gradual training, gradual practice, and gradual progress, that is, down to the last step of the staircase.<sup>1024</sup> Among these brahmins too, there can be seen gradual training, gradual practice, and gradual progress, that is, in study. Among archers too, there can be seen gradual training...that is, in archery. And also among accountants<sup>1025</sup> like us, who earn our living by accountancy, there can be seen gradual training...that is, in computation. For when we get an apprentice first we make him count: one one, two twos, three threes, four fours, five fives, six sixes, seven sevens, eight eights, nine nines, ten tens; and we make him count a hundred too. Now is it also possible, Master Gotama, to describe gradual training, gradual practice, and gradual progress in this Dhamma and Discipline?" [2]

3. "It is possible, brahmin, to describe gradual training, gradual practice, and gradual progress in this Dhamma and Discipline. Just as, brahmin, when a clever horse-trainer obtains a fine thoroughbred colt, he first makes him get used to wearing the bit, and afterwards trains him further,<sup>1026</sup> so when the Tathāgata obtains a person to be tamed he first disciplines him thus: 'Come, bhikkhu, be virtuous, restrained with the restraint of the Pātimokkha, be perfect in conduct and resort, and seeing fear in the slightest fault, train by undertaking the training precepts.'

4. "When, brahmin, the bhikkhu is virtuous...and seeing fear in the slightest fault, trains by undertaking the training precepts, then the Tathāgata disciplines him further: 'Come, bhikkhu, guard the doors of your sense faculties. On seeing a form with the eye, do not grasp at its signs and features. Since, if you were to leave the eye faculty unguarded, evil unwholesome states of covetousness and grief might invade you, practise the way of its restraint, guard the eye faculty, 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, do not grasp at its signs and features. Since, if you were to leave the mind faculty unguarded, evil unwholesome states might invade you, practise the way of its restraint, guard the mind faculty, undertake the restraint of the mind faculty.'

5. "When, brahmin, the bhikkhu guards the doors of his sense faculties, then the Tathāgata disciplines him further: 'Come, bhikkhu, be moderate in eating. Reflecting wisely, you should 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."

6. "When, [3] brahmin, the bhikkhu is moderate in eating, then the Tathāgata disciplines him further: 'Come, bhikkhu, be devoted to wakefulness. During the day, while walking back and forth and sitting, purify your mind of obstructive states. In the first watch of the night, while walking back and forth and sitting, purify your mind of obstructive states. In the middle watch of the night you should lie down on the right side in the lion's pose with one foot overlapping the other, mindful and fully aware, after noting in your mind the time for rising. After rising, in the third watch of the night, while walking back and forth and sitting, purify your mind of obstructive states.'

7. "When, brahmin, the bhikkhu is devoted to wakefulness, then the Tathāgata disciplines him further: 'Come, bhikkhu, be possessed of mindfulness and full awareness. Act in full awareness when going forward and returning; act in full awareness when looking ahead and looking away; act in full awareness

when flexing and extending your limbs; act in full awareness when wearing your robes and carrying your outer robe and bowl; act in full awareness when eating, drinking, consuming food, and tasting; act in full awareness when defecating and urinating; act in full awareness when walking, standing, sitting, falling asleep, waking up, talking, and keeping silent.'

8. "When, brahmin, the bhikkhu possesses mindfulness and full awareness, then the Tathāgata disciplines him further: 'Come, bhikkhu, resort to a secluded resting place: the forest, the root of a tree, a mountain, a ravine, a hillside cave, a charnel ground, a jungle thicket, an open space, a heap of straw.'

9. "He resorts to a secluded resting place: the forest...a heap of straw. On returning from his almsround, after his meal he sits down, folding his legs crosswise, setting his body erect, and establishing mindfulness before him. Abandoning covetousness for the world, he abides with a mind free from covetousness; he purifies his mind from covetousness. Abandoning ill will and hatred, he abides with a mind free from ill will, compassionate for the welfare of all living beings; he purifies his mind from ill will and hatred. Abandoning sloth and torpor, he abides free from sloth and torpor, percipient of light, mindful and fully aware; he purifies his mind from sloth and torpor. Abandoning restlessness and remorse, he abides unagitated with a mind inwardly peaceful; he purifies his mind from restlessness and remorse. Abandoning doubt, he abides having gone beyond doubt, unperplexed about wholesome states; he purifies his mind from doubt. [4]

10. "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. With the stilling of applied and sustained thought, he 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. With the fading away as well of rapture, he 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.' With the abandoning of pleasure and pain, and with the previous disappearance of joy and grief, he enters upon and abides in the fourth jhāna, which has neither-pain-nor-pleasure and purity of mindfulness due to equanimity.

11. "This is my instruction, brahmin, to those bhikkhus who are in the higher training, whose minds have not yet attained the goal, who abide aspiring to the supreme security from bondage. But these things conduce both to a pleasant abiding here and now and to mindfulness and full awareness for 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>1027</sup>

12. When this was said, the brahmin Gañaka Moggallāna asked the Blessed One: "When Master Gotama's disciples are thus advised and instructed by him, do they all attain Nibbāna, the ultimate goal, or do some not attain it?"

"When, brahmin, they are thus advised and instructed by me, some of my disciples attain Nibbāna, the ultimate goal, and some do not attain it."

13. "Master Gotama, since Nibbāna exists and the path leading to Nibbāna exists and Master Gotama is present as the guide, what is the cause and reason why, when Master Gotama's disciples are thus advised and instructed by him, some of them attain Nibbāna, the ultimate goal, and some do not attain it?"

14. "As to that, brahmin, I will ask you a question in return. Answer it as you choose. [5] What do you think, brahmin? Are you familiar with the road leading to Rājagaha?"

"Yes, Master Gotama, I am familiar with the road leading to Rājagaha."

"What do you think, brahmin? Suppose a man came who wanted to go to Rājagaha, and he approached you and said: 'Venerable sir, I want to go to Rājagaha. Show me the road to Rājagaha.' Then you told him: 'Now, good man, this road goes to Rājagaha. Follow it for awhile and you will see a certain village, go a little further and you will see a certain town, go a little further and you will see Rājagaha with its lovely parks, groves, meadows, and ponds.' Then, having been thus advised and

instructed by you, he would take a wrong road and would go to the west. Then a second man came who wanted to go to Rājagaha, and he approached you and said: 'Venerable sir, I want to go to Rājagaha.' Then you told him: 'Now, good man, this road goes to Rājagaha. Follow it for a while...and you will see Rājagaha with its lovely parks, groves, meadows, and ponds.' Then, having been thus advised and instructed by you, he would arrive safely in Rājagaha. Now, brahmin, since Rājagaha exists and the path leading to Rājagaha exists and you are present as the guide, what is the cause and reason why, when those men have been thus advised and instructed by you, one man takes a wrong road and goes to the west and one arrives safely in Rājagaha?" [6]

"What can I do about that, Master Gotama? I am one who shows the way."

"So too, brahmin, Nibbāna exists and the path leading to Nibbāna exists and I am present as the guide. Yet when my disciples have been thus advised and instructed by me, some of them attain Nibbāna, the ultimate goal, and some do not attain it. What can I do about that, brahmin? The Tathāgata is one who shows the way."<sup>1028</sup>

15. When this was said, the brahmin Gaṇaka Moggallāna said to the Blessed One:<sup>1029</sup> "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 backsliding, neglectful of seclusion, lazy, wanting in energy, unmindful, not fully aware, unconcentrated, with straying minds, devoid of wisdom, drivellers. Master Gotama does not dwell together with these.

"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, and 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 backsliding, leaders in seclusion,

energetic, resolute, established in mindfulness, fully aware, concentrated, with unified minds, possessing wisdom, not driv-  
ellers. Master Gotama dwells together with these.

16 "Just as black orris root is reckoned as the best of root perfumes and red sandalwood is reckoned as the best of wood perfumes and jasmine is reckoned as the best of flower perfumes, [7] so too, Master Gotama's advice is supreme among the teachings of today."<sup>1030</sup>

17. "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 over-  
turned, revealing what was hidden, showing the way to one who was lost, or holding up a lamp in the dark for those with eyesight to see forms. I go to Master Gotama for refuge and to the Dhamma and to the Sangha of bhikkhus. Let Master Gotama remember me as a lay follower who has gone to him for refuge for life."

## 108 Gopakamoggallāna Sutta With Gopaka Moggallāna

1. **THUS HAVE I HEARD.** On one occasion the venerable Ānanda was living at Rājagaha in the Bamboo Grove, the Squirrels' Sanctuary, not long after the Blessed One had attained to final Nibbāna.<sup>1031</sup>

2. Now on that occasion King Ajātasattu Vedehiputta of Magadha, being suspicious of King Pajjota, was having Rājagaha fortified.<sup>1032</sup>

3. Then, when it was morning, the venerable Ānanda dressed, and taking his bowl and outer robe, went into Rājagaha for alms. Then the venerable Ānanda thought: "It is still too early to wander for alms in Rājagaha. Suppose I went to the brahmin Gopaka Moggallāna at his workplace."

4. So the venerable Ānanda went to the brahmin Gopaka Moggallāna at his workplace. The brahmin Gopaka Moggallāna saw the venerable Ānanda coming in the distance and said to him: "Let Master Ānanda come! Welcome to Master Ānanda! It is long since Master Ānanda found an opportunity to come here. Let Master Ānanda be seated; this seat is ready." The venerable Ānanda sat down on the seat made ready. [8] The brahmin Gopaka Moggallāna took a low seat, sat down at one side, and asked the venerable Ānanda:

5. "Master Ānanda, is there any single bhikkhu who possesses in each and every way all those qualities that were possessed by Master Gotama, accomplished and fully enlightened?"

"There is no single bhikkhu, brahmin, who possesses in each and every way all those qualities that were possessed by the Blessed One, accomplished and fully enlightened. For the Blessed One was the arouser of the unarisen path, the producer of the unproduced path, the declarer of the undeclared path; he was the knower of the path, the finder of the path, the one

skilled in the path. But his disciples now abide following that path and become possessed of it afterwards."

6. But this discussion between the venerable Ānanda and the brahmin Gopaka Moggallāna was interrupted; for then the brahmin Vassakāra, the minister of Magadha,<sup>1033</sup> while supervising the work at Rājagaha, went to the venerable Ānanda at the workplace of the brahmin Gopaka Moggallāna. He exchanged greetings with the venerable Ānanda, and when this courteous and amiable talk was finished, he sat down at one side and asked the venerable Ānanda: "For what discussion are you sitting together here now, Master Ānanda? And what was your discussion that was interrupted?"

"Brahmin, the brahmin Gopaka Moggallāna asked me: 'Master Ānanda, is there any single bhikkhu who possesses in each and every way all those qualities that were possessed by Master Gotama, accomplished and fully enlightened?' I replied to the brahmin Gopaka Moggallāna: 'There is no single bhikkhu, brahmin, who possesses in each and every way all those qualities that were possessed by the Blessed One, accomplished and fully enlightened. For the Blessed One was the arouser of the unarisen path [9]...But his disciples now abide following that path and become possessed of it afterwards.' This was our discussion that was interrupted when you arrived."

7. "Is there, Master Ānanda, any single bhikkhu who was appointed by Master Gotama thus: 'He will be your refuge when I am gone,' and whom you now have recourse to?"

"There is no single bhikkhu, brahmin, who was appointed by the Blessed One who knows and sees, accomplished and fully enlightened, thus: 'He will be your refuge when I am gone,' and whom we now have recourse to."

8. "But is there, Master Ānanda, any single bhikkhu who has been chosen by the Sangha and appointed by a number of elder bhikkhus thus: 'He will be our refuge after the Blessed One has gone,' and whom you now have recourse to?"

"There is no single bhikkhu, brahmin, who has been chosen by the Sangha and appointed by a number of elder bhikkhus thus: 'He will be our refuge after the Blessed One has gone,' and whom we now have recourse to."

9. "But if you have no refuge, Master Ānanda, what is the cause for your concord?"

"We are not without a refuge, brahmin. We have a refuge; we have the Dhamma as our refuge."

10. "But when you were asked: 'Is there, Master Ānanda, any single bhikkhu who was appointed by Master Gotama thus: "He will be your refuge when I am gone," and whom you now have recourse to?' you answered: 'There is no such single bhikkhu... whom we now have recourse to.' When you were asked: 'Is there, Master Ānanda, any single bhikkhu who has been chosen by the Sangha and appointed by a number of elder bhikkhus thus: "He will be our refuge after the Blessed One has gone," and whom you now have recourse to?' you answered: 'There is no such single bhikkhu...[10]...whom we now have recourse to.' When you were asked: 'But if you have no refuge, Master Ānanda, what is the cause for your concord?' you answered: 'We are not without a refuge, brahmin. We have a refuge; we have the Dhamma as our refuge.' Now how should the meaning of these statements be regarded, Master Ānanda?"

"Brahmin, the Blessed One who knows and sees, accomplished and fully enlightened, has prescribed the course of training for bhikkhus and he has laid down the Pātimokkha. On the Uposatha day as many of us as live in dependence upon a single village district meet together in unison, and when we meet we ask one who knows the Pātimokkha to recite it. If a bhikkhu remembers an offence or a transgression while the Pātimokkha is being recited, we deal with him according to the Dhamma in the way we have been instructed. It is not the worthy ones who deal with us; it is the Dhamma that deals with us."<sup>1034</sup>

11. "Is there, Master Ānanda, any single bhikkhu whom you now honour, respect, revere, and venerate, and on whom you live in dependence honouring and respecting him?"

"There is a single bhikkhu, brahmin, whom we now honour, respect, revere, and venerate, and on whom we live in dependence honouring and respecting him."

12. "But when you were asked: 'Is there, Master Ānanda, any single bhikkhu who was appointed by Master Gotama...?' you answered 'There is no such single bhikkhu...' When you were asked: 'Is there, Master Ānanda, any single bhikkhu who has been chosen by the Sangha...?' [11] you answered: 'There is no such single bhikkhu...' When you were asked: 'Is there, Master Ānanda, any single bhikkhu whom you honour, respect, revere,

and venerate, and on whom you live in dependence honouring and respecting him?' you answered: 'There is such a single bhikkhu whom we now honour...and on whom we live in dependence honouring and respecting him.' Now how should the meaning of these statements be regarded, Master Ānanda?"

13. "There are, brahmin, ten qualities inspiring confidence that have been declared by the Blessed One who knows and sees, accomplished and fully enlightened. When these qualities are found in anyone among us, we honour, respect, revere, and venerate him, and live in dependence on him honouring and respecting him. What are the ten?

14. (1) "Here, brahmin, a bhikkhu is virtuous, he dwells restrained with the restraint of the Patimokkha, he is perfect in conduct and resort, and seeing fear in the slightest faults, he trains himself by undertaking the training precepts.

15. (2) "He has learned much, remembers what he has learned, and consolidates what he has learned. Such teachings as are good in the beginning, good in the middle, and good in the end, with the right meaning and phrasing, and which affirm a holy life that is utterly perfect and pure – such teachings as these he has learned much of, remembered, mastered verbally, investigated with the mind, and penetrated well by view.

16. (3) "He is content with his robes, almsfood, resting place, and medicinal requisites.

17. (4) "He obtains at will, without trouble or difficulty, the four jhānas that constitute the higher mind and provide a pleasant abiding here and now.

18. (5) "He wields the various kinds of supernormal power: having been one, he becomes many; having been many, he becomes one; he appears and vanishes; he goes unhindered through a wall, through an enclosure, through a mountain as though through space; he dives in and out of the earth as though it were water; he walks on water without sinking as though it were earth; [12] seated cross-legged, he travels in space like a bird; with his hand he touches and strokes the moon and sun so powerful and mighty; he wields bodily mastery even as far as the Brahma-world.

19. (6) "With the divine ear element, which is purified and surpasses the human, he hears both kinds of sounds, the divine and the human, those that are far as well as near.

20. (7) "He understands the minds of other beings, of other persons, having encompassed them with his own mind. He understands a mind affected by lust as affected by lust and a mind unaffected by lust as unaffected by lust; he understands a mind affected by hate as affected by hate and a mind unaffected by hate as unaffected by hate; he understands a mind affected by delusion as affected by delusion and a mind unaffected by delusion as unaffected by delusion; he understands a contracted mind as contracted and a distracted mind as distracted; he understands an exalted mind as exalted and an unexalted mind as unexalted; he understands a surpassed mind as surpassed and an unsurpassed mind as unsurpassed; he understands a concentrated mind as concentrated and an unconcentrated mind as unconcentrated; he understands a liberated mind as liberated and an unliberated mind as unliberated.

21. (8) "He recollects his manifold past lives, that is, one birth, two births... (as *Sutta 51, §24*)... Thus with their aspects and particulars he recollects his manifold past lives.

22. (9) "With the divine eye, which is purified and surpasses the human, he sees beings passing away and reappearing, inferior and superior, fair and ugly, fortunate and unfortunate, and he understands how beings pass on according to their actions.

23. (10) "By realising for himself with direct knowledge, he here and now enters upon and abides in the deliverance of mind and deliverance by wisdom that are taintless with the destruction of the taints.

"These, brahmin, are the ten qualities inspiring confidence that have been declared by the Blessed One who knows and sees, accomplished and fully enlightened. When these qualities are found in anyone among us, we honour, respect, revere, and venerate him, and live in dependence on him honouring and respecting him." [13]

24. When this was said, the brahmin Vassakāra, the minister of Magadha, said to General Upananda: "What do you think, general? When these worthy ones honour one who should be honoured, respect one who should be respected, revere one who should be revered, and venerate one who should be venerated, surely they honour one who should be honoured... and venerate one who should be venerated. For if these worthy ones did not honour, respect, revere, and venerate such a person, then whom

could they honour, respect, revere, and venerate, and on whom could they live in dependence honouring and respecting?"

25. Then the brahmin Vassakāra, the minister of Magadha, said to the venerable Ānanda: "Where is Master Ānanda living now?"

"Now I am living in the Bamboo Grove, brahmin."

"I hope, Master Ānanda, that the Bamboo Grove is pleasant, quiet and undisturbed by voices, with an atmosphere of seclusion, remote from people, favourable for retreat."

"Indeed, brahmin, that the Bamboo Grove is pleasant... favourable for retreat is because of such guardian protectors as yourself."

"Indeed, Master Ānanda, that the Bamboo Grove is pleasant...favourable for retreat is because of the worthy ones who are meditators and cultivate meditation. The worthy ones are meditators and cultivate meditation. On one occasion, Master Ānanda, Master Gotama was living at Vesālī in the Hall with the Peaked Roof in the Great Wood. Then I went there and approached Master Gotama, and in many ways he gave a talk about meditation. Master Gotama was a meditator and cultivated meditation, and he praised every type of meditation."

26. "The Blessed One, brahmin, did not praise every type of meditation, nor did he condemn every type of meditation. What kind [14] of meditation did the Blessed One not praise? Here, brahmin, someone abides with his mind obsessed by sensual lust, a prey to sensual lust, and he does not understand as it actually is the escape from arisen sensual lust. While he harbours sensual lust within, he meditates, premeditates, out-meditates, and mismeditates.<sup>1035</sup> He abides with his mind obsessed by ill will, a prey to ill will...with his mind obsessed by sloth and torpor, a prey to sloth and torpor...with his mind obsessed by restlessness and remorse, a prey to restlessness and remorse...with his mind obsessed by doubt, a prey to doubt, and he does not understand as it actually is the escape from arisen doubt. While he harbours doubt within, he meditates, premeditates, out-meditates, and mismeditates. The Blessed One did not praise that kind of meditation.

27. "And what kind of meditation did the Blessed One praise? Here, brahmin, quite secluded from sensual pleasures, secluded from unwholesome states, a bhikkhu enters upon and abides in the first jhāna...With the stilling of applied and sustained

thought, he enters upon and abides in the second jhāna...With the fading away as well of rapture...he enters upon and abides in the third jhāna...With the abandoning of pleasure and pain...he enters upon and abides in the fourth jhāna...The Blessed One praised that kind of meditation."

28. "It seems, Master Ānanda, that Master Gotama censured that kind of meditation that should be censured and praised that kind of meditation that should be praised. And now, Master Ānanda, we depart. We are busy and have much to do."

"Now is the time, brahmin, to do as you think fit." [15]

Then the brahmin Vassakāra, the minister of Magadha, having delighted and rejoiced in the venerable Ānanda's words, rose from his seat and departed.

29. Then, soon after he had left, the brahmin Gopaka Moggallāna said to the venerable Ānanda: "Master Ānanda has not yet answered what we asked him."

"Did we not tell you, brahmin: 'There is no single bhikkhu, brahmin, who possesses in each and every way all those qualities that were possessed by the Blessed One, accomplished and fully enlightened. For the Blessed One was the arouser of the unarisen path, the producer of the unproduced path, the declarer of the undeclared path; he was the knower of the path, the finder of the path, the one skilled in the path. But his disciples now abide following that path and become possessed of it afterwards'?"

# 109 *Mahāpuṇṇama Sutta*

## The Greater Discourse on the Full-moon Night

1. **THUS 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. On that occasion – on the Uposatha day of the fifteenth,<sup>1036</sup> on the full-moon night – the Blessed One was seated in the open surrounded by the Sangha of bhikkhus.

3. Then a certain bhikkhu rose from his seat,<sup>1037</sup> arranged his upper robe on one shoulder, and extending his hands in reverential salutation towards the Blessed One, said to him: "Venerable sir, I would ask the Blessed One about a certain point, if the Blessed One would grant me an answer to my question." – "Sit on your own seat, bhikkhu, and ask what you like." So the bhikkhu sat on his own seat and said to the Blessed One:

4. "Are these not, venerable sir, the five aggregates affected by clinging; [16] 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, bhikkhus, are the five aggregates affected by clinging; that is, the material form aggregate affected by clinging...and the consciousness aggregate affected by clinging."

Saying, "Good, venerable sir," the bhikkhu delighted and rejoiced in the Blessed One's words. Then he asked him a further question:

5. "But, venerable sir, in what are these five aggregates affected by clinging rooted?"

"These five aggregates affected by clinging are rooted in desire,<sup>1038</sup> bhikkhu."

6. "Venerable sir, 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?"<sup>1039</sup>

"Bhikkhu, that clinging is neither the same as these five aggregates affected by clinging, nor is the 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."

7. "But, venerable sir, can there be diversity in the desire and lust regarding these five aggregates affected by clinging?"

"There can be, bhikkhu," the Blessed One said. "Here, bhikkhu, someone thinks thus: 'May my material form be thus in the future; may my feeling be thus in the future; may my perception be thus in the future; may my formations be thus in the future; may my consciousness be thus in the future.' Thus there is diversity in the desire and lust regarding these five aggregates affected by clinging."

8. "But, venerable sir, in what way does the term 'aggregates' apply to the aggregates?"

"Bhikkhu, any kind of material form whatever, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near – this is the material form aggregate. [17] Any kind of feeling whatever...far or near – this is the feeling aggregate. Any kind of perception whatever...far or near – this is the perception aggregate. Any kind of formations whatever...far or near – this is the formations aggregate. Any kind of consciousness whatever...far or near – this is the consciousness aggregate. It is in this way, bhikkhu, that the term 'aggregate' applies to the aggregates."

9. "What is the cause and condition, venerable sir, for the manifestation of the material form aggregate? What is the cause and condition for the manifestation of the feeling aggregate...the perception aggregate...the formations aggregate...the consciousness aggregate?"

"The four great elements, bhikkhu, are the cause and condition for the manifestation of the material form aggregate. Contact is the cause and condition for the manifestation of the feeling aggregate. Contact is the cause and the condition for the manifestation of the perception aggregate. Contact is the cause and condition for the manifestation of the formations aggregate. Mentality-materiality is the cause and condition for the manifes-

tation of the consciousness aggregate.”<sup>1040</sup>

10. “Venerable sir, how does personality view come to be?”<sup>1041</sup>

“Here, bhikkhu, 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...perception as self...formations as self...consciousness as self, or self as possessed of consciousness, [18] or consciousness as in self, or self as in consciousness. That is how personality view comes to be.”

11. “But, venerable sir, how does personality view not come to be?”

“Here, bhikkhu, 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...perception as self...formations as self...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.”

12. “What, venerable sir, 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 feeling...in the case of perception...in the case of formations...in the case of consciousness?”

“The pleasure and joy, bhikkhu, that arise in dependence on material form – this is the gratification in the case of material form. Material form is impermanent, suffering, and subject to change – this is the danger in the case of material form. 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.

“The pleasure and joy that arise in dependence on feeling...in dependence on perception...in dependence on formations...in dependence on consciousness – this is the gratification in the case of consciousness. Consciousness is impermanent, suffering, and subject to change – this is the danger in the case of

consciousness. The removal of desire and lust, the abandonment of desire and lust for consciousness – this is the escape in the case of consciousness.”

13. “Venerable sir, how does one know, how does one see, so that in regard to this body with its consciousness and all external signs, there is no I-making, mine-making, and underlying tendency to conceit?”

“Bhikkhu, any kind of material form whatever, whether past or present, internal or external, gross or subtle, inferior [19] or superior, far or near – one 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.’ Any kind of feeling whatever...Any kind of perception whatever...Any kind of formations whatever...Any kind of consciousness whatever...one 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 when one knows and sees thus that in regard to this body with its consciousness and all external signs there is no I-making, mine-making, or underlying tendency to conceit.”

14. Then, in the mind of a certain bhikkhu this thought arose: “So, it seems, material form is not self, feeling is not self, perception is not self, formations are not self, consciousness is not self. What self, then, will actions done by the not-self affect?”<sup>1042</sup>

Then the Blessed One, knowing in his mind the thought in the mind of that bhikkhu, addressed the bhikkhus thus: “It is possible, bhikkhus, that some misguided man here, obtuse and ignorant, with his mind dominated by craving, might think that he can outstrip the Teacher’s Dispensation thus: ‘So, it seems, material form is not self...consciousness is not self. What self, then, will actions done by the not-self affect?’ Now, bhikkhus, you have been trained by me through interrogation on various occasions in regard to various things.”<sup>1043</sup>

15. “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...perception...formations...consciousness permanent or impermanent?” – “Impermanent, venerable sir.” – [20] “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."

16. "Therefore, bhikkhus, any kind of material form whatever, whether past, future, or present...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...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.'

17. "Seeing thus, a well-taught noble disciple becomes disenchanted with material form, disenchanted with feeling, disenchanted with perception, disenchanted with formations, disenchanted with consciousness.

18. "Being disenchanted, he becomes dispassionate. Through dispassion [his mind] is liberated. When it is liberated there comes the knowledge: 'It is liberated.' He understands: 'Birth is destroyed, the holy life has been lived, what had to be done has been done, there is no more coming to any state of being.'"

That is what the Blessed One said. The bhikkhus were satisfied and delighted in the Blessed One's words. Now while this discourse was being spoken, through not clinging the minds of sixty bhikkhus were liberated from the taints.<sup>1044</sup>

## 110 *Cūlapuṇṇama Sutta*

### The Shorter Discourse on the Full-moon Night

1. **THUS 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. On that occasion – the Uposatha day of the fifteenth, on the full-moon night – [21] the Blessed One was seated in the open surrounded by the Sangha of bhikkhus. Then, surveying the silent Sangha of bhikkhus, he addressed them thus:

3. "Bhikkhus, would an untrue man<sup>1045</sup> know of an untrue man: 'This person is an untrue man'?" – "No, venerable sir." – "Good, bhikkhus. It is impossible, it cannot be, that an untrue man should know of an untrue man: 'This person is an untrue man.' But would an untrue man know of a true man: 'This person is a true man'?" – "No, venerable sir." – "Good, bhikkhus. It is impossible, it cannot be, that an untrue man should know of a true man: 'This person is a true man.'

4. "Bhikkhus, an untrue man is possessed of bad qualities; he associates as an untrue man, he wills as an untrue man, he counsels as an untrue man, he speaks as an untrue man, he acts as an untrue man, he holds views as an untrue man, and he gives gifts as an untrue man.

5. "And how is an untrue man possessed of bad qualities? Here an untrue man has no faith, no shame, no fear of wrongdoing; he is unlearned, lazy, forgetful, and unwise. That is how an untrue man is possessed of bad qualities.

6. "And how does an untrue man associate as an untrue man? Here an untrue man has for friends and companions those recluses and brahmins who have no faith, no shame, no fear of wrongdoing; who are unlearned, lazy, forgetful, and unwise. That is how an untrue man associates as an untrue man.

7. "And how does an untrue man will as an untrue man? Here

an untrue man wills for his own affliction, for the affliction of others, and for the affliction of both. That is how an untrue man wills as an untrue man.

8. "And how does an untrue man counsel as an untrue man? Here an untrue man counsels for his own affliction, for the affliction of others, and for the affliction of both. [22] That is how an untrue man counsels as an untrue man.

9. "And how does an untrue man speak as an untrue man? Here an untrue man speaks false speech, malicious speech, harsh speech, and gossip. That is how an untrue man speaks as an untrue man.

10. "And how does an untrue man act as an untrue man? Here an untrue man kills living beings, takes what is not given, and misconducts himself in sensual pleasures. That is how an untrue man acts as an untrue man.

11. "And how does an untrue man hold views as an untrue man? Here an untrue man holds such a view as this: 'There is nothing given, nothing offered, nothing sacrificed; no fruit or result of good and bad actions; no this world, no other world; no mother, no father; no beings who are reborn spontaneously; no good and virtuous recluses and brahmins in the world who have realised for themselves by direct knowledge and declare this world and the other world.' That is how an untrue man holds views as an untrue man.

12. "And how does an untrue man give gifts as an untrue man? Here an untrue man gives a gift carelessly, gives it not with his own hand, gives it without showing respect, gives what is to be discarded, gives it with the view that nothing will come of it. That is how an untrue man gives gifts as an untrue man.

13. "That untrue man – thus possessed of bad qualities, who thus associates as an untrue man, wills as an untrue man, counsels as an untrue man, speaks as an untrue man, acts as an untrue man, holds views as an untrue man, and gives gifts as an untrue man – on the dissolution of the body, after death, reappears in the destination of untrue men. And what is the destination of untrue men? It is hell or the animal world.

14. "Bhikkhus, would a true man know of a true man: 'This person is a true man'?" [23] – "Yes, venerable sir." – "Good, bhikkhus. It is possible that a true man would know of a true

man: 'This person is a true man.' But would a true man know of an untrue man: 'This person is an untrue man?' – "Yes, venerable sir." – "Good, bhikkhus. It is possible that a true man would know of an untrue man: 'This person is an untrue man.'

15. "Bhikkhus, a true man is possessed of good qualities; he associates as a true man, he wills as a true man, he counsels as a true man, he speaks as a true man, he acts as a true man, he holds views as a true man, and he gives gifts as a true man.

16. "And how is a true man possessed of good qualities? Here a true man has faith, shame, and fear of wrongdoing; he is learned, energetic, mindful, and wise. That is how a true man is possessed of good qualities.

17. "And how does a true man associate as a true man? Here a true man has for his friends and companions those recluses and brahmins who have faith, shame, and fear of wrongdoing; who are learned, energetic, mindful, and wise. That is how a true man associates as a true man.

18. "And how does a true man will as a true man? Here a true man does not will for his own affliction, for the affliction of others, or for the affliction of both. That is how a true man wills as a true man.

19. "And how does a true man counsel as a true man? Here a true man does not counsel for his own affliction, for the affliction of others, or for the affliction of both. That is how a true man counsels as a true man.

20. "And how does a true man speak as a true man? Here a true man abstains from false speech, from malicious speech, from harsh speech, and from gossip. That is how a true man speaks as a true man.

21. "And how does a true man act as a true man? Here a true man abstains from killing living beings, from taking what is not given, [24] and from misconduct in sensual pleasures. That is how a true man acts as a true man.

22. "And how does a true man hold views as a true man? Here a true man holds such a view as this: '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 realised for themselves by direct

knowledge and declare this world and the other world.' That is how a true man holds views as a true man.

23. "And how does a true man give gifts as a true man? Here a true man gives a gift carefully, gives it with his own hand, gives it showing respect, gives a valuable gift, gives it with the view that something will come of it. That is how a true man gives gifts as a true man.

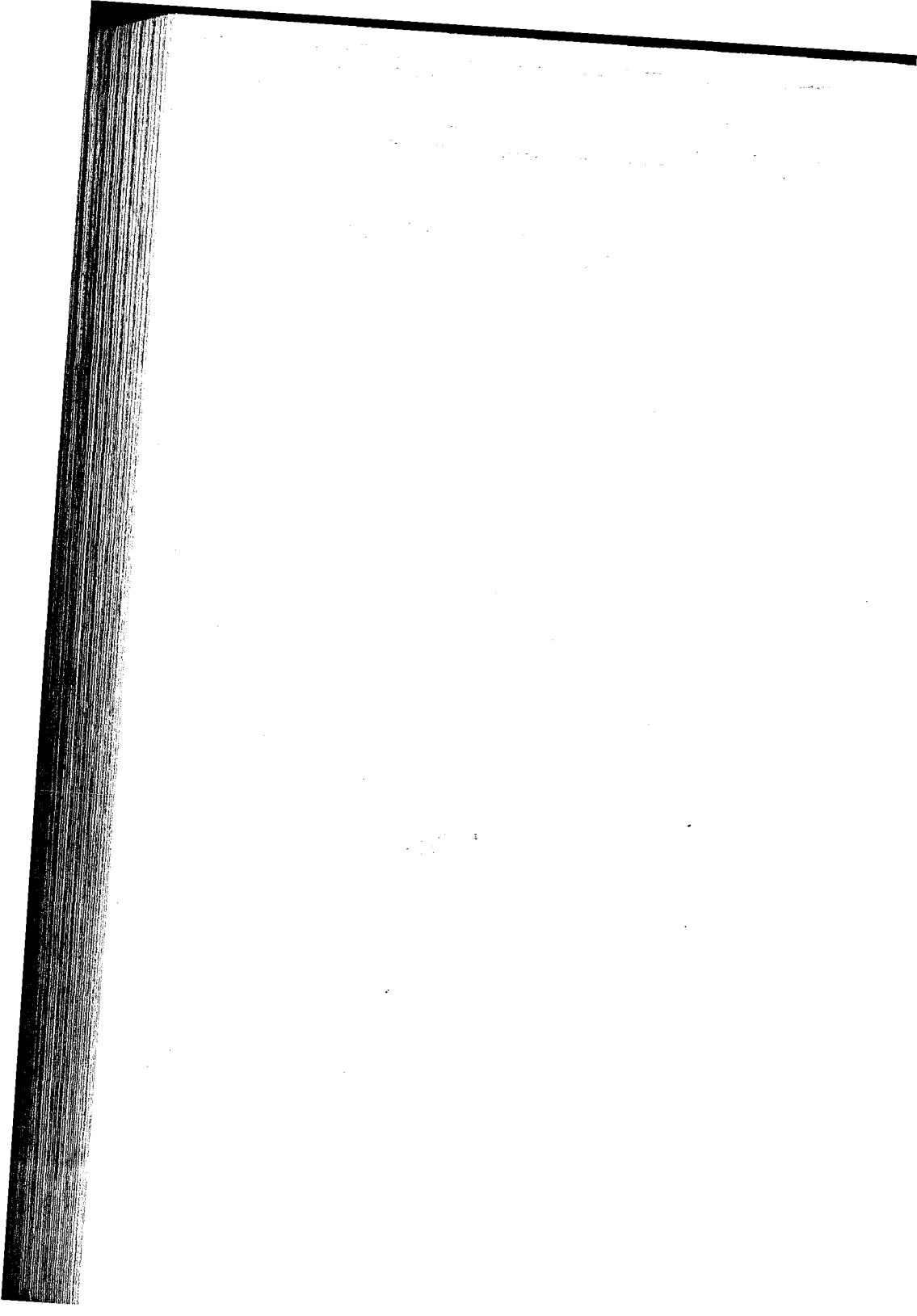
24. "That true man – thus possessed of good qualities, who thus associates as a true man, wills as a true man, counsels as a true man, speaks as a true man, acts as a true man, holds views as a true man, and gives gifts as a true man – on the dissolution of the body, after death, reappears in the destination of true men. And what is the destination of true men? It is greatness among the gods or greatness among human beings."

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



2

The Division of One by One  
*(Anupadavagga)*



## 111 *Anupada Sutta*

### One by One As They Occurred

[25] 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, Sāriputta is wise; Sāriputta has great wisdom; Sāriputta has wide wisdom; Sāriputta has joyous wisdom; Sāriputta has quick wisdom; Sāriputta has keen wisdom; Sāriputta has penetrative wisdom. During half a month, bhikkhus, Sāriputta had insight into states one by one as they occurred.<sup>1046</sup> Now Sāriputta's insight into states one by one as they occurred was this:

3. "Here, bhikkhus, quite secluded from sensual pleasures, secluded from unwholesome states, Sāriputta entered upon and abided in the first jhāna, which is accompanied by applied and sustained thought, with rapture and pleasure born of seclusion.

4. "And the states in the first jhāna – the applied thought, the sustained thought, the rapture, the pleasure, and the unification of mind; the contact, feeling, perception, volition, and mind; the zeal, decision, energy, mindfulness, equanimity, and attention – these states were defined by him one by one as they occurred;<sup>1047</sup> known to him those states arose, known they were present, known they disappeared. He understood thus: 'So indeed, these states, not having been, come into being; having been, they vanish.' Regarding those states, he abided unattracted, unrepelled, independent, detached, free, dissociated, with a mind rid of barriers.<sup>1048</sup> He understood: 'There is an escape beyond,' and with the cultivation of that [attainment], he confirmed that there is.<sup>1049</sup>

5. "Again, bhikkhus, with the stilling of applied and sustained thought, Sāriputta entered and abided in [26] the second jhāna,

which has self-confidence and singleness of mind without applied and sustained thought, with rapture and pleasure born of concentration.

6. "And the states in the second jhāna – the self-confidence, the rapture, the pleasure, and the unification of mind; the contact, feeling, perception, volition, and mind; the zeal, decision, energy, mindfulness, equanimity, and attention – these states were defined by him one by one as they occurred; known to him those states arose, known they were present, known they disappeared. He understood thus:...and with the cultivation of that [attainment], he confirmed that there is.

7. "Again, bhikkhus, with the fading away as well of rapture, Sāriputta abided in equanimity, and mindful and fully aware, still feeling pleasure with the body, he 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.'

8. "And the states in the third jhāna – the equanimity, the pleasure, the mindfulness, the full awareness, and the unification of mind; the contact, feeling, perception, volition, and mind; the zeal, decision, energy, mindfulness, equanimity, and attention – these states were defined by him one by one as they occurred; known to him those states arose, known they were present, known they disappeared. He understood thus:...and with the cultivation of that [attainment], he confirmed that there is.

9. "Again, bhikkhus, with the abandoning of pleasure and pain, and with the previous disappearance of joy and grief, Sāriputta entered upon and abided in the fourth jhāna, which has neither-pain-nor-pleasure and purity of mindfulness due to equanimity.

10. "And the states in the fourth jhāna – the equanimity, the neither-painful-nor-pleasant feeling, the mental unconcern due to tranquillity,<sup>1050</sup> the purity of mindfulness, and the unification of mind; the contact, feeling, perception, volition, and mind; the zeal, decision, energy, mindfulness, equanimity, and attention – these states were defined by him one by one as they occurred; known to him those states arose, known they were present, [27] known they disappeared. He understood thus:...and with the cultivation of that [attainment], he confirmed that there is.

11. "Again, bhikkhus, 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,' Sāriputta entered upon and abided in the base of infinite space.

12. "And the states in the base of infinite space – the perception of the base of infinite space and the unification of mind; the contact, feeling, perception, volition, and mind; the zeal, decision, energy, mindfulness, equanimity, and attention – these states were defined by him one by one as they occurred; known to him those states arose, known they were present, known they disappeared. He understood thus:...and with the cultivation of that [attainment], he confirmed that there is."

13. "Again, bhikkhus, by completely surmounting the base of infinite space, aware that 'consciousness is infinite,' Sāriputta entered upon and abided in the base of infinite consciousness.

14. "And the states in the base of infinite consciousness – the perception of the base of infinite consciousness and the unification of mind; the contact, feeling, perception, volition, and mind; the zeal, decision, energy, mindfulness, equanimity, and attention – these states were defined by him one by one as they occurred; known to him those states arose, known they were present, known they disappeared. He understood thus:...and with the cultivation of that [attainment], he confirmed that there is. [28]

15. "Again, bhikkhus, by completely surmounting the base of infinite consciousness, aware that 'there is nothing,' Sāriputta entered upon and abided in the base of nothingness.

16. "And the states in the base of nothingness – the perception of the base of nothingness and the unification of mind; the contact, feeling, perception, volition, and mind; the zeal, decision, energy, mindfulness, equanimity, and attention – these states were defined by him one by one as they occurred; known to him those states arose, known they were present, known they disappeared. He understood thus:...and with the cultivation of that [attainment], he confirmed that there is."

17. "Again, bhikkhus, by completely surmounting the base of nothingness, Sāriputta entered upon and abided in the base of neither-perception-nor-non-perception.

18. "He emerged mindful from that attainment. Having done so, he contemplated the past states, which had ceased and changed, thus: 'So indeed, these states, not having been, come into being; having been, they vanish.'<sup>1051</sup> Regarding those states,

he abided unattracted, unrepelled, independent, detached, free, dissociated, with a mind rid of barriers. He understood: 'There is an escape beyond,' and with the cultivation of that [attainment], he confirmed that there is.

19. "Again, bhikkhus, by completely surmounting the base of neither-perception-nor-non-perception, Sāriputta entered upon and abided in the cessation of perception and feeling. And his taints were destroyed by his seeing with wisdom.<sup>1052</sup>

20. "He emerged mindful from that attainment. Having done so, he recalled the past states, which had ceased and changed, thus: 'So indeed, these states, not having been, come into being; having been, they vanish.'<sup>1053</sup> Regarding those states, he abided unattracted, unrepelled, independent, detached, free, dissociated, with a mind rid of barriers. He understood: 'There is no escape beyond,' and with the cultivation of that [attainment], he confirmed that there is not.<sup>1054</sup>

21. "Bhikkhus, rightly speaking, were it to be said of anyone: 'He has attained mastery and perfection<sup>1055</sup> in noble virtue, [29] attained mastery and perfection in noble concentration, attained mastery and perfection in noble wisdom, attained mastery and perfection in noble deliverance,' it is of Sāriputta indeed that rightly speaking this should be said.

22. "Bhikkhus, rightly speaking, were it to be said of anyone: 'He is the son of the Blessed One, born of his breast, born of his mouth, born of the Dhamma, created by the Dhamma, an heir in the Dhamma, not an heir in material things,' it is of Sāriputta indeed that rightly speaking this should be said.

23. "Bhikkhus, the matchless Wheel of the Dhamma set rolling by the Tathāgata is kept rolling rightly by Sāriputta."

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

## 112 Chabbisodhana Sutta

### The Sixfold Purity

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. "Here, bhikkhus, a bhikkhu makes a declaration of final knowledge thus: 'I understand: 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.'

3. "That bhikkhu's words should neither be approved nor disapproved. Without approving or disapproving, a question should be put thus: 'Friend, there are four kinds of expression rightly proclaimed by the Blessed One who knows and sees, accomplished and fully enlightened. What four? Telling the seen as it is seen; telling the heard as it is heard; telling the sensed as it is sensed; telling the cognized as it is cognized.'<sup>1056</sup> [30] These, friend, are the four kinds of expression rightly proclaimed by the Blessed One who knows and sees, accomplished and fully enlightened. How does the venerable one know, how does he see, regarding these four kinds of expression, so that through not clinging his mind is liberated from the taints?"

4. "Bhikkhus, when a bhikkhu is one 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, this is the nature of his answer:

"Friends, regarding the seen I abide unattracted, unrepelled, independent, detached, free, dissociated, with a mind rid of barriers.<sup>1057</sup> Regarding the heard...Regarding the sensed...Regarding the cognized I abide unattracted, unrepelled, independent, detached, free, dissociated, with a mind rid of barriers. It is by

knowing thus, seeing thus, regarding these four kinds of expression, that through not clinging my mind is liberated from the taints.'

5. "Saying 'good,' one may delight and rejoice in that bhikkhu's words. Having done so, a further question may be put thus:

"Friend, there are these five aggregates affected by clinging, rightly proclaimed by the Blessed One who knows and sees, accomplished and fully enlightened. What five? 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. These, friend, are the five aggregates affected by clinging, rightly proclaimed by the Blessed One who knows and sees, accomplished and fully enlightened. How does the venerable one know, how does he see, regarding these five aggregates affected by clinging, so that through not clinging his mind is liberated from the taints?"

6. "Bhikkhus, when a bhikkhu is one with taints destroyed... and is completely liberated through final knowledge, this is the nature of his answer:

"Friends, having known material form to be feeble, fading away, and comfortless, [31] with the destruction, fading away, cessation, giving up, and relinquishing of attraction and clinging regarding material form, of mental standpoints, adherences, and underlying tendencies regarding material form,<sup>1058</sup> I have understood that my mind is liberated.

"Friends, having known feeling...Having known perception...Having known formations...Having known consciousness to be feeble, fading away, and comfortless, with the destruction, fading away, cessation, giving up, and relinquishing of attraction and clinging regarding consciousness, of mental standpoints, adherences, and underlying tendencies regarding consciousness, I have understood that my mind is liberated.

"It is by knowing thus, seeing thus, regarding these five aggregates affected by clinging, that through not clinging my mind is liberated from the taints."

7. "Saying 'good,' one may delight and rejoice in that bhikkhu's words. Having done so, a further question may be put thus:

"Friend, there are these six elements rightly proclaimed by the Blessed One who knows and sees, accomplished and fully enlightened. What six? They are the earth element, the water element, the fire element, the air element, the space element, and the consciousness element. These, friend, are the six elements rightly proclaimed by the Blessed One who knows and sees, accomplished and fully enlightened. How does the venerable one know, how does he see, regarding these six elements, so that through not clinging his mind is liberated from the taints?"

8. "Bhikkhus, when a bhikkhu is one with taints destroyed... and is completely liberated through final knowledge, this is the nature of his answer:

"Friends, I have treated the earth element as not self, with no self based on the earth element.<sup>1059</sup> And with the destruction, fading away, cessation, giving up, and relinquishing of attraction and clinging based on the earth element, of mental standpoints, adherences, and underlying tendencies based on the earth element, I have understood that my mind is liberated.

"Friends, I have treated the water element...the fire element...the air element...the space element...the consciousness element as not self, with no self based on the consciousness element. And with the destruction, fading away, cessation, giving up, and relinquishing of attraction and clinging based on the consciousness element, of mental standpoints, adherences, and underlying tendencies based on the consciousness element, I have understood that my mind is liberated.

"It is by knowing thus, seeing thus, regarding these six elements, that through not clinging my mind is liberated from the taints."

9. "Saying 'good,' [32] one may delight and rejoice in that bhikkhu's words. Having done so, a further question may be put thus:

"But, friend, there are these six internal and external bases rightly proclaimed by the Blessed One who knows and sees, accomplished and fully enlightened. What six? They are the eye and forms, the ear and sounds, the nose and odours, the tongue and flavours, the body and tangibles, the mind and mind-objects. These, friend, are the six internal and external bases rightly proclaimed by the Blessed One who knows and sees,

accomplished and fully enlightened. How does the venerable one know, how does he see, regarding these six internal and external bases, so that through not clinging his mind is liberated from the taints?

10. "Bhikkhus, when a bhikkhu is one with taints destroyed... and is completely liberated through final knowledge, this is the nature of his answer:

"Friends, with the destruction, fading away, cessation, giving up, and relinquishing of desire, lust, delight, craving, attraction, and clinging, and of mental standpoints, adherences, and underlying tendencies regarding the eye, forms, eye-consciousness, and things cognizable [by the mind] through eye-consciousness, I have understood that my mind is liberated."<sup>1060</sup>

"With the destruction, fading away, cessation, giving up, and relinquishing of desire, lust, delight, craving, attraction, and clinging, and of mental standpoints, adherences, and underlying tendencies regarding the ear, sounds, ear-consciousness, and things cognizable [by the mind] through ear-consciousness... regarding the nose, odours, nose-consciousness, and things cognizable [by the mind] through nose-consciousness... regarding the tongue, flavours, tongue-consciousness, and things cognizable [by the mind] through tongue consciousness... regarding the body, tangibles, body-consciousness, and things cognizable [by the mind] through body-consciousness... regarding the mind, mind-objects, mind-consciousness, and things cognizable [by the mind] through mind-consciousness, I have understood that my mind is liberated.

"It is by knowing thus, seeing thus, regarding these six internal and external bases, that through not clinging my mind is liberated from the taints.'

11. "Saying 'good,' one may delight and rejoice in that bhikkhu's words. Having done so, a further question may be put thus:

"But, friend, how does the venerable one know, how does he see, so that in regard to this body with its consciousness and all external signs, I-making, mine-making, and the underlying tendency to conceit have been eradicated in him?"<sup>1061</sup> [33]

12. "Bhikkhus, when a bhikkhu is one with taints destroyed... and is completely liberated through final knowledge, this is the nature of his answer:

"Friends, formerly when I lived the home life I was ignorant. Then the Tathāgata or his disciple taught me the Dhamma. On hearing the Dhamma I acquired faith in the Tathāgata. Possessing that faith, I considered 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 relations, I shaved off my hair and beard, put on the yellow robe, and went forth from the home life into homelessness.

13–17. "'Having thus gone forth and possessing the bhikkhus' training and way of life... (as *Sutta 51*, §§14–19) [34, 35]... I purified my mind from doubt. [36]

18. "'Having thus abandoned these five hindrances, imperfections of the mind that weaken wisdom, 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. 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, which has neither-pain-nor-pleasure and purity of mindfulness due to equanimity.'

19. "'When my concentrated mind was thus purified, bright, unblemished, rid of imperfections, malleable, wieldy, steady, and attained to imperturbability, I directed it to knowledge of the destruction of the taints.<sup>1062</sup> 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." I directly knew as it actually is: "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."

20. "'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."

"It is by knowing thus, seeing thus, friends, that in regard to this body with its consciousness and all external signs, I-making, mine-making, and the underlying tendency to conceit have been eradicated in me.'

21. "Saying 'good,' bhikkhus, one may delight and rejoice in that bhikkhu's words. Having done so, one should say to him: 'It is a gain for us, friend, [37] it is a great gain for us, friend, that we see such a companion in the holy life as the venerable one.'"<sup>1063</sup>

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

## 113 *Sappurisa Sutta*

### The True Man

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 the character of a true man and the character of an untrue man.<sup>1064</sup> Listen and attend closely to what I shall say." – "Yes, venerable sir," the bhikkhus replied. The Blessed One said this:

3. "Bhikkhus, what is the character of an untrue man? Here an untrue man who has gone forth from an aristocratic family considers thus: 'I have gone forth from an aristocratic family; but these other bhikkhus have not gone forth from aristocratic families.' So he lauds himself and disparages others because of his aristocratic family. This is the character of an untrue man.

"But a true man considers thus: 'It is not because of one's aristocratic family that states of greed, hatred, or delusion are destroyed. Even though someone may not have gone forth from an aristocratic family, yet if he has entered upon the way that accords with the Dhamma, entered upon the proper way, [38] and conducts himself according to the Dhamma, he should be honoured for that, he should be praised for that.' So, putting the practice of the way first, he neither lauds himself nor disparages others because of his aristocratic family. This is the character of a true man.

4–6. "Moreover, an untrue man who has gone forth from a great family...from a wealthy family...from an influential family considers thus: 'I have gone forth from an influential family; but these other bhikkhus have not gone forth from influential families.' So he lauds himself and disparages others because of his influential family. This too is the character of an untrue man.

"But a true man considers thus: 'It is not because of one's influential family that states of greed, hatred, or delusion are destroyed. Even though someone may not have gone forth from an influential family, yet if he has entered upon the way that accords with the Dhamma, entered upon the proper way, and conducts himself according to the Dhamma, he should be honoured for that, he should be praised for that.' So, putting the practice of the way first, he neither lauds himself nor disparages others because of his influential family. This too is the character of a true man.

7. "Moreover, an untrue man who is well known and famous considers thus: 'I am well known and famous; but these other bhikkhus are unknown and of no account.' So he lauds himself and disparages others because of his renown. This too is the character of an untrue man.

"But a true man considers thus: 'It is not because of one's renown that states of greed, hatred, or delusion are destroyed. Even though someone may not be well known and famous, yet if he has entered upon the way that accords with the Dhamma, entered upon the proper way, and conducts himself according to the Dhamma, he should be honoured for that, he should be praised for that.' So, putting the practice of the way first, he neither lauds himself nor disparages others because of his renown. This too is the character of a true man. [39]

8. "Moreover, an untrue man who gains robes, almsfood, resting places, and requisites of medicine considers thus: 'I gain robes, almsfood, resting places, and requisites of medicine; but these other bhikkhus do not gain these things.' So he lauds himself and disparages others because of gain. This too is the character of an untrue man.

"But a true man considers thus: 'It is not because of gain that states of greed, hatred, or delusion are destroyed. Even though someone has no gain, yet if he has entered upon the way that accords with the Dhamma, entered upon the proper way, and conducts himself according to the Dhamma, he should be honoured for that, he should be praised for that.' So, putting the practice of the way first, he neither lauds himself nor disparages others because of gain. This too is the character of a true man.

9-20. "Moreover, an untrue man who is learned...who is expert in the Discipline...[40]...who is a preacher of the Dhamma...who

is a forest dweller...who is a refuse-rag wearer...[41]...an alms-food eater...a tree-root dweller...[42]...a charnel-ground dweller...an open-air dweller...a continual sitter...an any-bed user...a one-session eater considers thus: 'I am a one-session eater; but these other bhikkhus are not one-session eaters.'<sup>1065</sup> So he lauds himself and disparages others because of his being a one-session eater. This too is the character of an untrue man.

"But an untrue man considers thus: 'It is not because of being a one-session eater that states of greed, hatred, or delusion are destroyed. Even though someone may not be a one-session eater, yet if he has entered upon the way that accords with the Dhamma, entered upon the proper way, and conducts himself according to the Dhamma, he should be honoured for that, he should be praised for that.' So, putting the practice of the way first, he neither lauds himself nor disparages others because of his being a one-session eater. This too is the character of a true man.

21. "Moreover, quite secluded from sensual pleasures, secluded from unwholesome states, an untrue man enters upon and abides in the first jhāna, which is accompanied by applied and sustained thought, with rapture and pleasure born of seclusion. He considers thus: 'I have gained the attainment of the first jhāna; but these other bhikkhus have not gained the attainment of the first jhāna.' So he lauds himself and disparages others because of his attainment of the first jhāna. This too is the character of an untrue man.

"But a true man considers thus: 'Non-identification even with the attainment of the first jhāna has been declared by the Blessed One; for in whatever way they conceive, the fact is ever other than that.'<sup>1066</sup> [43] So, putting non-identification first, he neither lauds himself nor disparages others because of his attainment of the first jhāna. This too is the character of a true man.

22-24. "Moreover, with the stilling of applied and sustained thought, an untrue man 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..."

25. "Moreover, 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,' an untrue man enters upon and abides in the base of infinite space...

26. "Moreover, by completely surmounting the base of infinite space, aware that 'consciousness is infinite,' an untrue man enters upon and abides in the base of infinite consciousness...[44]..."

27. "Moreover, by completely surmounting the base of infinite consciousness, aware that 'there is nothing,' an untrue man enters upon and abides in the base of nothingness..."

28. "Moreover, by completely surmounting the base of nothingness, an untrue man enters upon and abides in the base of neither-perception-nor-non-perception. He considers thus: 'I have gained the attainment of the base of neither-perception-nor-non-perception; but these other bhikkhus have not gained the attainment of the base of neither-perception-nor-non-perception.' So he lauds himself and disparages others because of his attainment of the base of neither-perception-nor-non-perception. This too is the character of an untrue man.

"But a true man considers thus: 'Non-identification even with the attainment of the base of neither-perception-nor-non-perception has been declared by the Blessed One; for in whatever way they conceive, the fact is ever other than that.' So, putting non-identification first, he neither lauds himself nor disparages others because of his attainment of the base of neither-perception-nor-non-perception. This too is the character of a true man. [45]

29. "Moreover, by completely surmounting the base of neither-perception-nor-non-perception, a true man enters upon and abides in the cessation of perception and feeling.<sup>1067</sup> And his taints are destroyed by his seeing with wisdom. This bhikkhu does not conceive anything, he does not conceive in regard to anything, he does not conceive in any way."<sup>1068</sup>

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

## 114 *Sevitabbāsevitabba Sutta* To Be Cultivated and Not To Be Cultivated

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, I shall teach you a discourse on what should be cultivated and what should not be cultivated. Listen and attend closely to what I shall say." – "Yes, venerable sir," the bhikkhus replied. The Blessed One said this:

(FIRST EXPOSITION)

3. "Bhikkhus,<sup>1069</sup> bodily conduct is of two kinds, I say: to be cultivated and not to be cultivated. And bodily conduct is either the one or the other.<sup>1070</sup> Verbal conduct is of two kinds, I say: to be cultivated and not to be cultivated. And verbal conduct is either the one or the other. Mental conduct is of two kinds, I say: to be cultivated and not to be cultivated. And mental conduct is either the one or the other. Inclination of mind is of two kinds, I say: to be cultivated and not to be cultivated. And inclination of mind is either the one or the other. [46] The acquisition of perception is of two kinds, I say: to be cultivated and not to be cultivated. And the acquisition of perception is either the one or the other. The acquisition of view is of two kinds, I say: to be cultivated and not to be cultivated. And the acquisition of view is either the one or the other. The acquisition of individuality is of two kinds, I say: to be cultivated and not to be cultivated. And the acquisition of individuality is either the one or the other."

(FIRST ELABORATION)

4. When this was said, the venerable Sāriputta said to the Blessed One: "Venerable sir, I understand the detailed meaning of the Blessed One's utterance, which he has spoken in brief without expounding the detailed meaning, to be thus:

5. "Bhikkhus, bodily conduct is of two kinds, I say: to be cultivated and not to be cultivated. And bodily conduct is either the one or the other." So it was said by the Blessed One. And with reference to what was this said?

"Venerable sir, such bodily conduct as causes unwholesome states to increase and wholesome states to diminish in one who cultivates it should not be cultivated. But such bodily conduct as causes unwholesome states to diminish and wholesome states to increase in one who cultivates it should be cultivated.

"And what kind of bodily conduct causes unwholesome states to increase and wholesome states to diminish in one who cultivates it? 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 in the forest. He misconducts himself in sensual pleasures; he has intercourse with such women as 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. Such bodily conduct [47] causes unwholesome states to increase and wholesome states to diminish in one who cultivates it.

"And what kind of bodily conduct causes unwholesome states to diminish and wholesome states to increase in one who cultivates it? Here someone, abandoning the killing of living beings, abstains from killing living beings; with rod and weapon laid aside, gently 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 such women as 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. Such bodily conduct causes unwholesome states to diminish and wholesome states to increase in one who cultivates it.

"So it was with reference to this that it was said by the Blessed One: 'Bhikkhus, bodily conduct is of two kinds, I say: to be cultivated and not to be cultivated. And bodily conduct is either the one or the other.'

6. "'Bhikkhus, verbal conduct is of two kinds, I say: to be cultivated and not to be cultivated. And verbal conduct is either the one or the other.' So it was said by the Blessed One. And with reference to what was this said?

"Venerable sir, such verbal conduct as causes unwholesome states to increase and wholesome states to diminish in one who cultivates it should not be cultivated. But such verbal conduct as causes unwholesome states to diminish and wholesome states to increase in one who cultivates it should be cultivated.

"And what kind of verbal conduct causes unwholesome states to increase and wholesome states to diminish in one who cultivates it? Here someone speaks falsehood; when summoned to a court, or to a meeting, [48] 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, unconducive to concentration. He is a gossip; he speaks at the wrong time, speaks what is not fact, speaks what is useless, speaks contrary to the Dhamma and the Discipline; at the wrong time he speaks such words as are worthless, unreasonable, immoderate, and unbeneficial. Such verbal conduct causes unwholesome

states to increase and wholesome states to diminish in one who cultivates it.

"And what kind of verbal conduct causes unwholesome states to diminish and wholesome states to increase in one who cultivates it? 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'; [49] 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. Such verbal conduct causes unwholesome states to diminish and wholesome states to increase in one who cultivates it.

"So it was with reference to this that it was said by the Blessed One: 'Bhikkhus, verbal conduct is of two kinds, I say: to be cultivated and not to be cultivated. And verbal conduct is either the one or the other.'

7. "Mental conduct is of two kinds, I say: to be cultivated and not to be cultivated. And mental conduct is either the one or the other." So it was said by the Blessed One. And with reference to what was this said?

"Venerable sir, such mental conduct as causes unwholesome states to increase and wholesome states to diminish in one who cultivates it should not be cultivated. But such mental conduct

as causes unwholesome states to diminish and wholesome states to increase in one who cultivates it should be cultivated.

"And what kind of mental conduct causes unwholesome states to increase and wholesome states to diminish in one who cultivates it? 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 [50] thus: 'May these beings be slain and slaughtered, may they be cut off, perish, or be annihilated!' Such mental conduct causes unwholesome states to increase and wholesome states to diminish in one who cultivates it.

"And what kind of mental conduct causes unwholesome states to diminish and wholesome states to increase in one who cultivates it? 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!' Such mental conduct causes unwholesome states to diminish and wholesome states to increase in one who cultivates it.

"So it was with reference to this that it was said by the Blessed One: 'Bhikkhus, mental conduct is of two kinds, I say: to be cultivated and not to be cultivated. And mental conduct is either the one or the other.'<sup>1071</sup>

8. "'Inclination of mind is of two kinds, I say: to be cultivated and not to be cultivated. And inclination of mind is either the one or the other.' So it was said by the Blessed One. And with reference to what was this said?

"Venerable sir, such inclination of mind as causes unwholesome states to increase and wholesome states to diminish in one who cultivates it should not be cultivated. But such inclination of mind as causes unwholesome states to diminish and wholesome states to increase in one who cultivates it should be cultivated.

"And what kind of inclination of mind causes unwholesome states to increase and wholesome states to diminish in one who cultivates it? Here someone is covetous and abides with his mind imbued with covetousness; he has ill will and abides with his mind imbued with ill will; he is cruel and abides with his mind imbued with cruelty.<sup>1072</sup> Such inclination of mind causes

unwholesome states to increase and wholesome states to diminish in one who cultivates it.

"And what kind of inclination of mind causes unwholesome states to diminish and wholesome states to increase [51] in one who cultivates it? Here someone is uncovetous and abides with his mind detached from covetousness; he is without ill will and abides with his mind detached from ill will; he is uncruel and abides with his mind detached from cruelty. Such inclination of mind causes unwholesome states to diminish and wholesome states to increase in one who cultivates it.

"So it was with reference to this that it was said by the Blessed One: 'Bhikkhus, inclination of mind is of two kinds, I say: to be cultivated and not to be cultivated. And inclination of mind is either the one or the other.'

9. "'The acquisition of perception is of two kinds, I say: to be cultivated and not to be cultivated. And the acquisition of perception is either the one or the other.' So it was said by the Blessed One. And with reference to what was this said?

"Venerable sir, such acquisition of perception as causes unwholesome states to increase and wholesome states to diminish in one who cultivates it should not be cultivated. But such acquisition of perception as causes unwholesome states to diminish and wholesome states to increase in one who cultivates it should be cultivated.

"And what kind of acquisition of perception causes unwholesome states to increase and wholesome states to diminish in one who cultivates it? Here someone is covetous and abides with his perception imbued with covetousness; he has ill will and abides with his perception imbued with ill will; he is cruel and abides with his perception imbued with cruelty. Such acquisition of perception causes unwholesome states to increase and wholesome states to diminish in one who cultivates it.

"And what kind of acquisition of perception causes unwholesome states to diminish and wholesome states to increase in one who cultivates it? Here someone is uncovetous and abides with his perception detached from covetousness; he is without ill will and abides with his perception detached from ill will; he is uncruel and abides with his perception detached from cruelty. Such acquisition of perception causes unwholesome states to diminish and wholesome states to increase in one who cultivates it.

"So it was with reference to this that it was said by the Blessed One: 'Bhikkhus, the acquisition of perception is of two kinds, I say: to be cultivated and not to be cultivated. And the acquisition of perception is either the one or the other.' [52]

10. "The acquisition of view is of two kinds, I say: to be cultivated and not to be cultivated. And the acquisition of view is either the one or the other." So it was said by the Blessed One. And with reference to what was this said?

"Venerable sir, such acquisition of view as causes unwholesome states to increase and wholesome states to diminish in one who cultivates it should not be cultivated. But such acquisition of view as causes unwholesome states to diminish and wholesome states to increase in one who cultivates it should be cultivated.

"And what kind of acquisition of view causes unwholesome states to increase and wholesome states to diminish in one who cultivates it? Here someone holds such a view as this: 'There is nothing given, nothing offered, nothing sacrificed; no fruit or result of good and bad actions; no this world, no other world; no mother, no father; no beings who are reborn spontaneously; no good and virtuous recluses and brahmins in the world who have realised for themselves by direct knowledge and declare this world and the other world.' Such acquisition of view causes unwholesome states to increase and wholesome states to diminish in one who cultivates it.

"And what kind of acquisition of view causes unwholesome states to diminish and wholesome states to increase in one who cultivates it? Here someone holds such a view as this: '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 realised for themselves by direct knowledge and declare this world and the other world.' Such acquisition of view causes unwholesome states to diminish and wholesome states to increase in one who cultivates it.

"So it was with reference to this that it was said by the Blessed One: 'Bhikkhus, the acquisition of view is of two kinds, I say: to be cultivated and not to be cultivated. And the acquisition of view is either the one or the other.'

11. "The acquisition of individuality is of two kinds, I say:<sup>1073</sup> to be cultivated and not to be cultivated. And the acquisition of individuality is either the one or the other.' So it was said by the Blessed One. And with reference to what was this said?

"Venerable sir, [53] such acquisition of individuality as causes unwholesome states to increase and wholesome states to diminish in one who cultivates it should not be cultivated. But such acquisition of individuality as causes unwholesome states to diminish and wholesome states to increase in one who cultivates it should be cultivated.

"And what kind of acquisition of individuality causes unwholesome states to increase and wholesome states to diminish in one who cultivates it? When a person generates an acquisition of individuality that is subject to affliction, unwholesome states increase and wholesome states diminish in him, preventing him from putting an end to being.<sup>1074</sup>

"And what kind of acquisition of individuality causes unwholesome states to diminish and wholesome states to increase in one who cultivates it? When a person generates an acquisition of individuality that is free from affliction, unwholesome states diminish and wholesome states increase in him, enabling him to put an end to being.

"So it was with reference to this that it was said by the Blessed One: 'Bhikkhus, the acquisition of individuality is of two kinds, I say: to be cultivated and not to be cultivated. And the acquisition of individuality is either the one or the other.'

12. "Venerable sir, I understand the detailed meaning of the Blessed One's utterance, which he has spoken in brief without expounding the detailed meaning, to be thus."

(FIRST APPROVAL AND RECAPITULATION)

13. "Good, good, Sāriputta! It is good that you understand the detailed meaning of my utterance, which I spoke in brief without expounding the detailed meaning, to be thus.

14-20. [54, 55] (*In these paragraphs the Buddha repeats verbatim §§5-11, with the substitution of "Sāriputta" for "venerable sir" and of "by me" for "by the Blessed One."*)

21. "Sāriputta, the detailed meaning of my utterance, which I spoke in brief, should be regarded thus.

## (SECOND EXPOSITION)

22. "Sāriputta, forms cognizable by the eye are of two kinds, I say: [56] to be cultivated and not to be cultivated.<sup>1075</sup> Sounds cognizable by the ear are of two kinds, I say: to be cultivated and not to be cultivated. Odours cognizable by the nose are of two kinds, I say: to be cultivated and not to be cultivated. Flavours cognizable by the tongue are of two kinds, I say: to be cultivated and not to be cultivated. Tangibles cognizable by the body are of two kinds, I say: to be cultivated and not to be cultivated. Mind-objects cognizable by the mind are of two kinds, I say: to be cultivated and not to be cultivated."

## (SECOND ELABORATION)

23. When this was said, the venerable Sāriputta said to the Blessed One: "Venerable sir, I understand the detailed meaning of the Blessed One's utterance, which he has spoken in brief without expounding the detailed meaning, to be thus:

24. "'Sāriputta, forms cognizable by the eye are of two kinds, I say: [56] to be cultivated and not to be cultivated.' So it was said by the Blessed One. And with reference to what was this said?

"Venerable sir, such forms cognizable by the eye as cause unwholesome states to increase and wholesome states to diminish in one who cultivates them should not be cultivated. But such forms cognizable by the eye as cause unwholesome states to diminish and wholesome states to increase in one who cultivates them should be cultivated.

"So it was with reference to this that it was said by the Blessed One: 'Sāriputta, forms cognizable by the eye are of two kinds, I say: to be cultivated and not to be cultivated.'

25. "'Sounds cognizable by the ear are of two kinds, I say'...  
 26. "'Odours cognizable by the nose are of two kinds, I say'...[57]  
 27. "'Flavours cognizable by the tongue are of two kinds, I say'...  
 28. "'Tangibles cognizable by the body are of two kinds, I say'...  
 29. "'Mind-objects cognizable by the mind are of two kinds, I say: to be cultivated and not to be cultivated.' So it was said by the Blessed One. And with reference to what was this said?

"Venerable sir, such mind-objects cognizable by the mind as cause unwholesome states to increase and wholesome states to

diminish in one who cultivates them should not be cultivated. [58] But such mind-objects cognizable by the mind as cause unwholesome states to diminish and wholesome states to increase in one who cultivates them should be cultivated.

"So it was with reference to this that it was said by the Blessed One: 'Mind-objects cognizable by the mind are of two kinds, I say: to be cultivated and not to be cultivated.'

30. "Venerable sir, I understand the detailed meaning of the Blessed One's utterance, which he has spoken in brief without expounding the detailed meaning, to be thus."

(SECOND APPROVAL AND RECAPITULATION)

31. "Good, good, Sāriputta! It is good that you understand the detailed meaning of my utterance, which I spoke in brief without expounding the detailed meaning, to be thus.

32-37. (*In these paragraphs the Buddha repeats verbatim §§24-29, with the necessary substitutions.*)

38. "Sāriputta, the detailed meaning of my utterance, which I spoke in brief, should be regarded thus.

(THIRD EXPOSITION)

39. "Sāriputta, robes are of two kinds, I say: to be cultivated and not to be cultivated. Almsfood is of two kinds, I say: to be cultivated and not to be cultivated. Resting places are of two kinds, I say: to be cultivated and not to be cultivated. Villages are of two kinds, I say: to be cultivated and not to be cultivated. Towns are of two kinds, I say: to be cultivated and not to be cultivated. Cities are of two kinds, I say: to be cultivated and not to be cultivated. Districts are of two kinds, I say: to be cultivated and not to be cultivated. Persons are of two kinds, I say: to be cultivated and not to be cultivated." [59]

40. When this was said, the venerable Sāriputta said to the Blessed One: "Venerable sir, I understand the detailed meaning of the Blessed One's utterance, which he has spoken in brief without expounding the detailed meaning, to be thus:

41. "'Sāriputta, robes are of two kinds, I say: to be cultivated and not to be cultivated.' So it was said by the Blessed One. And with reference to what was this said?

"Venerable sir, such robes as cause unwholesome states to increase and wholesome states to diminish in one who cultivates them should not be cultivated. But such robes as cause unwholesome states to diminish and wholesome states to increase in one who cultivates them should be cultivated.

"So it was with reference to this that it was said by the Blessed One: 'Sāriputta, robes are of two kinds, I say: to be cultivated and not to be cultivated.'

42. "'Almsfood is of two kinds, I say'...

43. "'Resting places are of two kinds, I say'...

44. "'Villages are of two kinds, I say'...

45. "'Towns are of two kinds, I say'...

46. "'Cities are of two kinds, I say'...

47. "'Districts are of two kinds, I say'...

48. "'Persons are of two kinds, I say: to be cultivated and not to be cultivated.' So it was said by the Blessed One. And with reference to what was this said?

"Venerable sir, [association with] such persons as causes unwholesome states to increase and wholesome states to diminish in one who cultivates it should not be cultivated. But [association with] such persons as causes unwholesome states to diminish and wholesome states to increase in one who cultivates it should be cultivated.

"So it was with reference to this that it was said by the Blessed One: 'Persons are of two kinds, I say: to be cultivated and not to be cultivated.'

49. "Venerable sir, I understand the detailed meaning of the Blessed One's utterance, which he has spoken in brief without expounding the detailed meaning, to be thus."

#### (THIRD APPROVAL AND RECAPITULATION)

50. "Good, good, Sāriputta! It is good that you understand the detailed meaning of my utterance, which I spoke in brief without expounding the detailed meaning, to be thus.

51–58. (*In these paragraphs the Buddha repeats verbatim §§41–48 with the necessary substitutions.*) [60]

59. "Sāriputta, the detailed meaning of my utterance, which I spoke in brief, should be regarded thus.

## (CONCLUSION)

60. "Sāriputta, if all nobles understood thus the detailed meaning of my utterance, which I spoke in brief, it would lead to their welfare and happiness for a long time.<sup>1076</sup> If all brahmins...all merchants...all workers understood thus the meaning of my utterance, which I spoke in brief, it would lead to their welfare and happiness 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, understood thus the detailed meaning of my utterance, which I spoke in brief, it would lead to the welfare and happiness of the world for a long time." [61]

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

## 115 *Bahudhātuka Sutta*

### The Many Kinds of Elements

1. **TUH HAVE I HEARD.** On one occasion the Blessed One was living at Sāvathī 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, whatever fears arise, all arise because of the fool, not because of the wise man; whatever troubles arise, all arise because of the fool, not because of the wise man; whatever calamities arise, all arise because of the fool, not because of the wise man. Just as a fire that starts in a shed made of rushes or grass burns down even a house with a peaked roof, with walls plastered inside and outside, shut off, secured by bars, with shuttered windows; so too, bhikkhus, whatever fears arise...all arise because of the fool, not because of the wise man. Thus the fool brings fear, the wise man brings no fear; the fool brings trouble, the wise man brings no trouble; the fool brings calamity, the wise man brings no calamity. No fear comes from the wise man, no trouble comes from the wise man, no calamity comes from the wise man. Therefore, bhikkhus, you should train thus: 'We shall be wise men, we shall be inquirers.'" [62]

3. When this was said, the venerable Ānanda asked the Blessed One: "In what way, venerable sir, can a bhikkhu be called a wise man and an inquirer?"

"When, Ānanda, a bhikkhu is skilled in the elements, skilled in the bases, skilled in dependent origination, skilled in what is possible and what is impossible, in that way he can be called a wise man and an inquirer."



## (THE ELEMENTS)

4. "But, venerable sir, in what way can a bhikkhu be called skilled in the elements?"

"There are, Ānanda, these eighteen elements: the eye element, the form element, the eye-consciousness element; the ear element, the sound element, the ear-consciousness element; the nose element, the odour element, the nose-consciousness element; the tongue element, the flavour element, the tongue-consciousness element; the body element, the tangible element, the body-consciousness element; the mind element, the mind-object element, the mind-consciousness element. When he knows and sees these eighteen elements, a bhikkhu can be called skilled in the elements."<sup>1077</sup>

5. "But, venerable sir, might there be another way in which a bhikkhu can be called skilled in the elements?"

"There might be, Ānanda. There are, Ānanda, these six elements: the earth element, the water element, the fire element, the air element, the space element, and the consciousness element. When he knows and sees these six elements, a bhikkhu can be called skilled in the elements."

6. "But, venerable sir, might there be another way in which a bhikkhu can be called skilled in the elements?"

"There might be, Ānanda. There are, Ānanda, these six elements: the pleasure element, the pain element, the joy element, the grief element, the equanimity element, and the ignorance element. When he knows and sees these six elements, a bhikkhu can be called skilled in the elements."<sup>1078</sup>

7. "But, venerable sir, might there be another way in which a bhikkhu can be called skilled in the elements?"

"There might be, Ānanda. There are, Ānanda, these six elements: the sensual desire element, the renunciation element, the ill will element, the non-ill will element, [63] the cruelty element, and the non-cruelty element. When he knows and sees these six elements, a bhikkhu can be called skilled in the elements."<sup>1079</sup>

8. "But, venerable sir, might there be another way in which a bhikkhu can be called skilled in the elements?"

"There might be, Ānanda. There are, Ānanda, these three elements: the sense-sphere element, the fine-material element, and

the immaterial element. When he knows and sees these three elements, a bhikkhu can be called skilled in the elements.”<sup>1080</sup>

9. “But, venerable sir, might there be another way in which a bhikkhu can be called skilled in the elements?”

“There might be, Ānanda. There are, Ānanda, these two elements: the conditioned element and the unconditioned element. When he knows and sees these two elements, a bhikkhu can be called skilled in the elements.”<sup>1081</sup>

(THE BASES)

10. “But, venerable sir, in what way can a bhikkhu be called skilled in the bases?”

“There are, Ānanda, these six internal and external bases: the eye and forms, the ear and sounds, the nose and odours, the tongue and flavours, the body and tangibles, the mind and mind-objects.<sup>1082</sup> When he knows and sees these six internal and external bases, a bhikkhu can be called skilled in the bases.”

(DEPENDENT ORIGINATION)

11. “But, venerable sir, in what way can a bhikkhu be called skilled in dependent origination?”<sup>1083</sup>

“Here, Ānanda, a bhikkhu knows thus: ‘When this exists, that comes to be; with the arising of this, that arises. When this does not exist, that does not come to be; with the cessation of this, that ceases. 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, [64] 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.

“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.' In this way, Ānanda, a bhikkhu can be called skilled in dependent origination."

(THE POSSIBLE AND THE IMPOSSIBLE)

12. "But, venerable sir, in what way can a bhikkhu be called skilled in what is possible and what is impossible?"

"Here, Ānanda, a bhikkhu understands: 'It is impossible, it cannot happen that a person possessing right view could treat any formation as permanent – there is no such possibility.'<sup>1084</sup> And he understands: 'It is possible that an ordinary person might treat some formation as permanent – there is such a possibility.' He understands: 'It is impossible, it cannot happen that a person possessing right view could treat any formation as pleasurable – there is no such possibility.'<sup>1085</sup> And he understands: 'It is possible that an ordinary person might treat some formation as pleasurable – there is such a possibility.' He understands: 'It is impossible, it cannot happen that a person possessing right view could treat anything as self – there is no such possibility.' And he understands: 'It is possible that an ordinary person might treat something as self – there is such a possibility.'<sup>1086</sup>

13. "He understands: 'It is impossible, it cannot happen that a person possessing right view could deprive his mother of life – there is no such possibility.'<sup>1087</sup> And he understands: 'It is possible that an ordinary person might deprive his mother of life – there is such a possibility.' He understands: 'It is impossible, it cannot happen that [65] a person possessing right view could deprive his father of life...could deprive an arahant of life – there is no such possibility.' And he understands: 'It is possible that an ordinary person might deprive his father of life...might deprive an arahant of life – there is such a possibility.' He understands:

'It is impossible, it cannot happen that a person possessing right view could, with a mind of hate, shed a Tathāgata's blood – there is no such possibility.' And he understands: 'It is possible that an ordinary person might, with a mind of hate, shed a Tathāgata's blood – there is such a possibility.' He understands: 'It is impossible, it cannot happen that a person possessing right view could cause a schism in the Sangha...could acknowledge another teacher<sup>1088</sup> – there is no such possibility.' And he understands: 'It is possible that an ordinary person might cause a schism in the Sangha...might acknowledge another teacher – there is such a possibility.'

14. 'He understands: 'It is impossible, it cannot happen that two Accomplished Ones, Fully Enlightened Ones, could arise contemporaneously in one world-system – there is no such possibility.'<sup>1089</sup> And he understands: 'It is possible that one Accomplished One, a Fully Enlightened One, might arise in one world-system – there is such a possibility.' He understands: 'It is impossible, it cannot happen that two Wheel-turning Monarchs could arise contemporaneously in one world-system...It is possible that one Wheel-turning Monarch might arise in one world-system – there is such a possibility.'

15. "He understands: 'It is impossible, it cannot happen that a woman could be an Accomplished One, a Fully Enlightened One – there is no such possibility.'<sup>1090</sup> And he understands: 'It is possible that a man might be an Accomplished One, a Fully Enlightened One – there is such a possibility.' He understands: 'It is impossible, it cannot happen that a woman could be a Wheel-turning Monarch...that a woman could occupy the position of Sakka [66]...that a woman could occupy the position of Māra...that a woman could occupy the position of Brahmā – there is no such possibility.' And he understands: 'It is possible that a man might be a Wheel-turning Monarch...that a man might occupy the position of Sakka...that a man might occupy the position of Māra...that a man might occupy the position of Brahmā – there is such a possibility.'

16. "He understands: 'It is impossible, it cannot happen that an unwished for, undesired, disagreeable result could be produced from good bodily conduct...from good verbal conduct...from good mental conduct – there is no such possibility.' And he understands: 'It is possible that a wished for, desired, agreeable result

might be produced from good bodily conduct...from good verbal conduct...from good mental conduct – there is such a possibility.'

17. "He understands: 'It is impossible, it cannot happen that a person engaging in bodily misconduct [67]...engaging in verbal misconduct...engaging in mental misconduct could on that account, for that reason, on the dissolution of the body, after death, reappear in a happy destination, even in the heavenly world – there is no such possibility.'<sup>1091</sup> And he understands: 'It is possible that a person engaging in bodily misconduct...engaging in verbal misconduct...engaging in mental misconduct might on that account, for that reason, on the dissolution of the body, after death, reappear in a state of deprivation, in an unhappy destination, in perdition, even in hell – there is such a possibility.'

18. "He understands: 'It is impossible, it cannot happen that a person engaging in good bodily conduct...engaging in good verbal conduct...engaging in good mental conduct could on that account, for that reason, on the dissolution of the body, after death, reappear in a state of deprivation, in an unhappy destination, in perdition, even in hell – there is no such possibility.' And he understands: 'It is possible that a person engaging in good bodily conduct...engaging in good verbal conduct...engaging in good mental conduct might on that account, for that reason, on the dissolution of the body, after death, reappear in a happy destination, even in the heavenly world.'

"In this way, Ānanda, a bhikkhu can be called skilled in what is possible and what is impossible."

#### (CONCLUSION)

19. When this was said, the venerable Ānanda said to the Blessed One: "It is wonderful, venerable sir, it is marvellous! What is the name of this discourse on the Dhamma?"

"You may remember this discourse on the Dhamma, Ānanda, as 'The Many Kinds of Elements' and as 'The Four Cycles'<sup>1092</sup> and as 'The Mirror of the Dhamma' and as 'The Drum of the Deathless' and as 'The Supreme Victory in Battle.'"

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

## 116 *Isigili Sutta*

### Isigili: The Gullet of the Seers

[68] 1. **THUS HAVE I HEARD.**<sup>1093</sup> On one occasion the Blessed One was living at Rājagaha, at Isigili – the Gullet of the Seers. There he addressed the bhikkhus thus: "Bhikkhus." – "Venerable sir," they replied. The Blessed One said this:

2. "You see, bhikkhus, do you not, that mountain Vebhāra?"<sup>1094</sup> – "Yes, venerable sir."

"There used to be another name, another designation, for that mountain Vebhāra. You see, bhikkhus, do you not, that mountain Pañdava?" – "Yes, venerable sir."

"There used to be another name, another designation, for that mountain Pañdava. You see, bhikkhus, do you not, that mountain Vepulla?" – "Yes, venerable sir."

"There used to be another name, another designation, for that mountain Vepulla. You see, bhikkhus, do you not, that mountain Gijjhakuṭa – the Vulture Peak?" – "Yes, venerable sir."

"There used to be another name, another designation, for that mountain Gijjhakuṭa – the Vulture Peak. You see, bhikkhus, do you not, that mountain Isigili – the Gullet of the Seers?" – "Yes, venerable sir."

3. "There used to be this same name, this same designation, for this mountain Isigili – the Gullet of the Seers. For in former times five hundred pacceka buddhas<sup>1095</sup> dwelt long on this mountain, the Gullet of the Seers. They were seen entering into this hill; once gone in, they were no longer seen. People who saw this said: 'This mountain swallows up these seers.'<sup>1096</sup> And so it was that this came to be named 'The Gullet of the Seers.' I shall tell you, bhikkhus, the names of the pacceka buddhas, I shall relate to you the names of the pacceka buddhas, I shall teach you [69] the names of the pacceka buddhas. Listen and

attend closely to what I shall say." — "Yes, venerable sir," the bhikkhus replied. The Blessed One said this:

4. "Bhikkhus, the pacceka-buddha Ariṭṭha dwelt long on this mountain Isigili. The pacceka-buddha Upariṭṭha dwelt long on this mountain Isigili. The pacceka-buddha Tagarasikhin<sup>1097</sup>... Yasassin... Sudassana... Piyadassin... Gandhāra... Piṇḍola... Upāsabha... Nītha... Tatha... Sutavā... Bhāvitatta dwelt long on this mountain Isigili.

5. "These saintly beings, desireless, rid of suffering,  
Who each achieved awakening by himself –  
Hear me relate the names of these, the greatest  
Of men, who have plucked out the dart [of pain].

Ariṭṭha, Upariṭṭha, Tagarasikhin, Yasassin,  
Sudassana, and Piyadassin the enlightened,  
Gandhāra, Piṇḍola, Upāsabha as well,  
Nītha, Tatha, Sutavā, Bhāvitatta. [70]

6. "Sumbha, Subha, Methula, and Aṭṭhama,<sup>1098</sup>  
Then Assumegha, Anīgha, Sudāṭha –  
And Hingū, and Hinga, the greatly powerful,  
Pacceka-buddhas no more led to being.

Two sages named Jāli, and Aṭṭhaka,  
Then Kosala the enlightened, then Subāhu,  
Upanemi, and Nemi, and Santacitta  
Right and true, immaculate and wise.

Kāla, Upakāla, Vijita, and Jita;  
Anga, and Panga, and Gutijita too;  
Passin conquered attachment, the root of suffering;  
Aparājita conquered Māra's power.

Satthar, Pavattar, Sarabhanga, Lomahamṣa,  
Uccangamāya, Asita, Anāsava,  
Manomaya, and Bandhumant the free from pride,  
Tadādhimutta stainless and resplendent;

Ketumbarāga, Mātanga, and Ariya,  
 Then Accuta, Accutagāma, Byāmaka,  
 Sumangala, Dabbila, Supatiṭṭhita,  
 Asayha, Khemābhīrata, and Sorata,

Durannaya, Sangha, and then Ujjaya;  
 Another sage, Sayha, of noble endeavour.  
 And twelve between – Ānandas, Nandas, and Upanandas –  
 And Bhāradvāja bearing his last body;

Then Bodhi, Mahānāma the supreme,  
 Bhāradvāja with fair-crested mane;  
 Tissa and Upatissa not bound to being;  
 Upasīdarin, and Sīdarin, free from craving.

Enlightened was Mangala, free from lust;  
 Usabha cut the net, the root of suffering.  
 Upanīta attained the state of peace,  
 Purified, excellent, truly named.

Jeta, Jayanta, Paduma, and Uppala,  
 Padumuttara, Rakkhita, and Pabbata, [71]  
 Mānatthaddha glorious, Vītarāga  
 And Kañha enlightened with mind released.

7. "These and also other great and mighty  
 Pacceka-buddhas no more led to being –  
 Honour these sages who, transcending craving,  
 Have attained final Nibbāna, past all measure."

## 117 *Mahācattārīsaka Sutta*

### The Great Forty

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 noble right concentration with its supports and its requisites.<sup>1099</sup> Listen and attend closely to what I shall say." – "Yes, venerable sir," the bhikkhus replied. The Blessed One said this:

3. "What, bhikkhus, is noble right concentration with its supports and its requisites, that is, right view, right intention, right speech, right action, right livelihood, right effort, and right mindfulness? Unification of mind equipped with these seven factors is called noble right concentration with its supports and its requisites.

(VIEW)

4. "Therein, bhikkhus, right view comes first.<sup>1100</sup> And how does right view come first? One understands wrong view as wrong view and right view as right view: this is one's right view.<sup>1101</sup>

5. "And what, bhikkhus, is wrong view? 'There is nothing given, nothing offered, nothing sacrificed; no fruit or result of good and bad actions; no this world, no other world; no mother, no father; no beings who are reborn spontaneously; no [72] good and virtuous recluses and brahmins in the world who have realised for themselves by direct knowledge and declare this world and the other world.' This is wrong view.

6. "And what, bhikkhus, is right view? Right view, I say, is twofold: there is right view that is affected by taints, partaking of merit, ripening on the side of attachment;<sup>1102</sup> and there is

right view that is noble, taintless, supramundane, a factor of the path.

7. "And what, bhikkhus, is right view that is affected by the taints, partaking of merit, ripening on the side of attachment? 'There is what is given and what is offered and what is sacrificed; there is fruit and result of good and bad actions; there is this world and the other world; there is mother and father; there are beings who are reborn spontaneously; there are in the world good and virtuous recluses and brahmins who have realised for themselves by direct knowledge and declare this world and the other world.' This is right view affected by taints, partaking of merit, ripening on the side of attachment.

8. "And what, bhikkhus, is right view that is noble, taintless, supramundane, a factor of the path? The wisdom, the faculty of wisdom, the power of wisdom, the investigation-of-states enlightenment factor, the path factor of right view in one whose mind is noble, whose mind is taintless, who possesses the noble path and is developing the noble path:<sup>1103</sup> this is right view that is noble, taintless, supramundane, a factor of the path.

9. "One makes an effort to abandon wrong view and to enter upon right view: this is one's right effort. Mindfully one abandons wrong view, mindfully one enters upon and abides in right view: this is one's right mindfulness. Thus these three states run and circle around right view, that is, right view, right effort, and right mindfulness.<sup>1104</sup>

#### (INTENTION)

10. "Therein, bhikkhus, right view comes first. And how does right view come first? One understands wrong intention as wrong intention and right intention as right intention: this is one's [73] right view.<sup>1105</sup>

11. "And what, bhikkhus, is wrong intention? The intention of sensual desire, the intention of ill will, and the intention of cruelty: this is wrong intention.

12. "And what, bhikkhus, is right intention? Right intention, I say, is twofold: there is right intention that is affected by taints, partaking of merit, ripening on the side of attachment, and there is right intention that is noble, taintless, supramundane, a factor of the path.

13. "And what, bhikkhus, is right intention that is affected by taints, partaking of merit, ripening on the side of attachment? The intention of renunciation, the intention of non-ill will, and the intention of non-cruelty:<sup>1106</sup> this is right intention that is affected by taints...on the side of attachment.

14. "And what, bhikkhus, is right intention that is noble, taintless, supramundane, a factor of the path? The thinking, thought, intention, mental absorption, mental fixity, directing of mind, verbal formation in one whose mind is noble, whose mind is taintless, who possesses the noble path and is developing the noble path:<sup>1107</sup> this is right intention that is noble...a factor of the path.

15. "One makes an effort to abandon wrong intention and to enter upon right intention: this is one's right effort. Mindfully one abandons wrong intention, mindfully one enters upon and abides in right intention: this is one's right mindfulness. Thus these three states run and circle around right intention, that is, right view, right effort, and right mindfulness.<sup>1108</sup>

(SPEECH)

16. "Therein, bhikkhus, right view comes first. And how does right view come first? One understands wrong speech as wrong speech and right speech as right speech: this is one's right view.

17. "And what, bhikkhus, is wrong speech? False speech, malicious speech, harsh speech, and gossip: this is wrong speech.

18. "And what, bhikkhus, is right speech? Right speech, I say, is twofold: there is right speech that is affected by taints, partaking of merit, ripening on the side of attachment; and there is [74] right speech that is noble, taintless, supramundane, a factor of the path.

19. "And what, bhikkhus, is right speech that is affected by taints, partaking of merit, ripening on the side of attachment? Abstinence from false speech, abstinence from malicious speech, abstinence from harsh speech, abstinence from gossip: this is right speech that is affected by taints...on the side of attachment.

20. "And what, bhikkhus, is right speech that is noble, taintless, supramundane, a factor of the path? The desisting from the four kinds of verbal misconduct, the abstaining, refraining, abstinence from them in one whose mind is noble, whose mind

is taintless, who possesses the noble path and is developing the noble path:<sup>1109</sup> this is right speech that is noble...a factor of the path.

21. "One makes an effort to abandon wrong speech and to enter upon right speech: this is one's right effort. Mindfully one abandons wrong speech, mindfully one enters upon and abides in right speech: this is one's right mindfulness. Thus these three states run and circle around right speech, that is, right view, right effort, and right mindfulness.

(ACTION)

22. "Therein, bhikkhus, right view comes first. And how does right view come first? One understands wrong action as wrong action and right action as right action: this is one's right view.

23. "And what, bhikkhus, is wrong action? Killing living beings, taking what is not given, and misconduct in sensual pleasures: this is wrong action.

24. "And what, bhikkhus, is right action? Right action, I say, is twofold: there is right action that is affected by taints, partaking of merit, ripening on the side of attachment; and there is right action that is noble, taintless, supramundane, a factor of the path.

25. "And what, bhikkhus, is right action that is affected by taints, partaking of merit, ripening on the side of attachment? Abstinence from killing living beings, abstinence from taking what is not given, abstinence from misconduct in sensual pleasures: this is right action that is affected by taints...on the side of attachment.

26. "And what, bhikkhus, is right action that is noble, taintless, supramundane, a factor of the path? The desisting from the three kinds of bodily misconduct, the abstaining, refraining, abstinence from them in one whose mind is noble, whose mind is taintless, who possesses the noble path and is developing the noble path: this is right action [75] that is noble...a factor of the path.

27. "One makes an effort to abandon wrong action and to enter upon right action: this is one's right effort. Mindfully one abandons wrong action, mindfully one enters upon right action: this is one's right mindfulness. Thus these three states run and circle around right action, that is, right view, right effort, and right mindfulness.

## (LIVELIHOOD)

28. "Therein, bhikkhus, right view comes first. And how does right view come first? One understands wrong livelihood as wrong livelihood and right livelihood as right livelihood: this is one's right view.

29. "And what, bhikkhus, is wrong livelihood? Scheming, talking, hinting, belittling, pursuing gain with gain: this is wrong livelihood.<sup>1110</sup>

30. "And what, bhikkhus, is right livelihood? Right livelihood, I say, is twofold: there is right livelihood that is affected by taints, partaking of merit, ripening on the side of attachment; and there is right livelihood that is noble, taintless, supramundane, a factor of the path.

31. "And what, bhikkhus, is right livelihood that is affected by taints, partaking of merit, ripening on the side of attachment? Here, bhikkhus, a noble disciple abandons wrong livelihood and gains his living by right livelihood: this is right livelihood that is affected by taints...on the side of attachment.

32. "And what, bhikkhus, is right livelihood that is noble, taintless, supramundane, a factor of the path? The desisting from wrong livelihood, the abstaining, refraining, abstinence from it in one whose mind is noble, whose mind is taintless, who possesses the noble path and is developing the noble path: this is right livelihood that is noble...a factor of the path.

33. "One makes an effort to abandon wrong livelihood and to enter upon right livelihood: this is one's right effort. Mindfully one abandons wrong livelihood, mindfully one enters upon right livelihood: this is one's right mindfulness. Thus these three states run and circle around right livelihood, that is, right view, right effort, and right mindfulness.

## (THE GREAT FORTY)

34. "Therein, bhikkhus, right view comes first. And how does right view come first? [76] In one of right view, right intention comes into being;<sup>1111</sup> in one of right intention, right speech comes into being; in one of right speech, right action comes into being; in one of right action, right livelihood comes into being; in one of right livelihood, right effort comes into being; in one of

right effort, right mindfulness comes into being; in one of right mindfulness, right concentration comes into being; in one of right concentration, right knowledge comes into being; in one of right knowledge, right deliverance comes into being. Thus, bhikkhus, the path of the disciple in higher training possesses eight factors, the arahant possesses ten factors.<sup>1112</sup>

35. "Therein, bhikkhus, right view comes first. And how does right view come first? In one of right view, wrong view is abolished, and the many evil unwholesome states that originate with wrong view as condition are also abolished, and the many wholesome states that originate with right view as condition come to fulfilment by development.

"In one of right intention, wrong intention is abolished, and the many evil unwholesome states that originate with wrong intention as condition are also abolished, and the many wholesome states that originate with right intention as condition come to fulfilment by development.

"In one of right speech, wrong speech is abolished...In one of right action, wrong action is abolished...In one of right livelihood, wrong livelihood is abolished [77]...In one of right effort, wrong effort is abolished...In one of right mindfulness, wrong mindfulness is abolished...In one of right concentration, wrong concentration is abolished...In one of right knowledge, wrong knowledge is abolished...In one of right deliverance, wrong deliverance is abolished, and the many evil unwholesome states that originate with wrong deliverance as condition are also abolished, and the many wholesome states that originate with right deliverance as condition come to fulfilment by development.

36. "Thus, bhikkhus, there are twenty factors on the side of the wholesome, and twenty factors on the side of the unwholesome.<sup>1113</sup> This Dhamma discourse on the Great Forty has been set rolling and cannot be stopped by any recluse or brahmin or god or Māra or Brahmā or anyone in the world.

37. "Bhikkhus, if any recluse or brahmin thinks that this Dhamma discourse on the Great Forty should be censured and rejected, then there are ten legitimate deductions from his assertions that would provide grounds for censuring him here and now. If that worthy one censures right view, then he would honour and praise those recluses and brahmins who are of wrong view. If that worthy one censures right intention, [78] then he

would honour and praise those recluses and brahmins who are of wrong intention. If that worthy one censures right speech...right action...right livelihood...right effort...right mindfulness...right concentration...right knowledge...right deliverance, then he would honour and praise those recluses and brahmins who are of wrong deliverance. If any recluse or brahmin thinks that this Dhamma discourse on the Great Forty should be censured and rejected, then these are ten legitimate deductions from his assertions that would provide grounds for censuring him here and now.

38. "Bhikkhus, even those teachers from Okkala, Vassa and Bhañña,<sup>1114</sup> who held the doctrine of non-causality, the doctrine of non-doing, and the doctrine of nihilism, would not think that this Dhamma discourse on the Great Forty should be censured and rejected. Why is that? For fear of blame, attack, and confutation."

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

## 118 Ānāpānasati Sutta

### Mindfulness of Breathing

(INTRODUCTORY SECTION)

1. **THUS HAVE I HEARD.** On one occasion the Blessed One was living at Sāvatthī in the Eastern Park, in the Palace of Migāra's Mother, together with many very well-known elder disciples – the venerable Sāriputta, the venerable Mahā Moggallāna, the venerable Mahā Kassapa, the venerable Mahā Kaccāna, the venerable Mahā Koṭṭhita, the venerable Mahā Kappina, the venerable Mahā Cunda, [79] the venerable Anuruddha, the venerable Revata, the venerable Ānanda, and other very well-known elder disciples.

2. Now on that occasion elder bhikkhus had been teaching and instructing new bhikkhus; some elder bhikkhus had been teaching and instructing ten new bhikkhus, some elder bhikkhus had been teaching and instructing twenty...thirty...forty new bhikkhus. And the new bhikkhus, taught and instructed by the elder bhikkhus, had achieved successive stages of high distinction.

3. On that occasion – the Uposatha day of the fifteenth, on the full-moon night of the Pavāraṇā ceremony<sup>1115</sup> – the Blessed One was seated in the open surrounded by the Sangha of bhikkhus. Then, surveying the silent Sangha of bhikkhus, he addressed them thus:

4. "Bhikkhus, I am content with this progress. My mind is content with this progress. So arouse still more energy to attain the unattained, to achieve the unachieved, to realise the unrealised. I shall wait here at Sāvatthī for the Komudī full moon of the fourth month."<sup>1116</sup>

5. The bhikkhus of the countryside heard: "The Blessed One will wait there at Sāvatthī for the Komudī full moon of the

fourth month." And the bhikkhus of the countryside left in due course for Sāvatthī to see the Blessed One.

6. And elder bhikkhus still more intensively taught and instructed new bhikkhus; some elder bhikkhus taught and instructed ten new bhikkhus, some elder bhikkhus taught and instructed twenty...thirty...forty new bhikkhus. And the new bhikkhus, taught and instructed by the elder bhikkhus, [80] achieved successive stages of high distinction.

7. On that occasion – the Uposatha day of the fifteenth, the full-moon night of the Komudī full moon of the fourth month – the Blessed One was seated in the open surrounded by the Sangha of bhikkhus. Then, surveying the silent Sangha of bhikkhus, he addressed them thus:

8. "Bhikkhus, this assembly is free from prattle, this assembly is free from chatter. It consists purely of heartwood. Such is this Sangha of bhikkhus, such is this assembly. Such an assembly as is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, an incomparable field of merit for the world – such is this Sangha of bhikkhus, such is this assembly. Such an assembly that a small gift given to it becomes great and a great gift greater – such is this Sangha of bhikkhus, such is this assembly. Such an assembly as is rare for the world to see – such is this Sangha of bhikkhus, such is this assembly. Such an assembly as would be worth journeying many leagues with a travel-bag to see – such is this Sangha of bhikkhus, such is this assembly.

9. "In this Sangha of bhikkhus there are bhikkhus who are arahants with taints destroyed, who have lived the holy life, done what had to be done, laid down the burden, reached the true goal, destroyed the fetters of being, and are completely liberated through final knowledge – such bhikkhus are there in this Sangha of bhikkhus.

10. "In this Sangha of bhikkhus there are bhikkhus who, with the destruction of the five lower fetters, are due to reappear spontaneously [in the Pure Abodes] and there attain final Nibbāna, without ever returning from that world – such bhikkhus are there in this Sangha of bhikkhus.

11. "In this Sangha of bhikkhus there are bhikkhus who, with the destruction of three fetters and with the attenuation of lust, hate, and delusion, are once-returners, returning once to this

world [81] to make an end of suffering – such bhikkhus are there in this Sangha of bhikkhus.

12. "In this Sangha of bhikkhus there are bhikkhus who, with the destruction of the three fetters, are stream-enterers, no longer subject to perdition, bound [for deliverance], headed for enlightenment – such bhikkhus are there in this Sangha of bhikkhus.

13. "In this Sangha of bhikkhus there are bhikkhus who abide devoted to the development of the four foundations of mindfulness – such bhikkhus are there in this Sangha of bhikkhus. In this Sangha of bhikkhus there are bhikkhus who abide devoted to the development of the four right kinds of striving...of the four bases for spiritual power...of the five faculties...of the five powers...of the seven enlightenment factors...of the Noble Eightfold Path – such bhikkhus are there in this Sangha of bhikkhus.

14. "In this Sangha of bhikkhus there are bhikkhus who abide devoted to the development of loving-kindness [82]...of compassion...of appreciative joy...of equanimity...of the meditation on foulness...of the perception of impermanence – such bhikkhus are there in this Sangha of bhikkhus. In this Sangha of bhikkhus there are bhikkhus who abide devoted to the development of mindfulness of breathing.

#### (MINDFULNESS OF BREATHING)

15. "Bhikkhus, when mindfulness of breathing is developed and cultivated, it is of great fruit and great benefit. When mindfulness of breathing is developed and cultivated, it fulfils the four foundations of mindfulness. When the four foundations of mindfulness are developed and cultivated, they fulfil the seven enlightenment factors. When the seven enlightenment factors are developed and cultivated, they fulfil true knowledge and deliverance.

16. "And how, bhikkhus, is mindfulness of breathing developed and cultivated, so that it is of great fruit and great benefit?

17. "Here a bhikkhu, gone to the forest or to the root of a tree or to an empty hut, sits down; having folded his legs crosswise, set his body erect, and established mindfulness in front of him, ever mindful he breathes in, mindful he breathes out.

18. "Breathing in long, he understands:<sup>1117</sup> 'I breathe in long'; or breathing out long, he understands: 'I breathe out long.'

Breathing in short, he understands: 'I breathe in short'; or breathing out short, he understands: 'I breathe out short.' He trains thus: 'I shall breathe in experiencing the whole body [of breath]'; he trains thus: 'I shall breathe out experiencing the whole body [of breath].' He trains thus: 'I shall breathe in tranquillising the bodily formation'; he trains thus: 'I shall breathe out tranquillising the bodily formation.'

19. "He trains thus: 'I shall breathe in experiencing rapture'; he trains thus: 'I shall breathe out experiencing rapture.'<sup>1118</sup> He trains thus: 'I shall breathe in experiencing pleasure'; [83] he trains thus: 'I shall breathe out experiencing pleasure.' He trains thus: 'I shall breathe in experiencing the mental formation'; he trains thus: 'I shall breathe out experiencing the mental formation.' He train thus: 'I shall breathe in tranquillising the mental formation'; he trains thus: 'I shall breathe out tranquillising the mental formation.'<sup>1119</sup>

20. "He trains thus: 'I shall breathe in experiencing the mind'; he trains thus: 'I shall breathe out experiencing the mind.' He trains thus: 'I shall breathe in gladdening the mind'; he trains thus: 'I shall breathe out gladdening the mind.' He trains thus: 'I shall breathe in concentrating the mind'; he trains thus: 'I shall breathe out concentrating the mind.' He trains thus: 'I shall breathe in liberating the mind'; he trains thus: 'I shall breathe out liberating the mind.'<sup>1120</sup>

21. "He trains thus: 'I shall breathe in contemplating impermanence'; he trains thus: 'I shall breathe out contemplating impermanence.' He trains thus: 'I shall breathe in contemplating fading away'; he trains thus: 'I shall breathe out contemplating fading away.' He trains thus: 'I shall breathe in contemplating cessation'; he trains thus: 'I shall breathe out contemplating cessation.' He trains thus: 'I shall breathe in contemplating relinquishment'; he trains thus: 'I shall breathe out contemplating relinquishment.'<sup>1121</sup>

22. "Bhikkhus, that is how mindfulness of breathing is developed and cultivated, so that it is of great fruit and great benefit.

(FULFILMENT OF THE FOUR FOUNDATIONS OF MINDFULNESS)

23. "And how, bhikkhus, does mindfulness of breathing, developed and cultivated, fulfil the four foundations of mindfulness?

24. "Bhikkhus, on whatever occasion a bhikkhu, breathing in long, understands: 'I breathe in long,' or breathing out long, understands: 'I breathe out long'; breathing in short, understands: 'I breathe in short,' or breathing out short, understands: 'I breathe out short'; trains thus: 'I shall breathe in experiencing the whole body [of breath]'; trains thus: 'I shall breathe out experiencing the whole body [of breath]'; trains thus: 'I shall breathe in tranquillising the bodily formation'; trains thus: 'I shall breathe out tranquillising the bodily formation' – on that occasion a bhikkhu abides contemplating the body as a body, ardent, fully aware, and mindful, having put away covetousness and grief for the world. I say that this is a certain body among the bodies, namely, in-breathing and out-breathing.<sup>1122</sup> That is why on that occasion a bhikkhu abides contemplating the body as a body, ardent, fully aware, and mindful, having put away covetousness and grief for the world.

25. "Bhikkhus, on whatever occasion [84] a bhikkhu trains thus: 'I shall breathe in experiencing rapture'; trains thus: 'I shall breathe out experiencing rapture'; trains thus: 'I shall breathe in experiencing pleasure'; trains thus: 'I shall breathe out experiencing pleasure'; trains thus: 'I shall breathe in experiencing the mental formation'; trains thus: 'I shall breathe out experiencing the mental formation'; trains thus: 'I shall breathe in tranquillising the mental formation'; trains thus: 'I shall breathe out tranquillising the mental formation' – on that occasion a bhikkhu abides contemplating feelings as feelings, ardent, fully aware, and mindful, having put away covetousness and grief for the world. I say that this is a certain feeling among the feelings, namely, giving close attention to in-breathing and out-breathing.<sup>1123</sup> That is why on that occasion a bhikkhu abides contemplating feelings as feelings, ardent, fully aware, and mindful, having put away covetousness and grief for the world.

26. "Bhikkhus, on whatever occasion a bhikkhu trains thus: 'I shall breathe in experiencing the mind'; trains thus: 'I shall breathe out experiencing the mind'; trains thus: 'I shall breathe in gladdening the mind'; trains thus: 'I shall breathe out gladdening the mind'; train thus: 'I shall breathe in concentrating the mind'; trains thus: 'I shall breathe out concentrating the mind'; trains thus: 'I shall breathe in liberating the mind'; trains thus: 'I shall breathe out liberating the mind' – on that occasion a

bhikkhu abides contemplating mind as mind, ardent, fully aware, and mindful, having put away covetousness and grief for the world. I do not say that there is the development of mindfulness of breathing for one who is forgetful, who is not fully aware. That is why on that occasion a bhikkhu abides contemplating mind as mind, ardent, fully aware, and mindful, having put away covetousness and grief for the world.<sup>1124</sup>

27. "Bhikkhus, on whatever occasion a bhikkhu trains thus: 'I shall breathe in contemplating impermanence'; trains thus: 'I shall breathe out contemplating impermanence'; trains thus: 'I shall breathe in contemplating fading away'; trains thus: 'I shall breathe out contemplating fading away'; trains thus: 'I shall breathe in contemplating cessation'; trains thus: 'I shall breathe out contemplating cessation'; trains thus: 'I shall breathe in contemplating relinquishment'; trains thus: 'I shall breathe out contemplating relinquishment' – on that occasion a bhikkhu abides contemplating mind-objects as mind-objects, ardent, fully aware, and mindful, having put away covetousness and grief for the world. Having seen with wisdom the abandoning of covetousness and grief, [85] he closely looks on with equanimity.<sup>1125</sup> That is why on that occasion a bhikkhu abides contemplating mind-objects as mind-objects, ardent, fully aware, and mindful, having put away covetousness and grief for the world.

28. "Bhikkhus, that is how mindfulness of breathing, developed and cultivated, fulfils the four foundations of mindfulness.

(FULFILMENT OF THE SEVEN ENLIGHTENMENT FACTORS)

29. "And how, bhikkhus, do the four foundations of mindfulness, developed and cultivated, fulfil the seven enlightenment factors?

30. "Bhikkhus, on whatever occasion a bhikkhu abides contemplating the body as a body, ardent, fully aware, and mindful, having put away covetousness and grief for the world – on that occasion unremitting mindfulness is established in him. On whatever occasion unremitting mindfulness is established in a bhikkhu – on that occasion the mindfulness enlightenment factor is aroused in him, and he develops it, and by development, it comes to fulfilment in him.

31. "Abiding thus mindful, he investigates and examines that state with wisdom and embarks upon a full inquiry into it. On

whatever occasion, abiding thus mindful, a bhikkhu investigates and examines that state with wisdom and embarks upon a full inquiry into it – on that occasion the investigation-of-states enlightenment factor is aroused in him, and he develops it, and by development it comes to fulfilment in him.

32. "In one who investigates and examines that state with wisdom and embarks upon a full inquiry into it, tireless energy is aroused. On whatever occasion tireless energy is aroused in a bhikkhu who investigates and examines that state with wisdom and embarks upon a full inquiry into it – on that occasion the energy enlightenment factor is aroused in him, and he develops it, and by development it comes to fulfilment in him.

33. "In one who has aroused energy, unworldly rapture arises. On whatever occasion unworldly rapture arises in a bhikkhu who has aroused energy – [86] on that occasion the rapture enlightenment factor is aroused in him, and he develops it, and by development it comes to fulfilment in him.

34. "In one who is rapturous, the body and the mind become tranquil. On whatever occasion the body and the mind become tranquil in a bhikkhu who is rapturous – on that occasion the tranquillity enlightenment factor is aroused in him, and he develops it, and by development it comes to fulfilment in him.

35. "In one whose body is tranquil and who feels pleasure, the mind becomes concentrated. On whatever occasion the mind becomes concentrated in a bhikkhu whose body is tranquil and who feels pleasure – on that occasion the concentration enlightenment factor is aroused in him, and he develops it, and by development it comes to fulfilment in him.

36. "He closely looks on with equanimity at the mind thus concentrated. On whatever occasion a bhikkhu closely looks on with equanimity at the mind thus concentrated – on that occasion the equanimity enlightenment factor is aroused in him, and he develops it, and by development it comes to fulfilment in him.

37. "Bhikkhus, on whatever occasion a bhikkhu abides contemplating feelings as feelings, ardent, fully aware, and mindful, having put away covetousness and grief for the world...(*repeat as at §§30–36*)...the equanimity enlightenment factor is aroused in him, and he develops it, and by development it comes to fulfilment in him.

38. "Bhikkhus, on whatever occasion a bhikkhu abides contemplating mind as mind, ardent, fully aware, and mindful, having put away covetousness and grief for the world...*(repeat as at §§30–36)*...the equanimity enlightenment is aroused in him, and he develops it, and by development it comes to fulfilment in him.

39. "Bhikkhus, on whatever occasion a bhikkhu abides contemplating mind-object as mind-objects, ardent, fully aware, and mindful, having put away covetousness and grief for the world...*(repeat as at §§30–36)*...[87]...the equanimity enlightenment factor is aroused in him, and he develops it, and by development it comes to fulfilment in him.

40. "Bhikkhus, that is how the four foundations of mindfulness, developed and cultivated, fulfil the seven enlightenment factors.<sup>1126</sup> [88]

(FULFILMENT OF TRUE KNOWLEDGE AND DELIVERANCE)

41. "And how, bhikkhus, do the seven enlightenment factors, developed and cultivated, fulfil true knowledge and deliverance?

42. "Here, bhikkhus, a bhikkhu develops the mindfulness enlightenment factor, which is supported by seclusion, dispassion, and cessation, and ripens in relinquishment.<sup>1127</sup> He develops the investigation-of-states enlightenment factor...the energy enlightenment factor...the rapture enlightenment factor...the tranquillity enlightenment factor...the concentration enlightenment factor...the equanimity enlightenment factor, which is supported by seclusion, dispassion, and cessation, and ripens in relinquishment.

43. "Bhikkhus, that is how the seven enlightenment factors, developed and cultivated, fulfil true knowledge and deliverance."<sup>1128</sup>

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

## 119 *Kāyagatāsati Sutta* Mindfulness of the Body

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

2. Now a number of bhikkhus were sitting in the assembly hall, where they had met together on returning from their alms-round, after their meal, when this discussion arose among them: "It is wonderful, friends, it is marvellous, how it has been said by the Blessed One who knows and sees, accomplished and fully enlightened, that mindfulness of the body, when developed and cultivated, is of great fruit and great benefit."

However, their discussion was interrupted; for the Blessed One rose from meditation when it was evening, went to the assembly hall, and sat down on a seat made ready. Then he addressed the bhikkhus thus: "Bhikkhus, for what discussion are you sitting together here now? And what was your discussion that was interrupted?" [89]

"Here, venerable sir, we were sitting in the assembly hall, where we had met together on returning from our almsround, after our meal, when this discussion arose among us: 'It is wonderful, friends, it is marvellous, how it has been said by the Blessed One who knows and sees, accomplished and fully enlightened, that mindfulness of the body, when developed and cultivated, is of great fruit and great benefit.' This was our discussion, venerable sir, that was interrupted when the Blessed One arrived."

3. "And how, bhikkhus, is mindfulness of the body developed and cultivated so that it is of great fruit and great benefit?

(MINDFULNESS OF BREATHING)

4. "Here a bhikkhu,<sup>1129</sup> gone to the forest or to the root of a tree or to an empty hut, sits down; having folded his legs crosswise,

set his body erect, and established mindfulness in front of him, ever mindful he breathes in, mindful he breathes out. Breathing in long, he understands: 'I breathe in long'; or breathing out long, he understands: 'I breathe out long.' Breathing in short, he understands: 'I breathe in short'; or breathing out short, he understands: 'I breathe out short.' He trains thus: 'I shall breathe in experiencing the whole body [of breath]'; he trains thus: 'I shall breathe out experiencing the whole body [of breath].' He trains thus: 'I shall breathe in tranquillising the bodily formation'; he trains thus: 'I shall breathe out tranquillising the bodily formation.' As he abides thus diligent, ardent, and resolute, his memories and intentions based on the household life are abandoned; with their abandoning his mind becomes steadied internally, quieted, brought to singleness, and concentrated. That is how a bhikkhu develops mindfulness of the body.

(THE FOUR POSTURES)

5. "Again, bhikkhus, when walking, a bhikkhu understands: 'I am walking'; when standing, he understands: 'I am standing'; when sitting, he understands: 'I am sitting'; when lying down, he understands: 'I am lying down'; or he understands accordingly however his body is disposed. As he abides thus diligent, ardent, and resolute, his memories and intentions based on the household life are abandoned...That too is how a bhikkhu develops mindfulness of the body. [90]

(FULL AWARENESS)

6. "Again, bhikkhus, a bhikkhu is one who acts in full awareness when going forward and returning; who acts in full awareness when looking ahead and looking away; who acts in full awareness when flexing and extending his limbs; who acts in full awareness when wearing his robes and carrying his outer robe and bowl; who acts in full awareness when eating, drinking, consuming food, and tasting; who acts in full awareness when defecating or urinating; who acts in full awareness when walking, standing, sitting, falling asleep, waking up, talking, and keeping silent. As he abides thus diligent, ardent, and resolute, his memories and intentions based on the household life are

abandoned...That too is how a bhikkhu develops mindfulness of the body.

(FOULNESS – THE BODILY PARTS)

7. "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.' 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.' As he abides thus diligent, ardent, and resolute, his memories and intentions based on the household life are abandoned...That too is how a bhikkhu develops mindfulness of the body. [91]

(ELEMENTS)

8. "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.' Just as though a skilled butcher or his apprentice had killed a cow and were seated at the crossroads with it cut up into pieces; so too, 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.' As he abides thus diligent, ardent, and resolute, his memories and intentions connected with the household life are abandoned...That too is how a bhikkhu develops mindfulness of the body.



## (THE NINE CHARNEL GROUND CONTEMPLATIONS)

9. "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.' As he abides thus diligent... That too is how a bhikkhu develops mindfulness of the body.

10. "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.' As he abides thus diligent... That too is how a bhikkhu develops mindfulness of the body. [92]

11-14. "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.' As he abides thus diligent... That too is how a bhikkhu develops mindfulness of the body.

15-17. "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, 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.' As he abides thus diligent... That too is how a bhikkhu develops mindfulness of the body.

## (THE JHĀNAS)

18. "Again, 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. 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<sup>1130</sup> heaps bath powder in a metal basin and, sprinkling it gradually with water, kneads it till the moisture wets his ball of bath powder, soaks it and pervades it inside and out, yet the ball itself does not ooze; so too, a bhikkhu makes the rapture and pleasure born of seclusion [93] 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. As he abides thus diligent...That too is how a bhikkhu develops mindfulness of the body.

19. "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 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. As he abides thus diligent...That too is how a bhikkhu develops mindfulness of the body.

20. "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 white or red lotuses, some lotuses that are born and grow in the water thrive immersed in the water without rising out of it, [94] 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. As he abides thus diligent...That too is how a bhikkhu develops mindfulness of the body.

21. "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 head down with a white cloth, so that there would be no part of his whole body not covered by the white cloth; so too, a bhikkhu sits pervading this body with a pure bright mind, so that there is no part of his body unpervaded by the pure bright mind. As he abides thus diligent, ardent, and resolute, his memories and intentions based on the household life are abandoned; with their abandoning his mind becomes steadied internally, quieted, brought to singleness, and concentrated. That too is how a bhikkhu develops mindfulness of the body.

(PROGRESS THROUGH MINDFULNESS OF THE BODY)

22. "Bhikkhus, anyone who has developed and cultivated mindfulness of the body has included within himself whatever wholesome states there are that partake of true knowledge.<sup>1131</sup> Just as anyone who has extended his mind over the great ocean has included within it whatever streams there are that flow into the ocean; so too, anyone who has developed and cultivated mindfulness of the body has included within himself whatever wholesome states there are that partake of true knowledge.

23. "Bhikkhus, when anyone has not developed and cultivated mindfulness of the body, Māra finds an opportunity and a support in him. Suppose a man were to throw a heavy stone ball upon a mound of wet clay. What do you think, bhikkhus? Would that heavy ball find entry into that mound of wet clay?" – "Yes, venerable sir." – [95] "So too, bhikkhus, when anyone has not developed and cultivated mindfulness of the body, Māra finds an opportunity and a support in him.

24. "Suppose there were a dry sapless piece of wood, and a man came with an upper fire-stick, thinking: 'I shall light a fire, I shall produce heat.' What do you think, bhikkhus? Could the man light a fire and produce heat by rubbing the dry sapless piece of wood with an upper fire-stick?" – "Yes, venerable sir." – "So too, bhikkhus, when anyone has not developed and cultivated mindfulness of the body, Māra finds an opportunity and a support in him.

25. "Suppose there were a hollow empty water jug set out on a stand, and a man came with a supply of water. What do you think, bhikkhus? Could the man pour the water into the jug?" – "Yes, venerable sir." – "So too, bhikkhus, when anyone has not developed and cultivated mindfulness of the body, Māra finds an opportunity and a support in him.

26. "Bhikkhus, when anyone has developed and cultivated mindfulness of the body, Māra cannot find an opportunity or a support in him. Suppose a man were to throw a light ball of string at a door-panel made entirely of heartwood. What do you think, bhikkhus? Would that light ball of string find entry through that door-panel made entirely of heartwood?" – "No, venerable sir." – "So too, bhikkhus, when anyone has developed and cultivated mindfulness of the body, Māra cannot find an opportunity or a support in him.

27. "Suppose there were a wet sappy piece of wood, and a man came with an upper fire-stick, thinking: 'I shall light a fire, I shall produce heat.' [96] What do you think, bhikkhus? 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?" – "No, venerable sir." – "So too, bhikkhus, when anyone has developed and cultivated mindfulness of the body, Māra cannot find an opportunity or a support in him.

28. "Suppose, set out on a stand, there were a water jug full of water right up to the brim so that crows could drink from it, and a man came with a supply of water. What do you think, bhikkhus? Could the man pour the water into the jug?" – "No, venerable sir." – "So too, bhikkhus, when anyone has developed and cultivated mindfulness of the body, Māra cannot find an opportunity or a support in him.

29. "Bhikkhus, when anyone has developed and cultivated mindfulness of the body, then when he inclines his mind towards realising any state that may be realised by direct knowledge, he attains the ability to witness any aspect therein, there being a suitable basis. Suppose, set out on a stand, there were a water jug full of water right up to the brim so that crows could drink from it. Whenever a strong man tips it, would water come out?" – "Yes, venerable sir." – "So too, bhikkhus, when anyone has developed and cultivated mindfulness of the body, then when he inclines his mind towards realising any state that may be realised by direct knowledge, he attains the ability to witness any aspect therein, there being a suitable basis.

30. "Suppose there were a square pond on level ground, surrounded by an embankment, full of water right up to the brim so that crows could drink from it. Whenever a strong man loosens the embankment, would water come out?" – [97] "Yes, venerable sir." – "So too, bhikkhus, when anyone has developed and cultivated mindfulness of the body...he attains the ability to witness any aspect therein, there being a suitable basis.

31. "Suppose there were a chariot on even ground at the cross-roads, 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, bhikkhus, when anyone has developed and cultivated mindfulness of the body...he attains the ability to witness any aspect therein, there being a suitable basis.

(BENEFITS OF MINDFULNESS OF THE BODY)

32. "Bhikkhus, when mindfulness of the body has been repeatedly practised, developed, cultivated, used as a vehicle, used as

a basis, established, consolidated, and well undertaken, these ten benefits may be expected. What ten?

33. (i) "One becomes a conqueror of discontent and delight, and discontent does not conquer oneself; one abides overcoming discontent whenever it arises.

34. (ii) "One becomes a conqueror of fear and dread, and fear and dread do not conquer oneself; one abides overcoming fear and dread whenever they arise.

35. (iii) "One bears cold and heat, hunger and thirst, and contact with gadflies, mosquitoes, wind, the sun, and creeping things; one endures ill-spoken, unwelcome words and arisen bodily feelings that are painful, racking, sharp, piercing, disagreeable, distressing, and menacing to life.

36. (iv) "One obtains at will, without trouble or difficulty, the four jhānas that constitute the higher mind and [98] provide a pleasant abiding here and now.

37. (v) "One wields the various kinds of supernormal power... (as *Sutta 108*, §18)...one wields bodily mastery even as far as the Brahma-world.

38. (vi) "With the divine ear element, which is purified and surpasses the human, one hears both kinds of sounds, the divine and the human, those that are far as well as near.

39. (vii) "One understands the minds of other beings, of other persons, having encompassed them with one's own mind. One understands a mind affected by lust as affected by lust... (as *Sutta 108*, §20)...an unliberated mind as unliberated.

40. (viii) "One recollects one's manifold past lives, that is, [99] one birth, two births... (as *Sutta 51*, §24)...Thus with their aspects and particulars one recollects one's manifold past lives.

41. (ix) "With the divine eye, which is purified and surpasses the human, one sees beings passing away and reappearing, inferior and superior, fair and ugly, fortunate and unfortunate, and one understands how beings pass on according to their actions.

42. (x) "By realising for oneself with direct knowledge, one 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.

43. "Bhikkhus, when mindfulness of the body has been repeatedly practised, developed, cultivated, used as a vehicle, used as

a basis, established, consolidated, and well undertaken, these ten benefits may be expected."

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

## 120 *Sankhārupapatti Sutta* Reappearance by Aspiration

1. **THUS HAVE I HEARD.** On one occasion the Blessed One was living at Sāvathī 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 reappearance in accordance with one's aspiration.<sup>1132</sup> 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 possesses faith, virtue, learning, generosity, and wisdom. He thinks: 'Oh, that on the dissolution of the body, after death, I might reappear in the company of well-to-do nobles!' He fixes his mind on that, establishes it, develops it. [100] These aspirations and this abiding of his, thus developed and cultivated, lead to his reappearance there. This, bhikkhus, is the path, the way that leads to reappearance there.<sup>1133</sup>

4-5. "Again, a bhikkhu possesses faith...and wisdom. He thinks: '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!' He fixes his mind on that...This, bhikkhus, is the path, the way that leads to reappearance there.

6. "Again, a bhikkhu possesses faith...and wisdom. He hears that the gods of the heaven of the Four Great Kings are long-lived, beautiful, and enjoy great happiness. He thinks: '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!' He fixes his mind on that...This, bhikkhus, is the path, the way that leads to reappearance there.

7-11. "Again, a bhikkhu possesses faith...and wisdom. He hears that 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 are long-lived, beautiful, and enjoy great happiness. He thinks: 'Oh, that on the dissolution of the body, after death, I might reappear in the company of the gods who wield power over others' creations!' He fixes his mind on that...This, bhikkhus, is the path, the way that leads to reappearance there.

12. "Again, a bhikkhu possesses faith [101]...and wisdom. He hears that the Brahmā of a Thousand is long-lived, beautiful, and enjoys great happiness. Now the Brahmā of a Thousand abides intent on pervading a world-system of a thousand worlds, and he abides intent on pervading the beings that have reappeared there.<sup>1134</sup> Just as a man with good sight might take a gallnut in his hand and review it, so the Brahmā of a Thousand abides intent on pervading a world-system of a thousand [worlds], and he abides intent on pervading the beings that have reappeared there. The bhikkhu thinks: 'Oh, that on the dissolution of the body, after death, I might reappear in the company of the Brahmā of a Thousand!' He fixes his mind on that...This, bhikkhus, is the path, the way that leads to reappearance there.

13–16. "Again, a bhikkhu possesses faith...and wisdom. He hears that the Brahmā of Two Thousand...the Brahmā of Three Thousand...the Brahmā of Four Thousand...the Brahmā of Five Thousand is long-lived, beautiful, and enjoys great happiness. Now the Brahmā of Five Thousand abides intent on pervading a world-system of five thousand worlds, and he abides intent on pervading the beings that have reappeared there. Just as a man with good sight might take five gallnuts in his hand and review them, so the Brahmā of Five Thousand abides intent on pervading a world-system of five thousand worlds, and he abides intent on pervading the beings that have reappeared there. The bhikkhu thinks: 'Oh, that on the dissolution of the body, after death, I might reappear in the company of the Brahmā of Five Thousand!' He fixes his mind on that...This, bhikkhus, is the path, the way that leads to reappearance there.

17. "Again, a bhikkhu possesses faith...and wisdom. He hears that the Brahmā of Ten Thousand is long-lived, beautiful, and enjoys great happiness. Now the Brahmā of Ten Thousand abides intent on pervading [102] a world-system of ten thousand

worlds, and he abides intent on pervading the beings that have reappeared there. Just as a fine beryl gem of purest water, eight-faceted, well cut, lying on red brocade, glows, radiates, and shines, so the Brahmā of Ten Thousand abides intent on pervading a world-system of ten thousand worlds, and he abides intent on pervading the beings that have reappeared there. The bhikkhu thinks: 'Oh, that on the dissolution of the body, after death, I might reappear in the company of the Brahmā of Ten Thousand!' He fixes his mind on that...This, bhikkhus, is the path, the way that leads to reappearance there.

18. "Again, a bhikkhu possesses faith...and wisdom. He hears that the Brahmā of a Hundred Thousand is long-lived, beautiful, and enjoys great happiness. Now the Brahmā of a Hundred Thousand abides intent on pervading a world-system of a hundred thousand worlds, and he abides intent on pervading the beings that have reappeared there. Just as an ornament of finest gold, very skilfully wrought in the furnace by a clever goldsmith, lying on red brocade, glows, radiates, and shines, so the Brahmā of a Hundred Thousand abides intent on pervading a world-system of a hundred thousand worlds, and he abides intent on pervading the beings that have reappeared there. The bhikkhu thinks: 'Oh, that on the dissolution of the body, after death, I might reappear in the company of the Brahmā of a Hundred Thousand!' He fixes his mind on that...This, bhikkhus, is the path, the way that leads to reappearance there.

19–32. "Again, a bhikkhu possesses faith...and wisdom. He hears that the gods of Radiance<sup>1135</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...[103]...the gods of Great Fruit...the Aviha gods...the Atappa gods...the Sudassa gods...the Sudassī gods...the Akaniṭṭha gods are long-lived, beautiful, and enjoy great happiness. He thinks: 'Oh, that on the dissolution of the body, after death, I might reappear in the company of the Akaniṭṭha gods!' He fixes his mind on that...This, bhikkhus, is the path, the way that leads to reappearance there.

33–36. "Again, a bhikkhu possesses faith...and wisdom. He hears that 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 are long-lived, long-enduring, and enjoy great happiness. He thinks: 'Oh, that on the dissolution of the body, after death, I might reappear in the company of the gods of the base of neither-perception-nor-non-perception!' He fixes his mind on that, establishes it, develops it. These aspirations and this abiding of his, thus developed and cultivated, lead to his reappearance there. This, bhikkhus, is the path, the way that leads to reappearance there.

37. "Again, a bhikkhu possesses faith, virtue, learning, generosity, and wisdom. He thinks: '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!' And 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. Bhikkhus, this bhikkhu does not reappear anywhere at all."<sup>1136</sup>

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

3

The Division on Voidness  
*(Suññatavagga)*



## 121 *Cūlasuññata Sutta*

### The Shorter Discourse on Voidness

[104] 1. THUS 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, when it was evening, the venerable Ānanda rose from meditation, went to the Blessed One, and after paying homage to him, he sat down at one side and said to the Blessed One:

3. "Venerable sir, on one occasion the Blessed One was living in the Sakyān country at a town of the Sakyāns named Nagaraka. There, venerable sir, I heard and learned this from the Blessed One's own lips: 'Now, Ānanda, I often abide in voidness.'<sup>1137</sup> Did I hear that correctly, venerable sir, did I learn that correctly, attend to that correctly, remember that correctly?"

"Certainly, Ānanda, you heard that correctly, learned that correctly, attended to that correctly, remembered that correctly. As formerly, Ānanda, so now too I often abide in voidness."

4. "Ānanda, just as this Palace of Migāra's Mother is void of elephants, cattle, horses, and mares, void of gold and silver, void of the assembly of men and women, and there is present only this non-voidness, namely, the singleness dependent on the Sangha of bhikkhus; so too, a bhikkhu – not attending to the perception of village, not attending to the perception of people – attends to the singleness dependent on the perception of forest.<sup>1138</sup> His mind enters into that perception of forest and acquires confidence, steadiness, and decision. He understands thus: 'Whatever disturbances there might be dependent on the perception of village, those are not present here; whatever disturbances there might be dependent on the perception of people, those are not present here. There is present only this amount of disturbance, namely, the singleness dependent on the perception of forest.'<sup>1139</sup> He understands: 'This field of perception is

void of the perception of village; this field of perception is void of the perception of people. There is present only this non-voidness, namely, the singleness dependent on the perception of forest.' Thus he regards it as void of what is not there, but as to what [105] remains there he understands that which is present thus: 'This is present.' Thus, Ānanda, this is his genuine, undistorted, pure descent into voidness.

5. "Again, Ānanda, a bhikkhu – not attending to the perception of people, not attending to the perception of forest – attends to the singleness dependent on the perception of earth.<sup>1140</sup> His mind enters into that perception of earth and acquires confidence, steadiness, and decision. Just as a bull's hide becomes free from folds when fully stretched with a hundred pegs; so too, a bhikkhu – not attending to any of the ridges and hollows of this earth, to the rivers and ravines, the tracts of stumps and thorns, the mountains and uneven places – attends to the singleness dependent on the perception of earth. His mind enters into that perception of earth and acquires confidence, steadiness, and decision. He understands thus: 'Whatever disturbances there might be dependent on the perception of people, those are not present here; whatever disturbances there might be dependent on the perception of forest, those are not present here. There is present only this amount of disturbance, namely, the singleness dependent on the perception of earth.' He understands: 'This field of perception is void of the perception of people; this field of perception is void of the perception of forest. There is present only this non-voidness, namely, the singleness dependent on the perception of earth.' Thus he regards it as void of what is not there, but as to what remains there he understands that which is present thus: 'This is present.' Thus, Ānanda, this too is his genuine, undistorted, pure descent into voidness.

6. "Again, Ānanda, a bhikkhu – not attending to the perception of forest, not attending to the perception of earth – attends to the singleness dependent on the perception of the base of infinite space.<sup>1141</sup> His mind enters into that perception of the base of infinite space and acquires confidence, steadiness, and decision. He understands thus: 'Whatever disturbances there might be dependent on the perception of forest, those are not present here; whatever disturbances there might be [106] dependent on the perception of earth, those are not present here. There is

present only this amount of disturbance, namely, the singleness dependent on the perception of the base of infinite space.' He understands: 'This field of perception is void of the perception of forest; this field of perception is void of the perception of earth. There is present only this non-voidness, namely, the singleness dependent on the perception of the base of infinite space.' Thus he regards it as void of what is not there, but as to what remains there he understands that which is present thus: 'This is present.' Thus, Ānanda, this too is his genuine, undistorted, pure descent into voidness.

7. "Again, Ānanda, a bhikkhu – not attending to the perception of earth, not attending to the perception of the base of infinite space – attends to the singleness dependent on the perception of the base of infinite consciousness. His mind enters into that perception of the base of infinite consciousness and acquires confidence, steadiness, and decision. He understands thus: 'Whatever disturbances there might be dependent on the perception of earth, those are not present here; whatever disturbances there might be dependent on the perception of the base of infinite space, those are not present here. There is present only this amount of disturbance, namely, the singleness dependent on the perception of the base of infinite consciousness.' He understands: 'This field of perception is void of the perception of earth; this field of perception is void of the perception of the base of infinite space. There is present only this non-voidness, namely, the singleness dependent on the perception of the base of infinite consciousness.' Thus he regards it as void of what is not there, but as to what remains there he understands that which is present thus: 'This is present.' Thus, Ānanda, this too is his genuine, undistorted, pure descent into voidness.

8. "Again, Ānanda, a bhikkhu – not attending to the perception of the base of infinite space, not attending to the perception of the base of infinite consciousness – attends to the singleness dependent on the perception of the base of nothingness. His mind enters into that perception of the base of nothingness and acquires confidence, steadiness, and decision. He understands thus: 'Whatever disturbances there might be dependent on the perception of the base of infinite space, those are not present here; whatever disturbances there might be dependent on the perception of the base of infinite consciousness, those are not

present here. There is present only this amount of disturbance, namely, the singleness dependent on the perception of the base of nothingness.' He understands: 'This field of perception is void of the perception of the base of infinite space; [107] this field of perception is void of the perception of the base of infinite consciousness. There is present only this non-voidness, namely, the singleness dependent on the perception of the base of nothingness.' Thus he regards it as void of what is not there, but as to what remains there he understands that which is present thus: 'This is present.' Thus, Ānanda, this too is his genuine, undistorted, pure descent into voidness.

9. "Again, Ānanda, a bhikkhu – not attending to the perception of the base of infinite consciousness, not attending to the perception of the base of nothingness – attends to the singleness dependent on the perception of the base of neither-perception-nor-non-perception. His mind enters into that perception of the base of neither-perception-nor-non-perception and acquires confidence, steadiness, and decision. He understands thus: 'Whatever disturbances there might be dependent on the perception of the base of infinite consciousness, those are not present here; whatever disturbances there might be dependent on the perception of the base of nothingness, those are not present here. There is present only this amount of disturbance, namely, the singleness dependent on the perception of the base of neither-perception-nor-non-perception.' He understands: 'This field of perception is void of the perception of the base of infinite consciousness; this field of perception is void of the perception of the base of nothingness. There is present only this non-voidness, namely, the singleness dependent on the perception of the base of neither-perception-nor-non-perception.' Thus he regards it as void of what is not there, but as to what remains there he understands that which is present thus: 'This is present.' Thus, Ānanda, this too is his genuine, undistorted, pure descent into voidness.

10. "Again, Ānanda, a bhikkhu – not attending to the perception of the base of nothingness, not attending to the perception of the base of neither-perception-nor-non-perception – attends to the singleness dependent on the signless concentration of mind.<sup>1142</sup> His mind enters into that signless concentration of mind and acquires confidence, steadiness, and decision. He understand thus: 'Whatever disturbances there might be

dependent on the perception of the base of nothingness, those are not present here; whatever disturbances there might be dependent on the perception of the base of neither-perception-nor-non-perception, those are not present here. There is present only this amount of disturbance, namely, that connected with the six bases that are dependent on this body and [108] conditioned by life.' He understands: 'This field of perception is void of the perception of the base of nothingness; this field of perception is void of the perception of the base of neither-perception-nor-non-perception. There is present only this non-voidness, namely, that connected with the six bases that are dependent on this body and conditioned by life.' Thus he regards it as void of what is not there, but as to what remains there he understands that which is present thus: 'This is present.' Thus, Ānanda, this too is his genuine, undistorted, pure descent into voidness.

11. "Again, Ānanda, a bhikkhu – not attending to the perception of the base of nothingness, not attending to the perception of the base of neither-perception-nor-non-perception – attends to the singleness dependent on the signless concentration of mind. His mind enters into that signless concentration of mind and acquires confidence, steadiness, and decision. He understands thus: 'This signless concentration of mind is conditioned and volitionally produced. But whatever is conditioned and volitionally produced is impermanent, subject to cessation.'<sup>1143</sup> 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.'

12. "He understands thus: 'Whatever disturbances there might be dependent on the taint of sensual desire, those are not present here; whatever disturbances there might be dependent on the taint of being, those are not present here; whatever disturbances there might be dependent on the taint of ignorance, those are not present here. There is present only this amount of disturbance, namely, that connected with the six bases that are dependent on this body and conditioned by life.' He understands: 'This field of perception is void of the taint of sensual desire; this field of perception is void of the taint of being; this

field of perception is void of the taint of ignorance. There is present only this non-voidness, namely, that connected with the six bases that are dependent on this body and conditioned by life.' Thus he regards it as void of what is not there, but as to what remains there he understands that which is present thus: 'This is present.' Thus, Ānanda, this is his genuine, [109] undistorted, pure descent into voidness, supreme and unsurpassed.<sup>1144</sup>

13. "Ānanda, whatever recluses and brahmins in the past entered upon and abided in pure, supreme, unsurpassed voidness, all entered upon and abided in this same pure, supreme, unsurpassed voidness. Whatever recluses and brahmins in the future will enter upon and abide in pure, supreme, unsurpassed voidness, all will enter upon and abide in this same pure, supreme, unsurpassed voidness. Whatever recluses and brahmins in the present enter upon and abide in pure, supreme, unsurpassed voidness, all enter upon and abide in this same pure, supreme, unsurpassed voidness. Therefore, Ānanda, you should train thus: 'We will enter upon and abide in pure, supreme, unsurpassed voidness.'"

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

## 122 *Mahāsuññata Sutta* The Greater Discourse on Voidness

1. **THUS HAVE I HEARD.**<sup>1145</sup> On one occasion the Blessed One was living in the Sakyan 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 for his daytime abiding to the dwelling of Kālakhemaka the Sakyan. Now on that occasion there were many resting places prepared in Kālakhemaka the Sakyan's dwelling.<sup>1146</sup> When the Blessed One saw this, [110] he thought: "There are many resting places prepared in Kālakhemaka the Sakyan's dwelling. Do many bhikkhus live there?"

Now on that occasion the venerable Ānanda, along with many bhikkhus, was busy making robes at Ghāṭā the Sakyan's dwelling. Then, when it was evening, the Blessed One rose from retreat and went to Ghāṭā the Sakyan's dwelling. There he sat down on a seat made ready and asked the venerable Ānanda:

"Ānanda, there are many resting places prepared in Kālakhemaka the Sakyan's dwelling. Do many bhikkhus live there?"<sup>1147</sup>

"Venerable sir, many resting places have been prepared in Kālakhemaka the Sakyan's dwelling. Many bhikkhus are living there. This is our time for making robes, venerable sir."<sup>1148</sup>

3. "Ānanda, a bhikkhu does not shine by delighting in company, by taking delight in company, by devoting himself to delight in company; by delighting in society, by taking delight in society, by rejoicing in society. Indeed, Ānanda, it is not possible that a bhikkhu who delights in company, takes delight in company, and devotes himself to delight in company, who delights in society, takes delight in society, and rejoices in society, will ever obtain at will, without trouble or difficulty, the

bliss of renunciation, the bliss of seclusion, the bliss of peace, the bliss of enlightenment.<sup>1149</sup> But it can be expected that when a bhikkhu lives alone, withdrawn from society, he will obtain at will, without trouble or difficulty, the bliss of renunciation, the bliss of seclusion, the bliss of peace, the bliss of enlightenment.

4. "Indeed, Ānanda, it is not possible that a bhikkhu who delights in company, takes delight in company, and devotes himself to delight in company, who delights in society, takes delight in society, and rejoices in society, will ever enter upon and abide in either the deliverance of mind that is temporary and delectable or in [the deliverance of mind] that is perpetual and unshakeable.<sup>1150</sup> But it can be expected that when a bhikkhu lives alone, withdrawn from society, he will enter upon and abide in the deliverance of mind that is temporary and delectable or in [the deliverance of mind] that is perpetual and unshakeable. [111]

5. "I do not see even a single kind of form, Ānanda, from the change and alteration of which there would not arise sorrow, lamentation, pain, grief, and despair in one who lusts for it and takes delight in it.

6. "However, Ānanda, there is this abiding discovered by the Tathāgata: to enter and abide in voidness internally by giving no attention to all signs.<sup>1151</sup> If, while the Tathāgata is abiding thus, he is visited by bhikkhus or bhikkhunīs, by men or women lay followers, by kings or kings' ministers, by other sectarians or their disciples, then with a mind leaning to seclusion, tending and inclining to seclusion, withdrawn, delighting in renunciation, and altogether done with things that are the basis for taints, he invariably talks to them in a way concerned with dismissing them.

7. "Therefore, Ānanda, if a bhikkhu should wish: 'May I enter upon and abide in voidness internally,' he should steady his mind internally, quiet it, bring it to singleness, and concentrate it. And how does he steady his mind internally, quiet it, bring it to singleness, and concentrate it?

8. "Here, Ānanda, quite secluded from sensual pleasures, secluded from unwholesome states, a bhikkhu enters upon and abides in the first jhāna...the second jhāna...the third jhāna...the fourth jhāna, which has neither-pain-nor-pleasure and purity of mindfulness due to equanimity. That is how a bhikkhu steadies

his mind internally, quiets it, brings it to singleness, and concentrates it. [112]

9. "Then he gives attention to voidness internally.<sup>1152</sup> While he is giving attention to voidness internally, his mind does not enter into voidness internally or acquire confidence, steadiness, and decision. When that is so, he understands thus: 'While I am giving attention to voidness internally, my mind does not enter into voidness internally or acquire confidence, steadiness, and decision.' In this way he has full awareness of that.

"He gives attention to voidness externally...He gives attention to voidness internally and externally...He gives attention to imperturbability.<sup>1153</sup> While he is giving attention to imperturbability, his mind does not enter into imperturbability or acquire confidence, steadiness, and decision. When that is so, he understands thus: 'While I am giving attention to imperturbability, my mind does not enter into imperturbability or acquire confidence, steadiness, and decision.' In this way he has full awareness of that.

10. "Then that bhikkhu should steady his mind internally, quiet it, bring it to singleness, and concentrate it on that same sign of concentration as before.<sup>1154</sup> Then he gives attention to voidness internally. While he is giving attention to voidness internally, his mind enters into voidness internally and acquires confidence, steadiness, and decision. When that is so, he understands thus: 'While I am giving attention to voidness internally, my mind enters into voidness internally and acquires confidence, steadiness, and decision.' In this way he has full awareness of that.

"He gives attention to voidness externally...He gives attention to voidness internally and externally...He gives attention to imperturbability. While he is giving attention to imperturbability, his mind enters into imperturbability and acquires confidence, steadiness, and decision. When that is so, he understands thus: 'While I am giving attention to imperturbability, my mind enters into imperturbability and acquires confidence, steadiness, and decision.' In this way he has full awareness of that.

11. "When a bhikkhu abides thus, if his mind inclines to walking, he walks, thinking: 'While I am walking thus, no evil unwholesome states of covetousness and grief will beset me.'  
[113] In this way he has full awareness of that. And when a

bhikkhu abides thus, if his mind inclines to standing, he stands...If his mind inclines to sitting, he sits...If his mind inclines to lying down, he lies down, thinking: 'While I am lying down thus, no evil unwholesome states will beset me.' In this way he has full awareness of that.

12. "When a bhikkhu abides thus, if his mind inclines to talking, he resolves: 'Such talk as is low, vulgar, coarse, ignoble, unbeneficial, and which does not lead to disenchantment, dispassion, cessation, peace, direct knowledge, enlightenment, and Nibbāna, that is, talk of kings, robbers, ministers, armies, dangers, battles, food, drink, clothing, beds, garlands, perfumes, relatives, vehicles, villages, towns, cities, countries, women, heroes, streets, wells, the dead, trivialities, the origin of the world, the origin of the sea, whether things are so or are not so: such talk I shall not utter.' In this way he has full awareness of that.

"But he resolves: 'Such talk as deals with effacement, as favours the mind's release, and which leads to complete disenchantment, dispassion, cessation, peace, direct knowledge, enlightenment, and Nibbāna, that is, talk on wanting little, on contentment, seclusion, aloofness from society, arousing energy, virtue, concentration, wisdom, deliverance, knowledge and vision of deliverance: such talk I shall utter.' In this way he has full awareness of that.

13. "When a bhikkhu abides thus, [114] if his mind inclines to thinking, he resolves: 'Such thoughts as are low, vulgar, coarse, ignoble, unbeneficial, and which do not lead to disenchantment, dispassion, cessation, peace, direct knowledge, enlightenment, and Nibbāna, that is, thoughts of sensual desire, thoughts of ill will, and thoughts of cruelty: such thoughts I shall not think.' In this way he has full awareness of that.

"But he resolves: 'Such thoughts as are noble and emancipating, and lead the one who practises in accordance with them to the complete destruction of suffering, that is, thoughts of renunciation, thoughts of non-ill will, and thoughts of non-cruelty: such thoughts I shall think.' In this way he has full awareness of that.

14. "Ānanda, there are these five cords of sensual pleasure.<sup>1155</sup> What 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.

15. "Herein a bhikkhu should constantly review his own mind thus: 'Does any mental excitement concerning these five cords of sensual pleasure ever arise in me on any occasion?' If, on reviewing his mind, the bhikkhu understands: 'Mental excitement concerning these five cords of sensual pleasure does arise in me on certain occasions,' then he understands: 'Desire and lust for the five cords of sensual pleasure are unabandoned in me.' In this way he has full awareness of that. But if, on reviewing his mind, the bhikkhu understands: 'No mental excitement concerning these five cords of sensual pleasure arises in me on any occasion,' then he understands: 'Desire and lust for the five cords of sensual pleasure are abandoned in me.' In this way he has full awareness of that.

16. "Ānanda, there are these five aggregates affected by clinging,<sup>1156</sup> in regard to which a bhikkhu should abide contemplating rise and fall thus: 'Such is material form, such its arising, such its disappearance; such is feeling, such [115] its arising, such its disappearance; such is perception, such its arising, such its disappearance; such are formations, such their arising, such their disappearance; such is consciousness, such its arising, such its disappearance.'

17. "When he abides contemplating rise and fall in these five aggregates affected by clinging, the conceit 'I am' based on these five aggregates affected by clinging is abandoned in him. When that is so, that bhikkhu understands: 'The conceit "I am" based on these five aggregates affected by clinging is abandoned in me.' In that way he has full awareness of that.

18. "These states have an entirely wholesome basis; they are noble, supramundane, and inaccessible to the Evil One.

19. "What do you think, Ānanda? What good does a disciple see that he should seek the Teacher's company even if he is told to go away?"

"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."

20. "Ānanda, a disciple should not seek the Teacher's company for the sake of discourses, stanzas, and expositions. Why is that? For a long time, Ānanda, you have learned the teachings, remembered them, recited them verbally, examined them with the mind, and penetrated them well by view. But such talk as deals with effacement, as favours the mind's release, and which leads to complete disenchantment, dispassion, cessation, peace, direct knowledge, enlightenment, and Nibbāna, that is, talk on wanting little, on contentment, seclusion, aloofness from society, arousing energy, virtue, concentration, wisdom, deliverance, knowledge and vision of deliverance: for the sake of such talk a disciple should seek the Teacher's company even if he is told to go away.

21. "Since this is so, Ānanda, a teacher's undoing may come about, a pupil's undoing may come about, and the undoing of one who lives the holy life may come about.<sup>1157</sup>

22. "And how does a teacher's undoing come about? Here some teacher resorts to a secluded resting place: the forest, the root of a tree, a mountain, a ravine, a hillside cave, a charnel ground, [116] a jungle thicket, an open space, a heap of straw. While he lives thus withdrawn, brahmins and householders from town and country visit him, and as a result he goes astray, becomes filled with desire, succumbs to craving, and reverts to luxury. This teacher is said to be undone by the teacher's undoing. He has been struck down by evil unwholesome states that defile, bring renewal of being, give trouble, ripen in suffering, and lead to future birth, ageing, and death. This is how the teacher's undoing comes about.

23. "And how does a pupil's undoing come about? A pupil of that teacher, emulating the teacher's seclusion, resorts to a secluded resting place: the forest...a heap of straw. While he lives thus withdrawn, brahmins and householders from town and country visit him, and as a result he goes astray, becomes filled with desire, succumbs to craving, and reverts to luxury. This pupil is said to be undone by the pupil's undoing. He has been struck down by evil unwholesome states that defile, bring renewal of being, give trouble, ripen in suffering, and lead to

future birth, ageing, and death. This is how the pupil's undoing comes about.

24. "And how does the undoing of one who lives the holy life come about? Here a Tathāgata appears in the world, accomplished and 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 resorts to a secluded resting place: the forest...a heap of straw. While he lives thus withdrawn, brahmins and householders from town and country visit him, yet he does not go astray, or become filled with desire, succumb to craving, and revert to luxury. [117] But a disciple of this teacher, emulating his teacher's seclusion, resorts to a secluded resting place: the forest...a heap of straw. While he lives thus withdrawn, brahmins and householders from town and country visit him, and as a result he goes astray, becomes filled with desire, succumbs to craving, and reverts to luxury. This one who lives the holy life is said to be undone by the undoing of one who lives the holy life. He has been struck down by evil unwholesome states that defile, bring renewal of being, give trouble, ripen in suffering, and lead to future birth, ageing, and death. Thus there comes to be the undoing of one who leads the holy life. And herein, Ānanda, the undoing of one who leads the holy life has a more painful result, a more bitter result, than the teacher's undoing or the pupil's undoing, and it even leads to perdition.<sup>1158</sup>

25. "Therefore, Ānanda, behave towards me with friendliness, not with hostility. That will lead to your welfare and happiness for a long time. And how do disciples behave towards the Teacher with hostility, not with friendliness? Here, Ānanda, compassionate and seeking their welfare, the Teacher teaches the Dhamma to the disciples out of compassion: 'This is for your welfare, this is for your happiness.' His disciples do not want to hear or give ear or exert their minds to understand; they err and turn aside from the Teacher's Dispensation. Thus do disciples behave towards the Teacher with hostility, not with friendliness.

26. "And how do disciples behave towards the Teacher with friendliness, not with hostility? Here, Ānanda, compassionate and seeking their welfare, the Teacher teaches the Dhamma to the disciples out of compassion: 'This is for your welfare, this is for your happiness.' His disciples want to hear and give ear and

exert their minds to understand; they do not err and turn aside from the Teacher's Dispensation. Thus do disciples behave towards the Teacher with friendliness, not with hostility. [118] Therefore, Ānanda, behave towards me with friendliness, not with hostility. That will lead to your welfare and happiness for a long time.

27. "I shall not treat you as the potter treats the raw damp clay. Repeatedly restraining you, I shall speak to you, Ānanda. Repeatedly admonishing you, I shall speak to you, Ānanda. The sound core will stand [the test]."<sup>1159</sup>

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

## 123 *Acchariya-abbhūta Sutta* Wonderful and Marvellous

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

2. Now a number of bhikkhus were sitting in the assembly hall, where they had met together on returning from their alms-round, after their meal, when this discussion arose among them: "It is wonderful, friends, it is marvellous, how mighty and powerful is the Tathāgata! For he is able to know about the Buddhas of the past – who attained to final Nibbāna, cut [the tangle of] proliferation, broke the cycle, ended the round, and surmounted all suffering – that for those Blessed Ones their birth was thus, their names were thus, their clans were thus, their virtue was thus, their state [of concentration] was thus, their wisdom was thus, their abiding [in attainments] was thus, their deliverance was thus."<sup>1160</sup>

When this was said, the venerable Ānanda told the bhikkhus: "Friends, Tathāgatas are wonderful and have wonderful qualities. Tathāgatas are marvellous and have marvellous qualities." [119]

However, their discussion was interrupted; for the Blessed One rose from meditation when it was evening, went to the assembly hall, and sat down on a seat made ready. Then he addressed the bhikkhus thus: "Bhikkhus, for what discussion are you sitting together here now? And what was your discussion that was interrupted?"

"Here, venerable sir, we were sitting in the assembly hall, where we had met together on returning from our almsround, after our meal, when this discussion arose among us: 'It is wonderful, friends, it is marvellous...their deliverance was thus.' When this was said, venerable sir, the venerable Ānanda said to us: 'Friends, Tathāgatas are wonderful and have wonderful

qualities. Tathāgatas are marvellous and have marvellous qualities.' This was our discussion, venerable sir, that was interrupted when the Blessed One arrived."

Then the Blessed One addressed the venerable Ānanda: "That being so, Ānanda, explain more fully the Tathāgata's wonderful and marvellous qualities."

3. "I heard and learned this, venerable sir, from the Blessed One's own lips: 'Mindful and fully aware, Ānanda, the Bodhisatta appeared in the Tusita heaven.'<sup>1161</sup> That [120] mindful and fully aware the Bodhisatta appeared in the Tusita heaven – this I remember as a wonderful and marvellous quality of the Blessed One.

4. "I heard and learned this from the Blessed One's own lips: 'Mindful and fully aware the Bodhisatta remained in the Tusita heaven.' This too I remember as a wonderful and marvellous quality of the Blessed One.

5. "I heard and learned this from the Blessed One's own lips: 'For the whole of his life-span the Bodhisatta remained in the Tusita heaven.' This too I remember as a wonderful and marvellous quality of the Blessed One.

6. "I heard and learned this from the Blessed One's own lips: 'Mindful and fully aware the Bodhisatta passed away from the Tusita heaven and descended into his mother's womb.' This too I remember as a wonderful and marvellous quality of the Blessed One.

7. "I heard and learned this from the Blessed One's own lips: 'When the Bodhisatta passed away from the Tusita heaven and descended into his mother's womb, then a great immeasurable light surpassing the splendour of the gods appeared 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. And even in those abysmal world interspaces of vacancy, gloom, and utter darkness, where the moon and the sun, mighty and powerful as they are, cannot make their light prevail – there too a great immeasurable light surpassing the splendour of the gods appeared.'<sup>1162</sup> And the beings born there perceived each other by that light: "So other beings, indeed, have appeared here." And this ten-thousandfold world system shook and quaked and trembled, and there too a great immeasurable light surpassing the

splendour of the gods appeared.' This too I remember as a wonderful and marvellous quality of the Blessed One.

8. "I heard and learned this from the Blessed One's own lips: 'When the Bodhisatta had descended into his mother's womb, four young deities came to guard him at the four quarters so that no humans or non-humans or anyone at all could harm the Bodhisatta or his mother.'<sup>1163</sup> This too I remember as a wonderful and marvellous quality of the Blessed One.

9. "I heard and learned this from the Blessed One's own lips: 'When the Bodhisatta had descended into his mother's womb, she became intrinsically virtuous, refraining from killing living beings, from taking what is not given, from misconduct in sensual pleasures, from false speech, and from wines, liquors, and intoxicants, which are the basis of negligence.' This too I remember as a wonderful and marvellous quality of the Blessed One. [121]

10. "I heard and learned this from the Blessed One's own lips: 'When the Bodhisatta had descended into his mother's womb, no sensual thought arose in her concerning men, and she was inaccessible to any man having a lustful mind.' This too I remember as a wonderful and marvellous quality of the Blessed One.

11. "I heard and learned this from the Blessed One's own lips: 'When the Bodhisatta had descended into his mother's womb, she obtained the five cords of sensual pleasure, and furnished and endowed with them, she enjoyed herself with them.' This too I remember as a wonderful and marvellous quality of the Blessed One.

12. "I heard and learned this from the Blessed One's own lips: 'When the Bodhisatta had descended into his mother's womb, no kind of affliction arose in her; she was blissful and free from bodily fatigue. She saw the Bodhisatta within her womb with all his limbs, lacking no faculty. Suppose a blue, yellow, red, white, or brown thread were strung through a fine beryl gem of purest water, eight-faceted, well cut, and a man with good sight were to take it in his hand and review it thus: "This is a fine beryl gem of purest water, eight-faceted, well cut, and through it is strung a blue, yellow, red, white, or brown thread"; so too when the Bodhisatta had descended into his mother's womb...she saw the Bodhisatta within her womb with all his limbs, lacking no

faculty.' This too I remember as a wonderful and marvellous quality of the Blessed One. [122]

13. "I heard and learned this from the Blessed One's own lips: 'Seven days after the birth of the Bodhisatta, his mother died and reappeared in the Tusita heaven.'<sup>1164</sup> This too I remember as a wonderful and marvellous quality of the Blessed One.

14. "I heard and learned this from the Blessed One's own lips: 'Other women give birth after carrying the child in the womb for nine or ten months, but not so the Bodhisatta's mother. The Bodhisatta's mother gave birth after carrying him in her womb for exactly ten months.' This too I remember as a wonderful and marvellous quality of the Blessed One.

15. "I heard and learned this from the Blessed One's own lips: 'Other women give birth seated or lying down, but not so the Bodhisatta's mother. The Bodhisatta's mother gave birth to him standing up.' This too I remember as a wonderful and marvellous quality of the Blessed One.

16. "I heard and learned this from the Blessed One's own lips: 'When the Bodhisatta came forth from his mother's womb, first gods received him, then human beings.' This too I remember as a wonderful and marvellous quality of the Blessed One.

17. "I heard and learned this from the Blessed One's own lips: 'When the Bodhisatta came forth from his mother's womb, he did not touch the earth. The four young gods received him and set him before his mother saying: "Rejoice, O queen, a son of great power has been born to you."'" This too I remember as a wonderful and marvellous quality of the Blessed One.

18. "I heard and learned this from the Blessed One's own lips: 'When the Bodhisatta came forth from his mother's womb, he came forth unsullied, unsmeared [123] by water or humours or blood or any kind of impurity, clean, and unsullied. Suppose there were a gem placed on Kāsi cloth, then the gem would not smear the cloth or the cloth the gem. Why is that? Because of the purity of both. So too when the Bodhisatta came forth...clean and unsullied.' This too I remember as a wonderful and marvellous quality of the Blessed One.

19. "I heard and learned this from the Blessed One's own lips: 'When the Bodhisatta came forth from his mother's womb, two jets of water appeared to pour from the sky, one cool and one warm, for bathing the Bodhisatta and his mother.'

This too I remember as a wonderful and marvellous quality of the Blessed One.

20. "I heard and learned this from the Blessed One's own lips: 'As soon as the Bodhisatta was born, he stood firmly with his feet on the ground; then he took seven steps north, and with a white parasol held over him, he surveyed each quarter and uttered the words of the Leader of the Herd: "I am the highest in the world; I am the best in the world; I am the foremost in the world. This is my last birth; now there is no renewal of being for me.'"<sup>1165</sup> This too I remember as a wonderful and marvellous quality of the Blessed One.

21. "I heard and learned this from the Blessed One's own lips: 'When the Bodhisatta came forth from his mother's womb, then a great immeasurable light surpassing the splendour of the gods appeared 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. And even in those abysmal world inter-spaces of vacancy, gloom, and utter darkness, where the moon and the sun, mighty and powerful as they are, cannot make their light prevail – [124] there too a great immeasurable light surpassing the splendour of the gods appeared. And the beings born there perceived each other by that light: "So other beings, indeed, have appeared here." And this ten-thousandfold world system shook and quaked and trembled, and there too a great immeasurable light surpassing the splendour of the gods appeared.' That when the Bodhisatta came forth from his mother's womb, then a great immeasurable light surpassing the splendour of the gods appeared...this too I remember as a wonderful and marvellous quality of the Blessed One."

22. "That being so, Ānanda, remember this too as a wonderful and marvellous quality of the Tathāgata: Here, Ānanda, for the Tathāgata feelings are known as they arise, as they are present, as they disappear; perceptions are known as they arise, as they are present, as they disappear; thoughts are known as they arise, as they are present, as they disappear.<sup>1166</sup> Remember this too, Ānanda, as a wonderful and marvellous quality of the Tathāgata."

23. "Venerable sir, since for the Blessed One feelings are known as they arise, as they are present, as they disappear; perceptions are known as they arise, as they are present, as they

disappear; thoughts are known as they arise, as they are present, as they disappear – this too I remember as a wonderful and marvellous quality of the Blessed One."

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

## 124 *Bakkula Sutta*

### Bakkula

1. **THUS HAVE I HEARD.** On one occasion the venerable Bakkula was living at Rājagaha in the Bamboo Grove, the Squirrels' Sanctuary.<sup>1167</sup>

2. Then Acela Kassapa, a former companion of the venerable Bakkula in his lay life, [125] went to the venerable Bakkula and exchanged greetings with him. When this courteous and amiable talk was finished, he sat down at one side and asked the venerable Bakkula:

3. "Friend Bakkula, how long is it since you went forth?"

"It is eighty years since I went forth, friend."

"Friend Bakkula, in these eighty years how many times have you engaged in sexual intercourse?"

"Friend Kassapa, you should not ask me such a question as that. You should ask me such a question as this: 'Friend Bakkula, in these eighty years how many times have perceptions of sensual desire arisen in you?'"

"Friend Bakkula, in these eighty years how many times have perceptions of sensual desire arisen in you?"

"Friend Kassapa, in the eighty years since I went forth I do not recall any perception of sensual desire to have ever arisen in me."

[That in the eighty years since he went forth the venerable Bakkula did not recall any perception of sensual desire to have ever arisen in him – this we remember as a wonderful and marvellous quality of the venerable Bakkula.]<sup>1168</sup>

4–5. "Friend, in the eighty years since I went forth I do not recall any perception of ill will...any perception of cruelty to have ever arisen in me."

[That in the eighty years since he went forth the venerable Bakkula did not recall any perception of ill will...

any perception of cruelty to have ever arisen in him – this we remember as a wonderful and marvellous quality of the venerable Bakkula.]

6. "Friend, in the eighty years since I went forth I do not recall any thought of sensual desire to have ever arisen in me."

[...this too we remember as a wonderful and marvelous quality of the venerable Bakkula.]

7–8. "Friend, in the eighty years since I went forth I do not recall any thought of ill will...any thought of cruelty to have ever arisen in me."

[...this too we remember as a wonderful and marvelous quality of the venerable Bakkula.] [126]

9–15. "Friend, in the eighty years since I went forth I do not recall ever having accepted a robe from a householder<sup>1169</sup>...ever having worn a robe given by a householder...ever having cut a robe with a cutter...ever having sewn a robe with a needle...ever having coloured a robe with dye...ever having sewn a robe at the *kaṭhina* time...ever having worked on making robes for my companions in the holy life."

[...this too we remember as a wonderful and marvelous quality of the venerable Bakkula.]

16–19. "Friend, in the eighty years since I went forth I do not recall ever having accepted an invitation to a meal...ever having given rise to the thought: 'Oh, may someone invite me to a meal!'...ever having sat down inside a house...ever having eaten inside a house."

[...this too we remember as a wonderful and marvelous quality of the venerable Bakkula.]

20–25. "Friend, in the eighty years since I went forth I do not recall ever having grasped at the signs and features of a woman...ever having taught the Dhamma to a woman, even as much as a four-line stanza...ever having gone to the bhikkhunī's quarters...ever having taught the Dhamma to a bhikkhunī...ever having taught the Dhamma to a female probationer...ever having taught the Dhamma to a female novice."

[...this too we remember as a wonderful and marvelous quality of the venerable Bakkula.]

26–29. "Friend, in the eighty years since I went forth I do not recall ever having given the going forth...ever having given the

full admission...ever having given dependence...ever having had a novice wait on me."

[...this too we remember as a wonderful and marvellous quality of the venerable Bakkula.]

30-37. "Friend, in the eighty years since I went forth I do not recall ever having bathed in a bath house...ever having bathed with bath powder...ever having undertaking the work of massaging the limbs of my companions in the holy life [127]...ever having had an affliction arise in me even for as long as it takes to milk a cow...ever having taken medicine, even as much as a piece of gallnut...ever having used a bolster...ever having made up a bed...ever having entered upon residence for the Rains in a resting place inside a village."

[...this too we remember as a wonderful and marvellous quality of the venerable Bakkula.]

38. "Friend, for seven days after going forth I ate the country's almsfood as a debtor; on the eighth day final knowledge arose."<sup>1170</sup>

[That for seven days the venerable Bakkula ate the country's almsfood as a debtor, and on the eighth day final knowledge arose – this too we remember as a wonderful and marvellous quality of the venerable Bakkula.]

39. [Then Acela Kassapa said:] "I would receive the going forth in this Dhamma and Discipline, I would receive the full admission." And Acela Kassapa received the going forth in this Dhamma and Discipline, he received the full admission.<sup>1171</sup> And soon, not long after his full admission, dwelling alone, withdrawn, diligent, ardent, and resolute, the venerable Kassapa, 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 knew directly: "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 Kassapa became one of the arahants.

40. Then, on a later occasion, the venerable Bakkula took a key and went from cell to cell, saying: "Come forth, venerable sirs; come forth, venerable sirs. Today I shall attain final Nibbāna."

[That the venerable Bakkula took a key and went from cell to cell saying: "Come forth, venerable sirs; come forth, venerable sirs. Today I shall attain final Nibbāna" – this too we remember as a wonderful and marvellous quality of the venerable Bakkula.] [128]

41. Then, seated in the midst of the Sangha of bhikkhus, the venerable Bakkula attained final Nibbāna.<sup>1172</sup>

[That seated in the midst of the Sangha of bhikkhus, the venerable Bakkula attained final Nibbāna – this too we remember as a wonderful and marvellous quality of the venerable Bakkula.]<sup>1173</sup>

## 125 *Dantabhūmi Sutta* The Grade of the Tamed

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

2. Now on that occasion the novice Aciravata was living in a forest hut. Then Prince Jayasena, while wandering and walking for exercise, went to the novice Aciravata and exchanged greetings with him.<sup>1174</sup> When this courteous and amiable talk was finished, he sat down at one side and said to the novice Aciravata: "Master Aggivessana, I have heard that a bhikkhu who abides here diligent, ardent, and resolute can achieve unification of mind."

"That is so, prince, that is so. A bhikkhu who abides here diligent, ardent, and resolute can achieve unification of mind."

3. "It would be good if Master Aggivessana would teach me the Dhamma as he has heard it and mastered it."

"I cannot teach you the Dhamma, prince, as I have heard it and mastered it. For if I were to teach you the Dhamma as I have heard it and mastered it, you would not understand the meaning of my words, and that would be wearying and troublesome for me." [129]

4. "Let Master Aggivessana teach me the Dhamma as he has heard it and mastered it. Perhaps I can understand the meaning of his words."

"I shall teach you the Dhamma, prince, as I have heard it and mastered it. If you can understand the meaning of my words, that will be good. But if you cannot understand the meaning, then leave it at that and do not question me about it further."

"Let Master Aggivessana teach me the Dhamma as he has heard it and mastered it. If I can understand the meaning of his words, that will be good. If I cannot understand the meaning, then I will leave it at that and I will not question him about it further."

5. Then the novice Aciravata taught Prince Jayasena the Dhamma as he had heard it and mastered it. After he had spoken, Prince Jayasena remarked: "It is impossible, Master Aggivessana, it cannot happen that a bhikkhu who abides diligent, ardent, and resolute can achieve unification of mind." Then, having declared to the novice Aciravata that this was impossible and could not happen, Prince Jayasena rose from his seat and departed.

6. Soon after Prince Jayasena had left, the novice Aciravata went to the Blessed One. After paying homage to the Blessed One, he sat down at one side and reported to the Blessed One his entire conversation with Prince Jayasena. When he had finished, the Blessed One said to him:

7. "Aggivessana, how is it possible that Prince Jayasena, living in the midst of sensual pleasures, enjoying sensual pleasures, being devoured by thoughts of sensual pleasures, being consumed by the fever of sensual pleasures, bent on the search for sensual pleasures, [130] could know, see, or realise that which must be known through renunciation, seen through renunciation, attained through renunciation, realised through renunciation? That is impossible.

8. "Suppose,<sup>1175</sup> Aggivessana, there were two tamable elephants, horses, or oxen that were well tamed and well disciplined, and two tamable elephants, horses, or oxen that were untamed and undisciplined. What do you think, Aggivessana? Would the two tamable elephants, horses, or oxen that were well tamed and well disciplined, being tamed, acquire the behaviour of the tamed, would they arrive at the grade of the tamed?" – "Yes, venerable sir." – "But would the two tamable elephants, horses, or oxen that were untamed and undisciplined, being untamed, acquire the behaviour of the tamed, would they arrive at the grade of the tamed, like the two tamable elephants, horses, or oxen that were well tamed and well disciplined?" – "No, venerable sir." – "So too, Aggivessana, it is impossible that Prince Jayasena, living in the midst of sensual pleasures,...could know, see, or realise that which must be known through renunciation, seen through renunciation, attained through renunciation, realised through renunciation.

9. "Suppose, Aggivessana, there were a high mountain not far from a village or town, and two friends would leave the village

or town and approach the mountain hand in hand. Having reached it, one friend would remain below at the foot of the mountain while the other would climb to the top. Then the friend who remained below at the foot of the mountain would say to the friend who stood on the top: 'Well, friend, what do you see, standing on top of the mountain?' And the other replied: 'Standing on top of the mountain, friend, I see lovely parks, lovely groves, lovely meadows, and lovely ponds.' Then the first friend would say: 'It is impossible, [131] friend, it cannot happen that while standing on top of the mountain you should see lovely parks, lovely groves, lovely meadows, and lovely ponds.'

"Then the other friend would come down to the foot of the mountain, take his friend by the arm, and make him climb to the top of the mountain. After giving him a few moments to catch his breath, he would ask: 'Well, friend, standing on top of the mountain, what do you see?' And his friend would reply: 'Standing on top of the mountain, friend, I see lovely parks, lovely groves, lovely meadows, and lovely ponds.' Then the other would say: 'Friend, just a little earlier we heard you say: "It is impossible, friend, it cannot happen that while standing on top of the mountain you should see lovely parks...lovely ponds." But just now we heard you say: "Standing on top of the mountain, friend, I see lovely parks...lovely ponds." Then the first friend would reply: 'Because I was obstructed by this high mountain, friend, I did not see what was there to be seen.'

10. "So too, Aggivessana, Prince Jayasena is obstructed, hindered, blocked, and enveloped by a still greater mass than this – the mass of ignorance. Thus it is impossible that Prince Jayasena, living in the midst of sensual pleasures,...could know, see, or realise that which must be known through renunciation, seen through renunciation, attained through renunciation, realised through renunciation.

11. "Aggivessana, if these two similes had occurred to you [with reference] to Prince Jayasena, he would have spontaneously acquired confidence in you, and being confident, would have shown his confidence to you."

"Venerable sir, how could these two similes have occurred to me [with reference] to Prince Jayasena as they occur to the Blessed One, since they are spontaneous and have never been heard before?"

[132] 12. "Suppose, Aggivessana, a head-anointed noble king addresses his elephant woodsman thus: 'Good elephant woodsman, mount the king's elephant, enter the elephant wood, and when you see a forest elephant, bind him by the neck to the king's elephant.' Having replied 'Yes, sire,' the elephant woodsman mounts the king's elephant, enters the elephant wood, and when he sees a forest elephant, binds him by the neck to the king's elephant. The king's elephant leads him out into the open. It is in this way that a forest elephant comes out into the open; for the forest elephant clings to the elephant wood.

"Then the elephant woodsman informs the head-anointed noble king: 'Sire, the forest elephant has come out into the open.' The king addresses his elephant tamer thus: 'Come, good elephant tamer, tame the forest elephant. Subdue his forest habits, subdue his forest memories and intentions, subdue his distress, fatigue, and fever over leaving the forest. Get him to take delight in the town, inculcate in him habits congenial to human beings.' Having replied 'Yes, sire,' the elephant tamer plants a large post in the earth and binds the forest elephant to it by the neck in order to subdue his forest habits...and to inculcate in him habits congenial to human beings.

"Then the elephant tamer addresses the elephant with words that are gentle, pleasing to the ear, and loveable, as go to the heart, are courteous, desired by many, and agreeable to many. When the forest elephant [133] is addressed by such words, he listens, gives ear, and exerts his mind to understand. The elephant tamer next rewards him with grass-fodder and water. When the forest elephant accepts the grass-fodder and water from him, the elephant tamer knows: 'Now the king's elephant will live!'

"Then the elephant tamer trains him further thus: 'Take up, put down!' When the king's elephant obeys his tamer's orders to take up and put down and carries out his instructions, the elephant tamer trains him further thus: 'Go forward, go back!' When the king's elephant obeys his tamer's orders to go forward and go back and carries out his instructions, the elephant tamer trains him further thus: 'Get up, sit down!' When the king's elephant obeys his tamer's orders to get up and sit down and carries out his instructions, the elephant tamer trains him further in the task called imperturbability. He ties a giant plank to his

trunk; a man with a lance in his hand sits on his neck; men with lances in their hands surround him on all sides; and the elephant tamer himself stands in front of him holding a long lance pole. When the elephant is being trained in the task of imperturbability, he does not move his forelegs or his hindlegs; he does not move his forequarters or his hindquarters; he does not move his head, ears, tusks, tail, or trunk. The king's elephant is able to endure blows from spears, blows from swords, blows from arrows, blows from other beings, and the thundering sounds of drums, kettledrums, trumpets, and tomtoms. Being rid of all faults and defects, purged of flaws, he is worthy of the king, in the king's service, considered one of the factors of a king. [134]

13-14. "So too, Aggivessana, a Tathāgata appears in the world, accomplished, fully enlightened... (as *Sutta 51*, §§12-13)... he shaves off his hair and beard, puts on the yellow robe, and goes forth from the home life into homelessness. It is in this way that a noble disciple comes out into the open; for gods and humans cling to the five cords of sensual pleasure.

15. "Then the Tathāgata disciplines him further: 'Come, bhikkhu, be virtuous, restrained with the restraint of the Pātimokkha, be perfect in conduct and resort, and seeing fear in the slightest fault, train by undertaking the training precepts.'

16. "When, Aggivessana, the noble disciple is virtuous... and seeing fear in the slightest fault, trains by undertaking the training precepts, then the Tathāgata disciplines him further: 'Come, bhikkhu, guard the doors of your sense faculties. On seeing a form with the eye, do not grasp at its signs and features. Since, if you were to leave the eye faculty unguarded, evil unwholesome states of covetousness and grief might invade you, practise the way of its restraint, guard the eye faculty, 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, do not grasp at its signs and features. Since, if you were to leave the mind faculty unguarded, evil unwholesome states of covetousness and grief might invade you, practise the way of its restraint, guard the mind faculty, undertake the restraint of the mind faculty.'

17. "When, Aggivessana, the noble disciple guards the doors of his sense faculties, then the Tathāgata disciplines him further:

'Come, bhikkhu, be moderate in eating. Reflecting wisely, you should 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."

18. "When, [135] Aggivessana, the noble disciple is moderate in eating, then the Tathāgata disciplines him further: 'Come, bhikkhu, be devoted to wakefulness. During the day, while walking back and forth and sitting, purify your mind of obstructive states. In the first watch of the night, while walking back and forth and sitting, purify your mind of obstructive states. In the middle watch of the night you should lie down on the right side in the lion's pose with one foot overlapping the other, mindful and fully aware, after noting in your mind the time for rising. After rising, in the last watch of the night, while walking back and forth and sitting, purify your mind of obstructive states.'

19. "When, Aggivessana, the noble disciple is devoted to wakefulness, then the Tathāgata disciplines him further: 'Come, bhikkhu, be possessed of mindfulness and full awareness. Act in full awareness when going forward and returning...when looking ahead and looking away...when flexing and extending your limbs...when wearing your robes and carrying your outer robe and bowl...when eating, drinking, consuming food, and tasting...when defecating and urinating...when walking, standing, sitting, falling asleep, waking up, talking, and keeping silent.'

20. "When, Aggivessana, the noble disciple possesses mindfulness and full awareness, then the Tathāgata disciplines him further: 'Come, bhikkhu, resort to a secluded resting place: the forest, the root of a tree, a mountain, a ravine, a hillside cave, a charnel ground, a jungle thicket, an open space, a heap of straw.'

21. "He resorts to a secluded resting place: the forest...a heap of straw. On returning from his almsround, after his meal he sits down, folding his legs crosswise, setting his body erect, and establishing mindfulness before him. Abandoning covetousness for the world, he abides with a mind free from covetousness; he purifies his mind from covetousness. Abandoning ill will and hatred, he abides with a mind free from ill will, compassionate for the welfare of all living beings; he purifies his mind from ill

will and hatred. Abandoning sloth and torpor, he abides free from sloth and torpor, percipient of light, mindful, and fully aware; he purifies his mind from sloth and torpor. Abandoning restlessness and remorse, he abides unagitated with a mind inwardly peaceful; he purifies his mind from restlessness and remorse. [136] Abandoning doubt, he abides having gone beyond doubt, unperplexed about wholesome states; he purifies his mind from doubt.

22. "Having thus abandoned these five hindrances, imperfections of the mind that weaken wisdom, he abides contemplating the body as a body, ardent, fully aware, and mindful, having put away covetousness and grief for the world. He abides contemplating feelings as feelings...mind as mind...mind-objects as mind-objects, ardent, fully aware, and mindful, having put away covetousness and grief for the world.<sup>1176</sup>

23. "Just as, Aggivessana, the elephant tamer plants a large post in the earth and binds the forest elephant to it by the neck in order to subdue his forest habits...and to inculcate in him habits congenial to human beings, so these four foundations of mindfulness are the bindings for the mind of the noble disciple in order to subdue his habits based on the household life, to subdue his memories and intentions based on the household life, to subdue his distress, fatigue, and fever based on the household life, and in order that he may attain the true way and realise Nibbāna.

24. "Then the Tathāgata disciplines him further: 'Come, bhikkhu, abide contemplating the body as a body but do not think thoughts connected with the body; abide contemplating feelings as feelings but do not think thoughts connected with feelings; abide contemplating mind as mind but do not think thoughts connected with the mind; abide contemplating mind-objects as mind-objects but do not think thoughts connected with mind-objects.'

25. "With the stilling of applied and sustained thought, he enters upon and abides in the second jhāna<sup>1177</sup>...the third jhāna...the fourth jhāna.

26-29. "When his concentrated mind is thus purified...(as Sutta 51, §§24-27)...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.'

30. "That bhikkhu is able to endure cold and heat, hunger and thirst, and contact with gadflies, mosquitoes, wind, the sun, and creeping things; he is able to endure ill-spoken, unwelcome words and arisen bodily [137] feelings that are painful, racking, sharp, piercing, disagreeable, distressing, and menacing to life. Being rid of all lust, hate, and delusion, purged of flaws, he is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutations, an unsurpassed field of merit for the world.

31. "If, Aggivessana, the king's elephant dies in old age untamed and undisciplined, then he is considered an old elephant that has died an untamed death. If the king's elephant dies when middle-aged untamed and undisciplined, then he is considered a middle-aged elephant that has died an untamed death. If the king's elephant dies when young untamed and undisciplined, then he is considered a young elephant that has died an untamed death. So too, Aggivessana, if an elder bhikkhu dies with his taints undestroyed, then he is considered an elder bhikkhu who has died an untamed death. If a bhikkhu of middle status dies with his taints undestroyed, then he is considered a bhikkhu of middle status who has died an untamed death. If a newly ordained bhikkhu dies with his taints undestroyed, then he is considered a newly ordained bhikkhu who has died an untamed death.

32. "If, Aggivessana, the king's elephant dies in old age well tamed and well disciplined, then he is considered an old elephant that has died a tamed death. If the king's elephant dies when middle-aged well tamed and well disciplined, then he is considered a middle-aged elephant that has died a tamed death. If the king's elephant dies when young well tamed and well disciplined, then he is considered a young elephant that has died a tamed death. So too, Aggivessana, if an elder bhikkhu dies with his taints destroyed, then he is considered an elder bhikkhu who has died a tamed death. If a bhikkhu of middle status dies with his taints destroyed, then he is considered a bhikkhu of middle status who has died a tamed death. If a newly ordained bhikkhu dies with his taints destroyed, then he is considered a newly ordained bhikkhu who has died a tamed death."

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

## 126 *Bhūmija Sutta*

### *Bhūmija*

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

2. Then, when it was morning, the venerable Bhūmija dressed, and taking his bowl and outer robe, went to the house of Prince Jayasena and sat down on a seat made ready.<sup>1178</sup>

3. Then Prince Jayasena went to the venerable Bhūmija and exchanged greetings with him. When this courteous and amiable talk was finished, he sat down at one side and said to the venerable Bhūmija: "Master Bhūmija, there are some recluses and brahmins who make such assertions and hold such views as this: 'If one makes an aspiration<sup>1179</sup> and one leads the holy life, one is unable to procure any fruit; if one makes no aspiration and one leads the holy life, one is still unable to procure any fruit; if one both makes an aspiration and makes no aspiration and one leads the holy life, one is still unable to procure any fruit; if one neither makes an aspiration nor makes no aspiration and one leads the holy life, one is still unable to procure any fruit.' What does the venerable Bhūmija's teacher say here, what does he declare?"

4. "I have not heard and learned that from the Blessed One's own lips, prince. But it is possible that the Blessed One might say this: 'If one makes an aspiration and one leads the holy life unwisely, one is unable to procure any fruit; if one makes no aspiration and one leads the holy life unwisely, one is still unable to procure any fruit; if one both makes an aspiration and makes no aspiration and one leads the holy life unwisely, one is still unable to procure any fruit; if one neither makes an aspiration nor makes no aspiration and one leads the holy life unwisely, one is still unable to procure any fruit. However, if one makes

an aspiration and one leads the holy life wisely, one is able to procure fruit; [139] if one makes no aspiration and one leads the holy life wisely, one is still able to procure fruit; if one both makes an aspiration and makes no aspiration and one leads the holy life wisely, one is still able to procure fruit; if one neither makes an aspiration nor makes no aspiration and one leads the holy life wisely, one is still able to procure fruit.' I have not heard and learned this from the Blessed One's own lips, prince, but it is possible that the Blessed One would answer as I have stated."

5. "If Master Bhūmija's teacher speaks thus, if he declares thus, then it certainly seems that the venerable Bhūmija's teacher stands ahead of all the ordinary recluses and brahmins."

6. Then Prince Jayasena served the venerable Bhūmija from his own dish of milk rice.

7. Then, when the venerable Bhūmija had returned from his almsround after his meal, he went to the Blessed One. After paying homage to him, he sat down at one side and told the Blessed One what had occurred, adding: "Venerable sir, I hope that when I was asked such a question and answered thus, I said what has been said by the Blessed One and did not misrepresent him with what is contrary to fact. I hope I explained in accordance with the Dhamma in such a way that nothing which provides a ground for censure can be legitimately deduced from my assertion." [140]

8. "Surely, Bhūmija, when you were asked such a question and answered thus, you said what has been said by me and did not misrepresent me with what is contrary to fact. You explained in accordance with the Dhamma in such a way that nothing which provides a ground for censure can be legitimately deduced from your assertion.

9. "Whatever recluses and brahmins have wrong view, wrong intention, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong concentration, if they make an aspiration and they lead the holy life, they are unable to procure any fruit; if they make no aspiration and they lead the holy life, they are still unable to procure any fruit; if they both make an aspiration and make no aspiration and they lead the holy life, they are still unable to procure any fruit; if they neither make an aspiration nor make no aspiration and they lead the holy life, they are still unable to procure any fruit. Why

is that? Because that [wrong path] is not a proper method for procuring fruit.

10. "Suppose a man needing oil, seeking oil, wandering in search of oil, were to heap up gravel in a tub, sprinkle it all over with water, and press it. Then, if he made an aspiration and acted thus, he would be unable to procure any oil; if he made no aspiration and acted thus, he would still be unable to procure any oil; if he both made an aspiration and made no aspiration and acted thus, he would still be unable to procure any oil; if he neither made an aspiration nor made no aspiration and acted thus, he would still be unable to procure any oil. Why is that? Because that [way of acting] is not a proper method for procuring oil. So too, whatever recluses and brahmins have wrong view...they are still unable to procure any fruit. [141] Why is that? Because that [wrong path] is not a proper method for procuring fruit.

11. "Suppose a man needing milk, seeking milk, wandering in search of milk, were to pull a recently-calved cow by her horn. Then, if he made an aspiration...if he made no aspiration...if he both made an aspiration and made no aspiration...if he neither made an aspiration nor made no aspiration and acted thus, he would still be unable to procure any milk. Why is that? Because that [way of acting] is not a proper method for procuring milk. So too, whatever recluses and brahmins have wrong view...they are still unable to procure any fruit. Why is that? Because that [wrong path] is not a proper method for procuring fruit.

12. "Suppose a man needing butter, seeking butter, wandering in search of butter, were to pour water into a churn and churn it with a churning-stick. Then, if he made an aspiration...if he made no aspiration...if he both made an aspiration and made no aspiration...if he neither made an aspiration nor made no aspiration and acted thus, he would still be unable to procure any butter. Why is that? Because that [way of acting] is not a proper method for procuring butter. So too, whatever recluses and brahmins have wrong view...they are still unable to procure any fruit. Why is that? Because that [wrong path] is not a proper method for procuring fruit.

13. "Suppose a man needing fire, seeking fire, wandering in search of fire, were to take an [142] upper fire-stick and rub a wet sappy piece of wood with it. Then, if he made an aspiration...if

he made no aspiration...if he both made an aspiration and made no aspiration...if he neither made an aspiration nor made no aspiration and acted thus, he would still be unable to procure any fire. Why is that? Because that [way of acting] is not a proper method for procuring fire. So too, whatever recluses and brahmins have wrong view...they are still unable to procure any fruit. Why is that? Because that [wrong path] is not a proper method for procuring fruit.

14. "Whatever recluses and brahmins have right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration, if they make an aspiration and they lead the holy life, they are able to procure fruit; if they make no aspiration and they lead the holy life, they are still able to procure fruit; if they both make an aspiration and make no aspiration and they lead the holy life, they are still able to procure fruit; if they neither make an aspiration nor make no aspiration and they lead the holy life, they are still able to procure fruit. Why is that? Because that [right path] is a proper method for procuring fruit.

15. "Suppose a man needing oil, seeking oil, wandering in search of oil, were to heap up sesamum flour in a tub, sprinkle it all over with water, and press it. Then, if he made an aspiration and acted thus, he would be able to procure oil; if he made no aspiration and acted thus, he would still be able to procure oil; if he both made an aspiration and made no aspiration and acted thus, he would still be able to procure oil; if he neither made an aspiration nor made no aspiration and acted thus, he would still be able to procure oil. Why is that? Because that [way of acting] is a proper method for procuring oil. So too, whatever recluses and brahmins have right view [143]...they are still able to procure fruit. Why is that? Because that [right path] is a proper method for procuring fruit.

16. "Suppose a man needing milk, seeking milk, wandering in search of milk, were to pull a recently-calved cow by her udder. Then, if he made an aspiration...if he made no aspiration...if he both made an aspiration and made no aspiration...if he neither made an aspiration nor made no aspiration and acted thus, he would still be able to procure milk. Why is that? Because that [way of acting] is a proper method for procuring milk. So too, whatever recluses and brahmins have right view...they are still

able to procure fruit. Why is that? Because that [right path] is a proper method for procuring fruit.

17. "Suppose a man needing butter, seeking butter, wandering in search of butter, were to pour curd into a churn and churn it with a churning-stick. Then, if he made an aspiration...if he made no aspiration...if he both made an aspiration and made no aspiration...if he neither made an aspiration nor made no aspiration and acted thus, he would still be able to procure butter. Why is that? Because that [way of acting] is a proper method for procuring butter. So too, whatever recluses and brahmins have right view...they are still able to procure fruit. Why is that? Because that [right path] is a proper method for procuring fruit.

18. "Suppose a man needing fire, seeking fire, wandering in search of fire, were to take an upper fire-stick and rub a dry sapless piece of wood with it. Then, if he made an aspiration...[144] if he made no aspiration...if he both made an aspiration and made no aspiration...if he neither made an aspiration nor made no aspiration and acted thus, he would still be able to procure fire. Why is that? Because that [way of acting] is a proper method for procuring fire. So too, whatever recluses and brahmins have right view...they are still able to procure fruit. Why is that? Because that [right path] is a proper method for procuring fruit.

19. "Bhūmija, if these four similes had occurred to you [with reference] to Prince Jayasena, he would have spontaneously acquired confidence in you, and being confident, would have shown his confidence to you."

"Venerable sir, how could these four similes have occurred to me [with reference] to Prince Jayasena as they occur to the Blessed One, since they are spontaneous and have never been heard before?"

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

## 127 Anuruddha Sutta

### Anuruddha

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

2. Then the carpenter Pañcakanga addressed a certain man thus: "Come, good man, go to the venerable Anuruddha, [145] pay homage in my name with your head at his feet, and say: 'Venerable sir, the carpenter Pañcakanga pays homage with his head at the venerable Anuruddha's feet and says: 'Venerable sir, let the venerable Anuruddha with three others consent to accept tomorrow's meal from the carpenter Pañcakanga; and let the venerable Anuruddha arrive punctually as the carpenter Pañcakanga is very busy and has much work to do for the king.''"

"Yes, sir," that man replied, and he went to the venerable Anuruddha. After paying homage to the venerable Anuruddha, he sat down at one side and delivered his message. The venerable Anuruddha consented in silence.

3. Then, when the night had ended, it being morning, the venerable Anuruddha dressed, and taking his bowl and outer robe, he went to the carpenter Pañcakanga's house and sat down on a seat made ready. Then, with his own hands, the carpenter Pañcakanga served and satisfied the venerable Anuruddha with the various kinds of good food. Then, when the venerable Anuruddha had eaten and had withdrawn his hand from his bowl, the carpenter Pañcakanga took a low seat, sat down at one side, and said to the venerable Anuruddha:

4. "Here, venerable sir, elder bhikkhus have come to me and said: 'Householder, develop the immeasurable deliverance of mind'; and some elders have said: 'Householder, develop the exalted deliverance of mind.' Venerable sir, the immeasurable deliverance of mind and the exalted deliverance of mind<sup>1180</sup> –

are these states different in meaning and [146] different in name, or are they one in meaning and different only in name?"

5. "Explain it as you see it, householder. Afterwards it will be cleared up for you."

"Venerable sir, I think thus: the immeasurable deliverance of mind and the exalted deliverance of mind – these states are one in meaning and different only in name."

6. "Householder, the immeasurable deliverance of mind and the exalted deliverance of mind – these states are different in meaning and different in name. And it should be understood as follows how these states are different in meaning and different in name.

7. "What, householder, is the immeasurable deliverance of mind? 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...abundant, exalted, immeasurable, without hostility and without ill will. This is called the immeasurable deliverance of mind.

8. "And what, householder, is the exalted deliverance of mind? Here a bhikkhu abides resolved upon an area the size of the root of one tree, pervading it as exalted: this is called the exalted deliverance of mind.<sup>1181</sup> Here a bhikkhu abides resolved upon an area the size of the roots of two or three trees, pervading it as exalted: this too is called the exalted deliverance of mind. Here a bhikkhu abides resolved upon an area the size of one village, pervading it as exalted...[147]...an area the size of two or three villages...an area the size of one major kingdom...an area the size of two or three major kingdoms...an area the size of the earth bounded by the ocean, pervading it as exalted: this too is called the exalted deliverance of mind. It is in this way, householder, that it can be understood how these states are different in meaning and different in name.

9. "There are, householder, these four kinds of reappearance [in a future state of] being.<sup>1182</sup> What four? Here someone abides resolved upon and pervading 'limited radiance'; on the dissolution of the body, after death, he reappears in the company of the gods of Limited Radiance. Here someone abides resolved upon and pervading 'immeasurable radiance'; on the dissolution of the body, after death, he reappears in the company of the gods of Immeasurable Radiance. Here someone abides resolved upon and pervading 'defiled radiance'; on the dissolution of the body, after death, he reappears in the company of the gods of Defiled Radiance. Here someone abides resolved upon and pervading 'pure radiance'; on the dissolution of the body, after death, he reappears in the company of the gods of Pure Radiance. These are the four kinds of reappearance [in a future state of] being."<sup>1183</sup>

10. "There is an occasion, householder, when those deities assemble in one place. When they have assembled in one place, a difference in their colour can be discerned but no difference in their radiance. Just as, if a man were to bring several oil-lamps into a house, a difference in the flames of the lamps might be discerned but no difference in their radiance; so too, there is an occasion when those deities assemble in one place [148]...but no difference in their radiance.

11. "There is an occasion, householder, when those deities disperse from there. When they have dispersed, a difference in their colours can be discerned and also a difference in their radiance. Just as, if the man were to remove those several oil-lamps from that house, a difference might be discerned in the flames of the lamps and also a difference in their radiance; so too, there is an occasion when those deities disperse from there...and also a difference in their radiance.

12. "It does not occur to those deities: 'This [life] of ours is permanent, everlasting, and eternal,' yet wherever those deities settle down, there they find delight. Just as, when flies are being carried along on a carrying-pole or on a basket, it does not occur to them: 'This [life] of ours is permanent, everlasting, or eternal,' yet wherever those flies settle down, there they find delight; so too, it does not occur to those deities...yet wherever they settle down, there they find delight."

13. When this was said, the venerable Abhiya Kaccāna said to the venerable Anuruddha: "Good, venerable Anuruddha, yet I

have something further to ask: Are all those radiant ones deities of Limited Radiance, or are some of them deities of Immeasurable Radiance?"

"By reason of the factor [responsible for rebirth], friend Kaccāna, some are deities of Limited Radiance, some deities of Immeasurable Radiance."

14. "Venerable Anuruddha, what is the cause and reason why among those deities that have reappeared in a single order of gods, [149] some are deities of Limited Radiance, some deities of Immeasurable Radiance?"

"As to that, friend Kaccāna, I shall ask you a question in return. Answer it as you choose. What do you think, friend Kaccāna? When one bhikkhu abides resolved upon an area the size of the root of one tree, pervading it as exalted, and another bhikkhu abides resolved upon the area the size of the roots of two or three trees, pervading it as exalted – which of these types of mental development is more exalted?" – "The second, venerable sir."

"What do you think, friend Kaccāna? When one bhikkhu abides resolved upon an area the size of the roots of two or three trees, pervading it as exalted, and another bhikkhu abides resolved upon an area the size of one village, pervading it as exalted...an area the size of one village and an area the size of two or three villages...an area the size of two or three villages [150] and an area the size of one major kingdom...an area the size of one major kingdom and an area the size of two or three major kingdoms...an area the size of two or three major kingdoms and an area the size of the earth bounded by the ocean, pervading it as exalted – which of these two types of mental development is more exalted?" – "The second, venerable sir."

"This is the cause and reason, friend Kaccāna, why among those deities that have reappeared in a single order of gods, some are deities of Limited Radiance, some deities of Immeasurable Radiance."

15. "Good, venerable Anuruddha, yet I have something further to ask: Are all those radiant ones deities of Defiled Radiance, or are some of them deities of Pure Radiance?" [151]

"By reason of the factor [responsible for rebirth], friend Kaccāna, some are deities of Defiled Radiance, some deities of Pure Radiance."

16. "Venerable Anuruddha, what is the cause and reason why among those deities that have reappeared in a single order of gods, some are deities of Defiled Radiance, some deities of Pure Radiance?"

"As to that, friend Kaccāna, I shall give a simile, for some wise men here understand the meaning of a statement by means of a simile. Suppose an oil-lamp is burning with impure oil and an impure wick; because of the impurity of its oil and its wick it burns dimly. So too, here a bhikkhu abides resolved upon and pervading [an area with] a defiled radiance. His bodily inertia has not fully subsided, his sloth and torpor have not been fully eliminated, his restlessness and remorse have not been fully removed; because of this he meditates, as it were, dimly.<sup>1184</sup> On the dissolution of the body, after death, he reappears in the company of the gods of Defiled Radiance.

Suppose an oil-lamp is burning with pure oil and a pure wick; because of the purity of its oil and its wick it does not burn dimly. So too, here a bhikkhu abides resolved upon and pervading [an area with] a pure radiance. His bodily inertia has fully subsided, his sloth and torpor have been fully eliminated, his restlessness and remorse have been fully removed; because of this he meditates, as it were, brightly. On the dissolution of the body, after death, he reappears in the company of the gods of Pure Radiance. [152]

"This is the cause and reason, friend Kaccāna, why among those deities that have reappeared in the same order of gods, some are deities of Defiled Radiance, some deities of Pure Radiance."

17. When this was said, the venerable Abhiya Kaccāna said to the venerable Anuruddha: "Good, venerable Anuruddha. The venerable Anuruddha does not say: 'Thus have I heard' or 'It should be thus.' Rather, the venerable Anuruddha says: 'These gods are thus and those gods are such.' It occurs to me, venerable sir, that the venerable Anuruddha certainly has associated with those deities and talked with them and held conversations with them."

"Certainly, friend Kaccāna, your words are offensive and discourteous, but still I will answer you. Over a long time I have associated with those deities and talked with them and held conversations with them."<sup>1185</sup>

18. When this was said, the venerable Abhiya Kaccāna said to the carpenter Pañcakanga: "It is a gain for you, householder, it is a great gain for you that you have abandoned your state of doubt and have had the opportunity to hear this discourse on the Dhamma."

## 128 *Upakkilesa Sutta*

### Imperfections

1. **THUS 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.<sup>1186</sup>

3. Then a certain bhikkhu went to the Blessed One, [153] and after paying homage to him, he stood at one side and said: "Venerable sir, the bhikkhus here at Kosambi have taken to quarrelling and brawling and are deep in disputes, stabbing each other with verbal daggers. It would be good, venerable sir, if the Blessed One would go to those bhikkhus out of compassion." The Blessed One consented in silence.

4. Then the Blessed One went to those bhikkhus and said to them: "Enough, bhikkhus, let there be no quarrelling, brawling, wrangling, or dispute." When this was said, a certain bhikkhu said to the Blessed One: "Wait, venerable sir! Let the Blessed One, the Lord of the Dhamma, live at ease devoted to a pleasant abiding here and now. We are the ones who will be responsible for this quarrelling, brawling, wrangling, and dispute."

For a second time...For a third time the Blessed One said: "Enough, bhikkhus, let there be no quarrelling, brawling, wrangling, or dispute." For a third time that bhikkhu said to the Blessed One: "Wait, venerable sir!...We are the ones who will be responsible for this quarrelling, brawling, wrangling, and dispute."

5. Then, when it was morning, the Blessed One dressed, and taking his bowl and outer robe, entered Kosambi for alms. When he had wandered for alms in Kosambi and had returned from his almsround, after his meal he set his resting place in order, took his bowl and outer robe, and while still standing uttered these stanzas: [154]

6. "When many voices shout at once  
 None considers himself a fool;  
 Though the Sangha is being split  
 None thinks himself to be at fault.

They have forgotten thoughtful speech,  
 They talk obsessed by words alone.  
 Uncurbed their mouths, they bawl at will;  
 None knows what leads him so to act.

'He abused me, he struck me,<sup>1187</sup>  
 He defeated me, he robbed me' –  
 In those who harbour thoughts like these  
 Hatred will never be allayed.

For in this world hatred is never  
 Allayed by further acts of hate.  
 It is allayed by non-hatred:  
 That is the fixed and ageless law.

Those others do not recognise  
 That here we should restrain ourselves.  
 But those wise ones who realise this  
 At once end all their enmity.

Breakers of bones and murderers,  
 Those who steal cattle, horses, wealth,  
 Those who pillage the entire realm –  
 When even these can act together  
 Why can you not do so too?

If one can find a worthy friend,  
 A virtuous, steadfast companion,  
 Then overcome all threats of danger  
 And walk with him content and mindful.

But if one finds no worthy friend,  
 No virtuous, steadfast companion,  
 Then as a king leaves his conquered realm,  
 Walk like a tusker in the woods alone.

Better it is to walk alone,  
 There is no companionship with fools.  
 Walk alone and do no evil,  
 At ease like a tusker in the woods."

7. Then, having uttered these stanzas while standing, the Blessed One went to the village of Bālakalonakāra. On that occasion [155] the venerable Bhagu was living at the village of Bālakalonakāra. When the venerable Bhagu saw the Blessed One coming in the distance, he prepared a seat and set out water for washing the feet. The Blessed One sat down on the seat made ready and washed his feet. The venerable Bhagu paid homage to the Blessed One and sat down at one side, and the Blessed One said to him: "I hope you are keeping well, bhikkhu, I hope you are comfortable, I hope you are not having any trouble getting almsfood."

"I am keeping well, Blessed One, I am comfortable, and I am not having any trouble getting almsfood."

Then the Blessed One instructed, urged, roused, and encouraged the venerable Bhagu with talk on the Dhamma, after which he rose from his seat and went to the Eastern Bamboo Park.

8. Now on that occasion the venerable Anuruddha, the venerable Nandiya and the venerable Kimbila were living at the Eastern Bamboo Park.<sup>1188</sup> 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."

9. 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, the Blessed One, has come."

10. 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, and the Blessed One said to them: "I hope you are all keeping

well, Anuruddha, I hope you are comfortable, I hope you are not having any trouble getting almsfood." [156]

"We are keeping well, Blessed One, we are comfortable, and we are not having any trouble getting almsfood."

11. "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?"

12. "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 these venerable ones both openly and privately; I maintain verbal acts of loving-kindness towards them both openly and privately; I maintain mental acts of loving-kindness towards them both openly and privately. I consider: 'Why should I not 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."

13. "Good, good, Anuruddha. I hope that you all abide diligent, ardent, and resolute." [157]

"Surely, venerable sir, we abide diligent, ardent, and resolute."

"But, Anuruddha, how do you abide thus?"

14. "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."

15. "Good, good, Anuruddha. But while you abide thus diligent, ardent, and resolute, have you attained any superhuman states, a distinction in knowledge and vision worthy of the noble ones, a comfortable abiding?"

"Venerable sir, as we abide here diligent, ardent, and resolute, we perceive both light and a vision of forms.<sup>1189</sup> Soon afterwards the light and the vision of forms disappear, but we have not discovered the cause for that."

16. "You should discover the cause for that,<sup>1190</sup> Anuruddha. Before my enlightenment, while I was still only an unenlightened Bodhisatta, I too perceived both light and a vision of forms. Soon afterwards the light [158] and the vision of forms disappeared. I thought: 'What is the cause and condition why the light and the vision of forms have disappeared?' Then I considered thus: 'Doubt arose in me, and because of the doubt my concentration fell away; when my concentration fell away, the light and the vision of forms disappeared. I shall so act that doubt will not arise in me again.'

17. "As, Anuruddha, I was abiding diligent, ardent, and resolute, I perceived both light and a vision of forms. Soon afterward the light and the vision of forms disappeared. I thought: 'What is the cause and condition why the light and the vision of forms have disappeared?' Then I considered thus: 'Inattention arose in me, and because of inattention my concentration fell away; when my concentration fell away, the light and the vision of forms disappeared. I shall so act that neither doubt nor inattention will arise in me again.'

18. "As, Anuruddha, I was abiding diligent...I considered thus: 'Sloth and torpor arose in me, and because of sloth and torpor my concentration fell away; when my concentration fell away, the light and the vision of forms disappeared. I shall so act that neither doubt nor inattention nor sloth and torpor will arise in me again.'

19. "As, Anuruddha, I was abiding diligent...I considered thus: 'Fear arose in me, and because of fear my concentration

fell away; when my concentration fell away, the light and the vision of forms disappeared.' Suppose a man set out on a journey and murderers leaped out on both sides of him; then fear would arise in him because of that. So too, fear arose in me...the light and the vision of forms disappeared. [I considered thus:] 'I shall so act [159] that neither doubt nor inattention nor sloth and torpor nor fear will arise in me again.'

20. "As, Anuruddha, I was abiding diligent...I considered thus: 'Elation arose in me, and because of elation my concentration fell away; when my concentration fell away, the light and the vision of forms disappeared.' Suppose a man seeking one entrance to a hidden treasure came all at once upon five entrances to a hidden treasure;<sup>1191</sup> then elation would arise in him because of that. So too, elation arose in me...the light and the vision of forms disappeared. [I considered thus:] 'I shall so act that neither doubt nor inattention...nor fear nor elation will arise in me again.'

21. "As, Anuruddha, I was abiding diligent...I considered thus: 'Inertia arose in me, and because of inertia my concentration fell away; when my concentration fell away, the light and the vision of forms disappeared. I shall so act that neither doubt nor inattention...nor elation nor inertia will arise in me again.'

22. "As, Anuruddha, I was abiding diligent...I considered thus: 'Excess of energy arose in me, and because of excess of energy my concentration fell away; when my concentration fell away, the light and the vision of forms disappeared.' Suppose a man were to grip a quail tightly with both hands; it would die then and there. So too, an excess of energy arose in me...the light and the vision of forms disappeared. [I considered thus:] 'I shall so act that neither doubt nor inattention...nor inertia nor excess of energy will arise in me again.'

23. "As, Anuruddha, I was abiding diligent...I considered thus: 'Deficiency of energy arose in me, [160] and because of deficiency of energy my concentration fell away; when my concentration fell away, the light and the vision of forms disappeared.' Suppose a man were to grip a quail loosely; it would fly out of his hands. So too, a deficiency of energy arose in me...the light and the vision of forms disappeared. [I considered thus:] 'I shall so act that neither doubt nor inattention...nor excess of energy nor deficiency of energy will arise in me again.'

24. "As, Anuruddha, I was abiding diligent...I considered thus: 'Longing arose in me, and because of that longing my concentration fell away; when my concentration fell away, the light and the vision of forms disappeared. I shall so act that neither doubt nor inattention...nor deficiency of energy nor longing will arise in me again.'

25. "As, Anuruddha, I was abiding diligent...I considered thus: 'Perception of diversity arose in me,<sup>1192</sup> and because of perception of diversity my concentration fell away; when my concentration fell away, the light and the vision of forms disappeared. I shall so act that neither doubt nor inattention...nor longing nor perception of diversity will arise in me again.'

26. "As, Anuruddha, I was abiding diligent...I considered thus: 'Excessive meditation upon forms arose in me,<sup>1193</sup> and because of excessive meditation upon forms my concentration fell away; when my concentration fell away, the light and the vision of forms disappeared. I shall so act that neither doubt nor inattention...nor perception of diversity nor excessive meditation upon forms will arise in me again.'

27. "When, Anuruddha, I understood that doubt is an imperfection of the mind,<sup>1194</sup> I abandoned doubt, an imperfection of the mind. When I understood that inattention...sloth and torpor...fear...elation...inertia...excess of energy...deficiency of energy...longing...perception of diversity...excessive meditation upon forms [161] is an imperfection of the mind, I abandoned excessive meditation upon forms, an imperfection of the mind.

28. "As, Anuruddha, I was abiding diligent, ardent, and resolute, I perceived light but I did not see forms; I saw forms but I did not perceive light, even for a whole night or a whole day or a whole day and night. I thought: 'What is the cause and condition for this?' Then I considered thus: 'On the occasion when I do not attend to the sign of forms but attend to the sign of light, I then perceive light but do not see forms. On the occasion when I do not attend to the sign of light but attend to the sign of forms, I then see forms but do not perceive light, even for a whole night or a whole day or a whole day and night.'

29. "As, Anuruddha, I was abiding diligent, ardent, and resolute, I perceived limited light and saw limited forms; I perceived immeasurable light and saw immeasurable forms, even for a whole night or a whole day or a whole day and night. I

thought: 'What is the cause and condition for this?' Then I considered thus: 'On the occasion when concentration is limited, my vision is limited, and with limited vision I perceive limited light and limited forms. But on the occasion when concentration is immeasurable, my vision is immeasurable, and with immeasurable vision I perceive immeasurable light and see immeasurable forms, even for a whole night or a whole day or a whole day and night.'

30. "When, [162] Anuruddha, I understood that doubt is an imperfection of the mind and had abandoned doubt, an imperfection of the mind; when I understood that inattention is an imperfection of the mind and had abandoned inattention... abandoned sloth and torpor...abandoned fear...abandoned elation...abandoned inertia...abandoned excess of energy...abandoned deficiency of energy...abandoned longing...abandoned perception of diversity...abandoned excessive meditation upon forms, an imperfection of the mind; then I thought: 'I have abandoned those imperfections of the mind. Let me now develop concentration in three ways.'<sup>1195</sup>

31. "Thereupon, Anuruddha, I developed concentration with applied thought and sustained thought; I developed concentration without applied thought but with sustained thought only; I developed concentration without applied thought and without sustained thought; I developed concentration with rapture; I developed concentration without rapture; I developed concentration accompanied by enjoyment; I developed concentration accompanied by equanimity.<sup>1196</sup>

32. "When, Anuruddha, I had developed concentration with applied thought and sustained thought...when I had developed concentration accompanied by equanimity, the knowledge and vision arose in me: 'My deliverance is unshakeable; this is my last birth; now there is no renewal of being.'"<sup>1197</sup>

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

## 129 *Bālapandita Sutta*

### Fools and Wise Men

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

(THE FOOL)

2. "Bhikkhus, there are these three characteristics of a fool, signs of a fool, attributes of a fool. What three? Here a fool is one who thinks bad thoughts, speaks bad words, and does bad deeds. If a fool were not so, how would the wise know him thus: 'This person is a fool, an untrue man'? But because a fool is one who thinks bad thoughts, speaks bad words, and does bad deeds, the wise know him thus: 'This person is a fool, an untrue man.'

3. "A fool feels pain and grief here and now in three ways. If a fool is seated in an assembly or along a street or in a square and people there are discussing certain pertinent and relevant matters, then, if the fool is one who kills living beings, takes what is not given, misconducts himself in sensual pleasures, speaks falsehood, and indulges in wine, liquor, and intoxicants, which are the basis of negligence, he thinks: 'These people are discussing certain pertinent and relevant matters; these things are found in me, and I am seen engaging in those things.' This is the first kind of pain and grief that a fool feels here and now.

4. "Again, when a robber culprit is caught, a fool sees kings having many kinds of torture inflicted on him:<sup>1198</sup> [164] having him flogged with whips, beaten with canes, beaten with clubs; having his hands cut off, his feet cut off, his hands and feet cut off; his ears cut off, his nose cut off, his ears and nose cut off; having him subjected to the 'porridge pot,' to the 'polished-shell

shave,' to the 'Rāhu's mouth,' to the 'fiery wreath,' to the 'flaming hand,' to the 'blades of grass,' to the 'bark dress,' to the 'antelope,' to the 'meat hooks,' to the 'coins,' to the 'lye pickling,' to the 'pivoting pin,' to the 'rolled-up palliasse'; and having him splashed with boiling oil, and having him thrown to be devoured by dogs, and having him impaled alive on stakes, and having his head cut off with a sword. Then the fool thinks thus: 'Because of such evil actions as those, when a robber culprit is caught, kings have many kinds of tortures inflicted on him: they have him flogged with whips...and have his head cut off with a sword. Those things are found in me, and I am seen engaging in those things.' This is the second kind of pain and grief that a fool feels here and now.

5. "Again, when a fool is on his chair or on his bed or resting on the ground, then the evil actions that he did in the past – his bodily, verbal, and mental misconduct – cover him, overspread him, and envelop him. Just as the shadow of a great mountain peak in the evening covers, overspreads, and envelops the earth, so too, when a fool is on his chair or on his bed or resting on the ground, [165] then the evil actions that he did in the past – his bodily, verbal, and mental misconduct – cover him, overspread him, and envelop him. Then the fool thinks: 'I have not done what is good, I have not done what is wholesome, I have not made myself a shelter from anguish. I have done what is evil, I have done what is cruel, I have done what is wicked. When I pass away, I shall go to the destination of those who have not done what is good...who have done what is wicked.' He sorrows, grieves, and laments, he weeps beating his breast and becomes distraught. This is the third kind of pain and grief that a fool feels here and now.

6. "A fool who has given himself over to misconduct of body, speech, and mind, on the dissolution of the body, after death, reappears in a state of deprivation, in an unhappy destination, even in hell.

#### (HELL)

7. "Were it rightly speaking to be said of anything: 'That is utterly unwished for, utterly undesired, utterly disagreeable,' it is of hell that, rightly speaking, this should be said, so much so that it is hard to find a simile for the suffering in hell."

When this was said, a bhikkhu asked the Blessed One: "But, venerable sir, can a simile be given?"

8. "It can, bhikkhu," the Blessed One said.<sup>1199</sup> "Bhikkhus, suppose men caught a robber culprit and presented him to the king, saying: 'Sire, here is a robber culprit. Order what punishment you will for him.' Then the king said: 'Go and strike this man in the morning with a hundred spears.' And they struck him in the morning with a hundred spears. Then at noon the king asked: 'How is that man?' – 'Sire, he is still alive.' Then the king said: 'Go and strike that man at noon with a hundred spears.' And they struck him at noon with a hundred spears. Then in the evening the king asked: 'How is that man?' – 'Sire, he is still alive.' Then the king said: 'Go and strike that man in the evening with a hundred spears.' And they struck him in the evening with a hundred spears. [166] What do you think, bhikkhus? Would that man experience pain and grief because of being struck with the three hundred spears?"

"Venerable sir, that man would experience pain and grief because of being struck with even one spear, let alone three hundred."

9. Then, taking a small stone the size of his hand, the Blessed One addressed the bhikkhus thus: "What do you think, bhikkhus? Which is the greater, this small stone that I have taken, the size of my hand, or Himalaya, the king of mountains?"

"Venerable sir, the small stone that the Blessed One has taken, the size of his hand, does not count beside Himalaya, the king of mountains; it is not even a fraction, there is no comparison."

"So too, bhikkhus, the pain and grief that the man would experience because of being struck with the three hundred spears does not count beside the suffering of hell; it is not even a fraction, there is no comparison."

10. "Now the wardens of hell torture him with the fivefold transfixing. They drive a red-hot iron stake through one hand, they drive a red-hot iron stake through the other hand, they drive a red-hot iron stake through one foot, they drive a red-hot iron stake through the other foot, they drive a red-hot iron stake through his belly. There he feels painful, racking, piercing feelings. Yet he does not die so long as that evil action has not exhausted its result."

11. "Next the wardens of hell throw him down and pare him with axes. There he feels painful, racking, piercing feelings.

Yet he does not die so long as that evil action has not exhausted its result.

12. "Next the wardens of hell set him with his feet up and his head down and pare him with adzes. There he feels painful, racking, piercing feelings. Yet he does not die so long as that evil action has not exhausted its result.

13. "Next the wardens of hell harness him to a chariot and drive him back and forth across burning ground, blazing, and glowing. [167] There he feels painful, racking, piercing feelings. Yet he does not die so long as that evil action has not exhausted its result.

14. "Next the wardens of hell make him climb up and down a great mound of burning coals, blazing, and glowing. There he feels painful, racking, piercing feelings. Yet he does not die so long as that evil action has not exhausted its result.

15. "Next the wardens of hell take him feet up and head down and plunge him into a red-hot metal cauldron, burning, blazing, and glowing. He is cooked there in a swirl of froth. And as he is being cooked there in a swirl of froth, he is swept now up, now down, and now across. There he feels painful, racking, piercing feelings. Yet he does not die so long as that evil action has not exhausted its result.

16. "Next the wardens of hell throw him into the Great Hell. Now as to that Great Hell, bhikkhus:

It has four corners and is built  
 With four doors, one set in each side,  
 Walled up with iron and all around  
 And shut in with an iron roof.  
 Its floor as well is made of iron  
 And heated till it glows with fire.  
 The range is a full hundred leagues  
 Which it covers all-pervasively.

17. "Bhikkhus, I could tell you in many ways about hell.<sup>1200</sup> So much so that it is hard to find a simile for the suffering in hell.

(THE ANIMAL KINGDOM)

18. "Bhikkhus, there are animals that feed on grass. They eat by cropping fresh or dried grass with their teeth. And what animals

feed on grass? Elephants, horses, cattle, donkeys, goats, and deer, and any other such animals. A fool who formerly delighted in tastes here and did evil actions here, on the dissolution of the body, after death, reappears in the company of animals that feed on grass.

19. "There are animals that feed on dung. They smell dung from a distance and run to it, thinking: 'We can eat, we can eat!' Just as brahmins run to the smell of a sacrifice, thinking: 'We can eat, we can eat!' so too these animals that feed on dung [168] smell dung from a distance and run to it, thinking: 'We can eat, we can eat!' And what animals feed on dung? Fowls, pigs, dogs, and jackals, and any other such animals. A fool who formerly delighted in tastes here and did evil actions here, on the dissolution of the body, after death, reappears in the company of animals that feed on dung.

20. "There are animals that are born, age, and die in darkness. And what animals are born, age, and die in darkness? Moths, maggots, and earthworms, and any other such animals. A fool who formerly delighted in tastes here and did evil actions here, on the dissolution of the body, after death, reappears in the company of animals that are born, age, and die in darkness.

21. "There are animals that are born, age, and die in water. And what animals are born, age, and die in water? Fish, turtles, and crocodiles, and any other such animals. A fool who formerly delighted in tastes here and did evil actions here, on the dissolution of the body, after death, reappears in the company of animals that are born, age, and die in water.

22. "There are animals that are born, age, and die in filth. And what animals are born, age, and die in filth? Those animals that are born, age, and die in a rotten fish or in a rotten corpse or in rotten dough or in a cesspit or in a sewer. [169] A fool who formerly delighted in tastes here and did evil actions here, on the dissolution of the body, after death, reappears in the company of animals that are born, age, and die in filth.

23. "Bhikkhus, I could tell you in many ways about the animal kingdom, so much so that it is hard to find a simile for the suffering in the animal kingdom.

24. "Suppose a man threw into the sea a yoke with one hole in it, and the east wind carried it to the west, and the west wind carried it to the east, and the north wind carried it to the south,

and the south wind carried it to the north. Suppose there were a blind turtle that came up once at the end of each century. What do you think, bhikkhus? Would that blind turtle put his neck into that yoke with one hole in it?"

"He might, venerable sir, sometime or other at the end of a long period."

"Bhikkhus, the blind turtle would take less time to put his neck into that yoke with a single hole in it than a fool, once gone to perdition, would take to regain the human state, I say. Why is that? Because there is no practising of the Dhamma there, no practising of what is righteous, no doing of what is wholesome, no performance of merit. There mutual devouring prevails, and the slaughter of the weak.

25. "If, sometime or other, at the end of a long period, that fool comes back to the human state, it is into a low family that he is reborn – into a family of outcasts or hunters or bamboo-workers or cartwrights or scavengers – one that is poor with little to eat and drink, surviving with difficulty, where he scarcely finds food and clothing; and he is ugly, unsightly, and misshapen, sickly, blind, cripple-handed, lame, or paralysed; he gets no food, drink, clothes, [170] vehicles, garlands, scents and unguents, bed, lodging, and light; he misconducts himself in body, speech, and mind, and having done that, on the dissolution of the body, after death, he reappears in a state of deprivation, in an unhappy destination, in perdition, even in hell.

26. "Bhikkhus, suppose a gambler at the very first unlucky throw loses his child and his wife and all his property and furthermore goes into bondage himself, yet an unlucky throw such as that is negligible; it is a far more unlucky throw when a fool who misconducts himself in body, speech, and mind, on the dissolution of the body, after death, reappears in a state of deprivation, in an unhappy destination, in perdition, even in hell. This is the complete perfection of the fool's grade.<sup>1201</sup>

(THE WISE MAN)

27. "Bhikkhus, there are these three characteristics of a wise man, signs of a wise man, attributes of a wise man. What three? Here a wise man is one who thinks good thoughts, speaks good words, and does good deeds. If a wise man were not so, how

would the wise know him thus: 'This person is a wise man, a true man'? But because a wise man is one who thinks good thoughts, speaks good words, and does good deeds, the wise know him thus: 'This person is a wise man, a true man.'

28. "A wise man feels pleasure and joy here and now in three ways. If a wise man is seated in an assembly or along a street or in a square and people there are discussing certain pertinent and relevant matters, then, if the wise man is one who abstains from killing living beings, from taking what is not given, from misconduct in sensual pleasures, [171] from false speech, from wine, liquor, and intoxicants, which are the basis of negligence, he thinks: 'These people are discussing certain pertinent and relevant matters; those things are not found in me, and I am not seen engaging in them.'<sup>1202</sup> This is the first kind of pleasure and joy that a wise man feels here and now.

29. "Again, when a robber culprit is caught, a wise man sees kings having many kinds of torture inflicted on him...*(as in §4)*...Then the wise man thinks thus: 'Because of such evil actions as those, when a robber culprit is caught, kings have many kinds of tortures inflicted on him. Those things are not found in me, and I am not seen engaging in those things.' This is the second kind of pleasure and joy that a wise man feels here and now.

30. "Again, when a wise man is on his chair or on his bed or resting on the ground, then the good actions that he did in the past – his good bodily, verbal, and mental conduct – cover him, overspread him, and envelop him. Just as the shadow of a great mountain peak in the evening covers, overspreads, and envelops the earth, so too, when a wise man is on his chair or on his bed or resting on the ground, then the good actions that he did in the past – his good bodily, verbal, and mental conduct – cover him, overspread him, and envelop him. Then the wise man thinks: 'I have not done what is evil, I have not done what is cruel, I have not done what is wicked. I have done what is good, I have done what is wholesome, I have made myself a shelter from anguish. When I pass away, I shall go to the destination of those who have not done what is evil...who have made themselves a shelter from anguish.' He does not sorrow, grieve, and lament, he does not weep beating his breast and become distraught. This is the third kind of pleasure and joy that a wise man feels here and now.

31. "A wise man who has given himself over to good conduct of body, speech, and mind, [172] on the dissolution of the body, after death, reappears in a happy destination, even in heaven.

(HEAVEN)

32. "Were it rightly speaking to be said of anything: 'That is utterly wished for, utterly desired, utterly agreeable,' it is of heaven that, rightly speaking, this should be said, so much so that it is hard to find a simile for the happiness of heaven."

When this was said, a bhikkhu asked the Blessed One: "But, venerable sir, can a simile be given?"

33. "It can, bhikkhu," the Blessed One said. "Bhikkhus, suppose that a Wheel-turning Monarch<sup>1203</sup> possessed the seven treasures and the four kinds of success, and because of that experienced pleasure and joy.

34. "What are the seven treasures? Here, when a head-anointed noble king has bathed his head on the Uposatha day of the fifteenth<sup>1204</sup> and has ascended to the upper palace chamber for the Uposatha, there appears to him the divine wheel-treasure with its thousand spokes, its tire, and its nave, complete in every aspect. On seeing it, the head-anointed noble king thinks thus: 'Now it has been heard by me that when a head-anointed noble king has bathed his head on the Uposatha day of the fifteenth and has ascended to the upper palace chamber for the Uposatha, and there appears to him the divine wheel-treasure with its thousand spokes, its tire, and its nave, complete in every aspect, then that king becomes a Wheel-turning Monarch. Am I then a Wheel-turning Monarch?'

35. "Then the head-anointed noble king rises from his seat, and taking a water vessel in his left hand, he sprinkles the wheel-treasure with his right hand, saying: 'Turn forward, good wheel-treasure; triumph, good wheel-treasure!' Then the wheel-treasure turns forward rolling in the eastern direction and the Wheel-turning Monarch follows it with his four-constituent army. Now in whatever region the wheel-treasure pauses, there the Wheel-turning Monarch takes up his abode with his four-constituent army. And [173] opposing kings in the eastern direction come to the Wheel-turning Monarch and speak thus: 'Come, great king; welcome, great king; command, great king; advise, great

king.' The Wheel-turning Monarch speaks thus: 'You should not kill living beings; you should not take what has not been given; you should not misconduct yourselves in sensual pleasures; you should not speak falsehood; you should not drink intoxicants; you should eat what you are accustomed to eat.' And the opposing kings in the eastern direction submit to the Wheel-turning Monarch.

"Then the wheel-treasure plunges into the eastern ocean and emerges again. And then it turns forward rolling in the southern direction...And the opposing kings in the southern direction submit to the Wheel-turning Monarch. Then the wheel-treasure plunges into the southern ocean and emerges again. And then it turns forward rolling in the western direction...And the opposing kings in the western direction submit to the Wheel-turning Monarch. Then the wheel-treasure plunges into the western ocean and emerges again. And then it turns forward rolling in the northern direction...And the opposing kings in the northern direction submit to the Wheel-turning Monarch.

"Now when the wheel-treasure has triumphed over the earth to the ocean's edge, it returns to the royal capital and remains as if fixed on its axle at the gate of the Wheel-turning Monarch's inner palace, as an adornment to the gate of his inner palace. Such is the wheel-treasure that appears to a Wheel-turning Monarch.

36. "Again, the elephant-treasure appears to the Wheel-turning Monarch, all white, with sevenfold stance, with supernormal power, flying through the air, the king of elephants named 'Uposatha.' On seeing him, the Wheel-turning Monarch's mind has confidence in him thus: 'It would be wonderful to ride the elephant, if he would undergo taming!' Then the elephant-treasure [174] undergoes taming just like a fine thoroughbred elephant well tamed for a long time. And it so happens that the Wheel-turning Monarch, when testing the elephant-treasure, mounts him in the morning, and after traversing the whole earth to the edge of the ocean, he returns to the royal capital to take his morning meal. Such is the elephant-treasure that appears to a Wheel-turning Monarch.

37. "Again, the horse-treasure appears to the Wheel-turning Monarch, all white, with raven-black head, with mane like muñja grass, with supernormal power, flying through the air, the king of horses named 'Valāhaka' ['Thundercloud']. On seeing him,

the Wheel-turning Monarch's mind has confidence in him thus: 'It would be wonderful to ride the horse, if he would undergo taming!' Then the horse-treasure undergoes taming just like a fine thoroughbred horse well tamed for a long time. And it so happens that the Wheel-turning Monarch, when testing the horse-treasure, mounts him in the morning, and after traversing the whole earth to the edge of the ocean, he returns to the royal capital to take his morning meal. Such is the horse-treasure that appears to a Wheel-turning Monarch.

38. "Again, the jewel-treasure appears to the Wheel-turning Monarch. The jewel is fine beryl of purest water, eight-faceted, and well cut. Now the radiance of the jewel-treasure spreads around for a whole league. And it so happens that when the Wheel-turning Monarch is testing the jewel-treasure, he draws up his four-constituent army in array, and mounting the jewel on top of his banner, he sets forth in the darkness and gloom of the night. Then all the [inhabitants of the] villages nearby begin their work by its light, thinking that it is day. Such is the jewel-treasure that appears to a Wheel-turning Monarch.

39. "Again, the woman-treasure appears to the Wheel-turning Monarch, beautiful, comely and graceful, possessing the supreme beauty of complexion, neither too tall nor too short, [175] neither too slim nor too stout, neither too dark nor too fair, surpassing human beauty without reaching divine beauty. The touch of the woman-treasure is such that it is like a tuft of kapok or a tuft of cotton-wool. When it is cool, her limbs are warm; when it is warm, her limbs are cool. From her body the scent of sandalwood comes forth, and from her mouth the scent of lotuses. She rises before the Wheel-turning Monarch and retires after him. She is eager to serve, agreeable in conduct, and sweet in speech. Since she is never unfaithful to the Wheel-turning Monarch even in thought, how could she be so in body? Such is the woman-treasure that appears to a Wheel-turning Monarch.

40. "Again, the steward-treasure appears to the Wheel-turning Monarch. The divine eye born of past action is manifested in him whereby he sees hidden stores of treasure both with owners and ownerless. He approaches the Wheel-turning Monarch and says: 'Sire, you remain at ease. I shall take care of your monetary affairs.' And it so happens that when the Wheel-turning Monarch is testing the steward-treasure, he boards a boat, and

putting out into the river Ganges, in midstream he tells the steward-treasure: 'I need gold and bullion, steward.' – 'Then, sire, let the boat be steered towards one bank.' – 'Steward, it is actually here that I need gold and bullion.' Then the steward-treasure plunges both hands into the water and draws up a pot full of gold and bullion, and he tells the Wheel-turning Monarch: 'Is this enough, sire? Is enough done, enough offered?' – 'This is enough, steward, enough is done, enough offered.' Such is the steward-treasure that appears to a Wheel-turning Monarch.

41. "Again, the counsellor-treasure appears [176] to the Wheel-turning Monarch, wise, shrewd, and sagacious, capable of getting the Wheel-turning Monarch to promote that which is worthy of being promoted, to dismiss that which should be dismissed, and to establish that which should be established. He approaches the Wheel-turning Monarch and says: 'Sire, you remain at ease. I shall govern.' Such is the counsellor-treasure that appears to a Wheel-turning Monarch.

"These are the seven treasures that a Wheel-turning Monarch possesses.

42. "What are the four kinds of success? Here a Wheel-turning Monarch is handsome, comely, and graceful, possessing the supreme beauty of complexion, and he surpasses other human beings in that respect. This is the first kind of success that a Wheel-turning Monarch possesses.

43. "Again, a Wheel-turning Monarch lives long and endures long, and he surpasses other human beings in that respect. This is the second kind of success that a Wheel-turning Monarch possesses.

44. "Again, a Wheel-turning Monarch is free from illness and affliction, possessing a good digestion that is neither too cool nor too warm, and he surpasses other human beings in that respect. This is the third kind of success that a Wheel-turning Monarch possesses.

45. "Again, a Wheel-turning Monarch is dear and agreeable to brahmins and householders. Just as a father is dear and agreeable to his children, so too a Wheel-turning Monarch is dear and agreeable to brahmins and householders. Brahmans and householders, too, are dear and agreeable to a Wheel-turning Monarch. Just as children are dear and agreeable to a father, so too brahmins and householders are dear and agreeable to a

Wheel-turning Monarch. Once a Wheel-turning Monarch was driving in a pleasure park with his four-constituent army. Then brahmins and householders went to him and spoke thus: 'Sire, drive slowly that we may see you longer.' And so he told his charioteer: [177] 'Charioteer, drive slowly that I may see the brahmins and householders longer.' This is the fourth kind of success that a Wheel-turning Monarch possesses.

"These are the four kinds of success that a Wheel-turning Monarch possesses.

46. "What do you think, bhikkhus? Would a Wheel-turning Monarch experience pleasure and joy because of possessing these seven treasures and these four kinds of success?"

"Venerable sir, a Wheel-turning Monarch would experience pleasure and joy because of possessing even one treasure, let alone seven treasures and four kinds of success."

47. Then, taking a small stone the size of his hand, the Blessed One addressed the bhikkhus thus: "What do you think, bhikkhus? Which is the greater, this small stone that I have taken, the size of my hand, or Himalaya, the king of mountains?"

"Venerable sir, the small stone that the Blessed One has taken, the size of his hand, does not count beside Himalaya, the king of mountains; it is not even a fraction, there is no comparison."

"So too, bhikkhus, the pleasure and joy that a Wheel-turning Monarch would experience because of possessing the seven treasures and the four kinds of success does not count beside the happiness of heaven; it is not even a fraction, there is no comparison.

48. "If, some time or other, at the end of a long period, the wise man comes back to the human state, it is into a high family that he is reborn – into a family of well-to-do nobles, or well-to-do brahmins, or well-to-do householders – one that is rich, of great wealth, of great possessions, with abundant gold and silver, with abundant assets and means, and with abundant money and grain. He is handsome, comely and graceful, possessing the supreme beauty of complexion. He obtains food and drink, clothes, vehicles, garlands, scents and unguents, bed, lodging, and light. He conducts himself well in body, speech, and mind, [178] and having done so, on the dissolution of the body, after death, he reappears in a happy destination, even in the heavenly world.

49. "Bhikkhus, suppose a gambler at the very first lucky throw won a great fortune, yet a lucky throw such as that is negligible; it is a far more lucky throw when a wise man who conducts himself well in body, speech, and mind, on the dissolution of the body, after death, reappears in a happy destination, even in the heavenly world.<sup>1205</sup> This is the complete perfection of the wise man's grade."

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

## 130 *Devadūta Sutta* The Divine Messengers

1. **TUH HAVE I HEARD.** On one occasion the Blessed One was living at Sāvathī 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, suppose there were two houses with doors and a man with good sight standing there between them saw people going in and coming out and passing to and fro. So too, with the divine eye, which is purified and surpasses the human, I see beings passing away and reappearing, inferior and superior, fair and ugly, fortunate and unfortunate. I understand how beings pass on according to their actions thus: 'These worthy beings who were well-conducted in body, speech, and mind, not revilers of noble ones, right in their views, giving effect to right views in their actions, on the dissolution of the body, after death, have reappeared in a happy destination, even in the heavenly world. Or these worthy beings who were well-conducted in body, speech, and mind, not [179] revilers of noble ones, right in their views, giving effect to right views in their actions, on the dissolution of the body, after death, have reappeared among human beings. But these worthy beings who were ill-conducted in body, speech, and mind, revilers of noble ones, wrong in their views, giving effect to wrong views in their actions, on the dissolution of the body, after death, have reappeared in the realm of ghosts. Or these worthy beings who were ill-conducted...on the dissolution of the body, after death, have reappeared in the animal world. Or these worthy beings who were ill-conducted...on the dissolution of the body, after death, have reappeared in a state of deprivation, in an unhappy destination, in perdition, even in hell.'

3. "Now the wardens of hell seize such a being by the arms and present him to King Yama,<sup>1206</sup> saying: 'Sire, this man has ill-treated his mother, ill-treated his father, ill-treated recluses, ill-treated brahmins; he has had no respect for the elders of his clan. Let the king order his punishment.'

4. "Then King Yama presses and questions and cross-questions him about the first divine messenger: 'Good man, did you not see the first divine messenger to appear in the world?'<sup>1207</sup> He says: 'I did not, venerable sir.' Then King Yama says: 'Good man, have you never seen in the world a young tender infant lying prone, fouled in his own excrement and urine?' He says: 'I have, venerable sir.'

"Then King Yama says: 'Good man, did it never occur to you – an intelligent and mature man – "I too am subject to birth, I am not exempt from birth: surely I had better do good by body, speech, and mind"?' He says: 'I was unable, venerable sir, I was negligent.' Then King Yama says: 'Good man, through negligence you have failed to do good by body, speech, and mind. Certainly they will deal with you according to your negligence. But this evil action of yours was not done by your mother or your father, [180] or by your brother or your sister, or by your friends and companions, or by your kinsmen and relatives, or by recluses and brahmins, or by gods: this evil action was done by you yourself, and you yourself will experience its result.'

5. "Then, after pressing and questioning and cross-questioning him about the first divine messenger, King Yama presses and questions and cross-questions him about the second divine messenger: 'Good man, did you not see the second divine messenger to appear in the world?' He says: 'I did not, venerable sir.' Then King Yama says: 'Good man, have you never seen in the world a man – or a woman – at eighty, ninety, or a hundred years, aged, as crooked as a roof bracket, doubled up, supported by a walking stick, tottering, frail, youth gone, teeth broken, grey-haired, scanty-haired, bald, wrinkled, with limbs all blotchy?' He says: 'I have, venerable sir.'

"Then King Yama says: 'Good man, did it never occur to you – an intelligent and mature man – "I too am subject to ageing, I am not exempt from ageing: surely I had better do good by body, speech, and mind"?' He says: 'I was unable, venerable sir, I was negligent.' Then King Yama says: 'Good man, through

negligence you have failed to do good by body, speech, and mind. Certainly they will deal with you according to your negligence. But this evil action of yours was not done by your mother...or by gods: this evil action was done by you yourself, and you yourself will experience its result.'

6. "Then, after pressing and questioning and cross-questioning him about the second divine messenger, King Yama presses and questions and cross-questions him about the third divine messenger: [181] 'Good man, did you not see the third divine messenger to appear in the world?' He says: 'I did not, venerable sir.' Then King Yama says: 'Good man, have you never seen in the world a man – or a woman – afflicted, suffering, and gravely ill, lying fouled in his own excrement and urine, lifted up by some and set down by others?' He says: 'I have, venerable sir.'

"Then King Yama says: 'Good man, did it never occur to you – an intelligent and mature man – "I too am subject to sickness, I am not exempt from sickness: surely I had better do good by body, speech, and mind"?' He says: 'I was unable, venerable sir, I was negligent.' Then King Yama says: 'Good man, through negligence you have failed to do good by body, speech, and mind. Certainly they will deal with you according to your negligence. But this evil action of yours was not done by your mother...or by gods: this evil action was done by you yourself, and you yourself will experience its result.'

7. "Then, after pressing and questioning and cross-questioning him about the third divine messenger, King Yama presses and questions and cross-questions him about the fourth divine messenger: 'Good man, did you not see the fourth divine messenger to appear in the world?' He says: 'I did not, venerable sir.' Then King Yama says: 'Good man, have you never seen in the world, when a robber culprit is caught, kings having many kinds of tortures inflicted on him: having him flogged with whips...*(as Sutta 129, §4)*...and having his head cut off with a sword?' He says: 'I have, venerable sir.'

"Then King Yama says: 'Good man, did it never occur to you – an intelligent and mature man – "Those who do evil actions have such tortures of various kinds inflicted on them here and now; [182] so what in the hereafter? Surely I had better do good by body, speech, and mind"?' He says: 'I was unable, venerable sir, I was negligent.' Then King Yama says: 'Good man, through

negligence you have failed to do good by body, speech, and mind. Certainly they will deal with you according to your negligence. But this evil action of yours was not done by your mother...or by gods: this evil action was done by you yourself, and you yourself will experience its result.'

8. "Then, after pressing and questioning and cross-questioning him about the fourth divine messenger, King Yama presses and questions and cross-questions him about the fifth divine messenger: 'Good man, did you not see the fifth divine messenger to appear in the world?' He says: 'I did not, venerable sir.' Then King Yama says: 'Good man, have you never seen in the world a man – or a woman – one-day dead, two-days dead, three-days dead, bloated, livid, and oozing with matter?' He says: 'I have, venerable sir.'

"Then King Yama says: 'Good man, did it never occur to you – an intelligent and mature man – "I too am subject to death, I am not exempt from death: surely I had better do good by body, speech, and mind"?' He says: 'I was unable, venerable sir, I was negligent.' Then King Yama says: 'Good man, through negligence you have failed to do good by body, speech, and mind. Certainly they will deal with you according to your negligence. But this evil action of yours was not done by your mother...or by gods: this evil action was done by you yourself, and you yourself will experience its result.'

9. "Then, after pressing and questioning and cross-questioning him about the fifth divine messenger, King Yama is silent.

10. "Now the wardens of hell [183] torture him with the five-fold transfixing.<sup>1208</sup> They drive a red-hot iron stake through one hand, they drive a red-hot iron stake through the other hand, they drive a red-hot iron stake through one foot, they drive a red-hot iron stake through the other foot, they drive a red-hot iron stake through his belly. There he feels painful, racking, piercing feelings. Yet he does not die so long as that evil action has not exhausted its result.

11. "Next the wardens of hell throw him down and pare him with axes. There he feels painful, racking, piercing feelings. Yet he does not die so long as that evil action has not exhausted its result.

12. "Next the wardens of hell set him with his feet up and his head down and pare him with adzes. There he feels painful,

racking, piercing feelings. Yet he does not die so long as that evil action has not exhausted its result.

13. "Next the wardens of hell harness him to a chariot and drive him back and forth across burning ground, blazing and glowing. There he feels painful, racking, piercing feelings. Yet he does not die so long as that evil action has not exhausted its result.

14. "Next the wardens of hell make him climb up and down a great mound of burning coals, blazing and glowing. There he feels painful, racking, piercing feelings. Yet he does not die so long as that evil action has not exhausted its result.

15. "Next the wardens of hell take him feet up and head down and plunge him into a red-hot metal cauldron, burning, blazing, and glowing. He is cooked there in a swirl of froth. And as he is being cooked there in a swirl of froth, he is swept now up, now down, and now across. There he feels painful, racking, piercing feelings. Yet he does not die so long as that evil action has not exhausted its result.

16. "Next the wardens of hell throw him into the Great Hell. Now as to that Great Hell, bhikkhus:

It has four corners and is built  
 With four doors, one set in each side,  
 Walled up with iron all around  
 And shut in with an iron roof.  
 Its floor as well is made of iron  
 And heated till it glows with fire.  
 The range is a full hundred leagues  
 Which it covers all-pervasively.

17. "Now the flames that surge out from the Great Hell's eastern wall dash against its western wall. The flames that surge out from its western wall dash against [184] its eastern wall. The flames that surge out from its northern wall dash against its southern wall. The flames that surge out from its southern wall dash against its northern wall. The flames that dash out from the bottom dash against the top. And the flames that surge out from the top dash against the bottom. There he feels painful, racking, piercing feelings. Yet he does not die so long as that evil action has not exhausted its result.

18. "Some time or other, bhikkhus, at the end of a long period, there comes an occasion when the Great Hell's eastern door is opened. He runs towards it, treading quickly. As he does so, his outer skin burns, his inner skin burns, his flesh burns, his sinews burn, his bones turn to smoke; and it is the same when his foot is uplifted. When at long last he reaches the door, then it is shut. There he feels painful, racking, piercing feelings. Yet he does not die so long as that evil action has not exhausted its result.

"Some time or other, at the end of a long period, there comes an occasion when the Great Hell's western door is opened... when its northern door is opened...when its southern door is opened. He runs towards it, treading quickly...When at long last he reaches the door, then it is shut. There he feels painful, racking, piercing feelings. Yet he does not die so long as that evil action has not exhausted its result.

19. "Some time or other, bhikkhus, at the end of a long period, there comes an occasion when the Great Hell's eastern door is opened. He runs towards it, treading quickly. As he does so, his outer skin burns, his inner skin burns, his flesh burns, his sinews burn, his bones turn to smoke; and it is the same when his foot is uplifted. He comes out by that door.

20. "Immediately next to the Great Hell [185] is the vast Hell of Excrement. He falls into that. In that Hell of Excrement needle-mouthed creatures bore through his outer skin and bore through his inner skin and bore through his flesh and bore through his sinews and bore through his bones and devour his marrow. There he feels painful, racking, piercing feelings. Yet he does not die so long as that evil action has not exhausted its result.

21. "Immediately next to the Hell of Excrement is the vast Hell of Hot Embers. He falls into that. There he feels painful, racking, piercing feelings. Yet he does not die so long as that evil action has not exhausted its result.

22. "Immediately next to the Hell of Hot Embers is the vast Wood of Simbali Trees, a league high, bristling with thorns sixteen finger-breadths long, burning, blazing, and glowing. They make him climb up and down those trees. There he feels painful, racking, piercing feelings. Yet he does not die so long as that evil action has not exhausted its result.

23. "Immediately next to the Wood of Simbali Trees is a vast Wood of Sword-leaf Trees. He goes into that. The leaves, stirred

by the wind, cut off his hands and cut off his feet and cut off his hands and feet; they cut off his ears and cut off his nose and cut off his ears and nose. There he feels painful, racking, piercing feelings. Yet he does not die so long as that evil action has not exhausted its result.

24. "Immediately next to the Wood of Sword-leaf Trees is a great river of caustic water. He falls into that. There he is swept upstream and he is swept downstream and he is swept upstream and downstream. There he feels painful, racking, piercing feelings. Yet he does not die so long as that evil action has not exhausted its result.

25. "Next the wardens of hell pull him out with a hook, [186] and setting him on the ground, they ask him: 'Good man, what do you want?' He says: 'I am hungry, venerable sirs.' Then the wardens of hell prise open his mouth with red-hot iron tongs, burning, blazing, and glowing, and they throw into his mouth a red-hot metal ball, burning, blazing, and glowing. It burns his lips, it burns his mouth, it burns his throat, it burns his stomach, and it passes out below carrying with it his large and small intestines. There he feels painful, racking, piercing feelings. Yet he does not die so long as that evil action has not exhausted its result.

26. "Next the wardens of hell ask him: 'Good man, what do you want?' He says: 'I am thirsty, venerable sirs.' Then the wardens of hell prise open his mouth with red-hot iron tongs, burning, blazing, and glowing, and they pour into his mouth molten copper, burning, blazing, and glowing. It burns his lips, it burns his mouth, it burns his throat, it burns his stomach, and it passes out below carrying with it his large and small intestines. There he feels painful, racking, piercing feelings. Yet he does not die so long as that evil action has not exhausted its result.

27. "Then the wardens of hell throw him back again into the Great Hell.

28. "It has happened that King Yama thought: 'Those in the world who do evil unwholesome actions indeed have all these many kinds of tortures inflicted on them. Oh, that I might attain the human state, that a Tathāgata, accomplished and fully enlightened, might appear in the world, that I might wait on that Blessed One, that the Blessed One might teach me the Dhamma, and that I might come to understand that Blessed One's Dhamma!'

29. "Bhikkhus, I tell you this not as something I heard from another recluse or brahmin. I tell you this as something that I have actually known, seen, and discovered by myself." [187]

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

"Though warned by the divine messengers,  
Full many are the negligent,  
And people may sorrow long indeed  
Once gone down to the lower world.  
But when by the divine messengers  
Good people here in this life are warned,  
They do not dwell in ignorance  
But practise well the noble Dhamma.  
Clinging they look upon with fear  
For it produces birth and death;  
And by not clinging they are freed  
In the destruction of birth and death.  
They dwell in bliss for they are safe  
And reach Nibbāna here and now.  
They are beyond all fear and hate;  
They have escaped all suffering."

4

The Division of Expositions

(*Vibhangavagga*)



## 131 *Bhaddekaratta Sutta* One Fortunate Attachment

1. **THUS HAVE I HEARD.**<sup>1209</sup> 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, I shall teach you the summary and exposition of 'One Who Has One Fortunate Attachment.'<sup>1210</sup> Listen and attend closely to what I shall say." – "Yes, venerable sir," the bhikkhus replied. The Blessed One said this:

3. "Let not a person revive the past  
Or on the future build his hopes;<sup>1211</sup>  
For the past has been left behind  
And the future has not been reached.  
Instead with insight let him see  
Each presently arisen state;<sup>1212</sup>  
Let him know that and be sure of it,  
Invincibly, unshakeably.<sup>1213</sup>  
Today the effort must be made;  
Tomorrow Death may come, who knows?  
No bargain with Mortality  
Can keep him and his hordes away,  
But one who dwells thus ardently,  
Relentlessly, by day, by night –  
It is he, the Peaceful Sage has said,<sup>1214</sup>  
Who has one fortunate attachment. [188]

4. "How, bhikkhus, does one revive the past? Thinking, 'I had such material form in the past,' one finds delight in that.<sup>1215</sup> Thinking, 'I had such feeling in the past,' ... 'I had such perception in the past,' ... 'I had such formations in the past,' ... 'I had

such consciousness in the past,' one finds delight in that. That is how one revives the past.

5. "And how, bhikkhus, does one not revive the past? Thinking, 'I had such material form in the past,' one does not find delight in that.<sup>1216</sup> Thinking, 'I had such feeling in the past,'... 'I had such perception in the past,'... 'I had such formations in the past,'... 'I had such consciousness in the past,' one does not find delight in that. That is how one does not revive the past.

6. "And how, bhikkhus, does one build up hope upon the future? Thinking, 'I may have such material form in the future,'<sup>1217</sup> one finds delight in that. Thinking, 'I may have such feeling in the future,'... 'I may have such perception in the future,'... 'I may have such formations in the future,'... 'I may have such consciousness in the future,' one finds delight in that. That is how one builds up hope upon the future.

7. "And how, bhikkhus, does one not build up hope upon the future? Thinking, 'I may have such material form in the future,' one does not find delight in that. Thinking, 'I may have such feeling in the future,'... 'I may have such perception in the future,'... 'I may have such formations in the future,'... 'I may have such consciousness in the future,' one does not find delight in that. That is how one does not build up hope upon the future.

8. "And how, bhikkhus, is one vanquished in regard to presently arisen states?<sup>1218</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, 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...perception as self...formations as self [189]...consciousness as self, or self as possessed of consciousness, or consciousness as in self, or self as in consciousness. That is how one is vanquished in regard to presently arisen states.

9. "And how, bhikkhus, is one invincible in regard to presently arisen states? Here, 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, 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...perception as self...formations as self...consciousness as self, or self as possessed of consciousness, or consciousness as in self, or self as in consciousness. That is how one is invincible in regard to presently arisen states.

10. "Let not a person revive the past...  
Who has one fortunate attachment.

11. "So it was with reference to this that it was said:  
'Bhikkhus, I shall teach you the summary and exposition of  
"One Who Has One Fortunate Attachment."'"'

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

## 132 Ānandabhaddekaratta Sutta

### Ānanda and One Fortunate Attachment

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 the venerable Ānanda was instructing, urging, rousing, and encouraging [190] the bhikkhus with talk on the Dhamma in the assembly hall. He was reciting the summary and exposition of "One Who Has One Fortunate Attachment."

Then, in the evening, the Blessed One rose from meditation and went to the assembly hall. He sat down on a seat made ready and asked the bhikkhus: "Bhikkhus, who has been instructing, urging, rousing, and encouraging the bhikkhus with talk on the Dhamma in the assembly hall? Who has been reciting the summary and exposition of 'One Who has One Fortunate Attachment'?"

"It was the venerable Ānanda, venerable sir."

Then the Blessed One asked the venerable Ānanda: "Ānanda, how were you instructing, urging, rousing, and encouraging the bhikkhus with talk on the Dhamma, and reciting the summary and exposition of 'One Who Has One Fortunate Attachment'?"

3-10. "I was doing so thus, venerable sir: [191]

'Let not a person revive the past...

(Repeat the whole of the last sutta, §§3-10 up to:)

Who has one fortunate attachment.'

11. "I was instructing, urging, rousing, and encouraging the bhikkhus with talk on the Dhamma thus, and reciting the summary and exposition of 'One Who Has One Fortunate Attachment' thus."

"Good, good, Ānanda! It is good that you were instructing, urging, rousing, and encouraging the bhikkhus with talk on the

Dhamma thus, and reciting the summary and exposition of 'One Who Has One Fortunate Attachment' thus:

12-19. "Let not a person revive the past...

(*Repeat the whole of the last sutta, §§3-10 up to:*)

Who has one fortunate attachment."

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

133 *Mahākaccānabhadrakaratta Sutta*  
Mahā Kaccāna  
and One Fortunate Attachment

[192] 1. THUS HAVE I HEARD. On one occasion the Blessed One was living at Rājagaha in the Park of the Hot Springs. Then, when it was near dawn, the venerable Samiddhi went to the hot springs to bathe his limbs. After bathing he came up out of the water and stood dressed in one robe, drying his limbs. Then, when the night was well advanced, a certain deity of beautiful appearance who illuminated the whole of the Hot Springs, approached the venerable Samiddhi. Standing at one side, the deity said to him:

2. "Bhikkhu, do you remember the summary and exposition of 'One Who Has One Fortunate Attachment'?"

"Friend, I do not remember the summary and exposition of 'One Who Has One Fortunate Attachment.' But, friend, do you remember the summary and exposition of 'One Who Has One Fortunate Attachment'?"

"Bhikkhu, I too do not remember the summary and exposition of 'One Who Has One Fortunate Attachment.' But, bhikkhu, do you remember the stanza of 'One Who Has One Fortunate Attachment'?"

"Friend, I do not remember the stanza of 'One Who Has One Fortunate Attachment.' But, friend, do you remember the stanza of 'One Who Has One Fortunate Attachment'?"

"Bhikkhu, I too do not remember the stanza of 'One Who Has One Fortunate Attachment.' But, bhikkhu, learn the summary and exposition of 'One Who Has One Fortunate Attachment.' Bhikkhu, master the summary and exposition of 'One Who Has One Fortunate Attachment.' Bhikkhu, remember the summary and exposition of 'One Who Has One Fortunate Attachment.'

Bhikkhu, the summary and exposition of 'One Who Has One Fortunate Attachment' is beneficial, it belongs to the fundamentals of the holy life."

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

3. Then, when the night was over, the venerable Samiddhi went to the Blessed One. After paying homage to him, he sat down at one side, [193] told the Blessed One all that had occurred, and said: "It would be good, venerable sir, if the Blessed One would teach me the summary and exposition of 'One Who Has One Fortunate Attachment.'"

4. "Then, bhikkhu, listen and attend closely to what I shall say." – "Yes, venerable sir," the venerable Samiddhi replied. The Blessed One said:

5. "Let not a person revive the past  
 Or on the future build his hopes;  
 For the past has been left behind  
 And the future has not been reached.  
 Instead with insight let him see  
 Each presently arisen state;  
 Let him know that and be sure of it,  
 Invincibly, unshakeably.  
 Today the effort must be made;  
 Tomorrow Death may come, who knows?  
 No bargain with Mortality  
 Can keep him and his hordes away.  
 But one who dwells thus ardently,  
 Relentlessly, by day, by night –  
 It is he, the Peaceful Sage has said,  
 Who has one fortunate attachment."

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

7. Then, soon after the Blessed One had gone, the bhikkhus considered:<sup>1219</sup> "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?" [194] Then they considered: "The venerable Mahā Kaccāna is praised by the Teacher and esteemed by

his wise companions in the holy life. He is capable of expounding the detailed meaning. Suppose we went to him and asked him the meaning of this."

8. 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 they told him what had taken place, adding: "Let the venerable Mahā Kaccāna expound it to us."

9. [The venerable Mahā Kaccāna replied:] "Friends, it is as though a man needing heartwood, seeking heartwood, wandering in search of heartwood, [195] 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; he is the sayer, the proclaim, 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."

10. "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."

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

12. "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:

'Let not a person revive the past...  
Who has one fortunate attachment,'

I understand the detailed meaning of it to be as follows.

13. "How, friends, does one revive the past? [196] Thinking, 'My eye was thus in the past and forms were thus,'<sup>1220</sup> one's consciousness becomes bound up with desire and lust for that. Because one's consciousness is bound up with desire and lust, one delights in that. When one delights in that, one revives the past.

"Thinking, 'My ear was thus in the past and sounds were thus...My nose and odours...My tongue and flavours...My body and tangibles...My mind was thus in the past and mind-objects were thus,' one's consciousness becomes bound up with desire and lust for that. Because one's consciousness is bound up with desire and lust, one delights in that. When one delights in that, one revives the past. That is how one revives the past.

14. "How does one not revive the past? Thinking, 'My eye was thus in the past and forms were thus,' one's consciousness does not become bound up with desire and lust for that. Because one's consciousness is not bound up with desire and lust, one does not delight in that. When one does not delight in that, one does not revive the past.

"Thinking, 'My ear was thus in the past and sounds were thus...My nose and odours...My tongue and flavours...My body and tangibles...My mind was thus in the past and mind-objects were thus,' one's consciousness does not become bound up with desire and lust for that. Because one's consciousness is not bound up with desire and lust, one does not delight in that. When one does not delight in that, one does not revive the past. That is how one does not revive the past.

15. "How, friends, does one build up hope upon the future? Thinking, 'My eye may be thus in the future and forms may be thus,' one sets one's heart on obtaining what has not yet been obtained. Because one sets one's heart thus, one delights in that. When one delights in that, one builds up hope upon the future.

"Thinking, 'My ear may be thus in the future and sounds may be thus...My nose and odours...My tongue and flavours...My body and tangibles...My mind may be thus in the future and [197] mind-objects may be thus,' one sets one's heart on obtaining

what has not yet been obtained. Because one sets one's heart thus, one delights in that. When one delights in that, one builds up hope upon the future. That is how one builds up hope upon the future.

16. "How, friends, does one not build up hope upon the future? Thinking, 'My eye may be thus in the future and forms may be thus,' one does not set one's heart on obtaining what has not yet been obtained. Because one does not set one's heart thus, one does not delight in that. When one does not delight in that, one does not build up hope upon the future.

"Thinking, 'My ear may be thus in the future and sounds may be thus...My nose and odours...My tongue and flavours...My body and tangibles...My mind may be thus in the future and mind-objects may be thus,' one does not set one's heart on obtaining what has not yet been obtained. Because one does not set one's heart thus, one does not delight in that. When one does not delight in that, one does not build up hope upon the future. That is how one does not build up hope upon the future.

17. "How is one vanquished in regard to presently arisen states? In regard to the eye and forms that are presently arisen, one's consciousness is bound up with desire and lust for that which is presently arisen. Because one's consciousness is bound up with desire and lust, one delights in that. When one delights in that, one is vanquished in regard to presently arisen states.

"In regard to the ear and sounds that are presently arisen...the nose and odours...the tongue and flavours...the body and tangibles...the mind and mind-objects that are presently arisen, one's consciousness is bound up with desire and lust for that which is presently arisen. Because one's consciousness is bound up with desire and lust, one delights in that. When one delights in that, one is vanquished in regard to presently arisen states. That is how one is vanquished in regard to presently arisen states.

18. "How is one invincible in regard to presently arisen states? In regard to the eye and forms that are presently arisen, one's consciousness is not bound up with desire and lust for that which is presently arisen. Because one's consciousness is not bound up with desire and lust, one does not delight in that. When one does not delight in that, one is invincible in regard to presently arisen states.

"In regard to the ear and sounds that are presently arisen...

the nose and odours...the tongue and flavours...the body and tangibles...the mind and mind-objects that are presently arisen, [198] one's consciousness is not bound up with desire and lust for that which is presently arisen. Because one's consciousness is not bound up with desire and lust, one does not delight in that. When one does not delight in that, one is invincible in regard to presently arisen states. That is how one is invincible in regard to presently arisen states.

19. "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:

'Let not a person revive the past...  
Who has one fortunate attachment,'

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: [199] "Then, venerable sir, we went to the venerable Mahā Kaccāna and asked him about the meaning. 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 its meaning, and so you should remember it."

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

## 134 Lomasakangiyabhaddekaratta Sutta

### Lomasakangiya and One Fortunate Attachment

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 Lomasakangiya was living in the Sakyan country at Kapilavatthu in Nigrodha's Park.<sup>1221</sup>

2. Then, when the night was well advanced, Candana, a young deity of beautiful appearance who illuminated the whole of Nigrodha's Park, approached the venerable Lomasakangiya. Standing at one side, Candana the young deity said to him:

"Bhikkhu, do you remember the summary and exposition of 'One Who Has One Fortunate Attachment'?" [200]

"Friend, I do not remember the summary and exposition of 'One Who Has One Fortunate Attachment.' But, friend, do you remember the summary and exposition of 'One Who Has One Fortunate Attachment'?"

"Bhikkhu, I too do not remember the summary and exposition of 'One Who Has One Fortunate Attachment.' But, bhikkhu, do you remember the stanza of 'One Who Has One Fortunate Attachment'?"

"Friend, I do not remember the stanza of 'One Who Has One Fortunate Attachment.' But, friend, do you remember the stanza of 'One Who Has One Fortunate Attachment'?"

"Bhikkhu, I remember the stanza of 'One Who Has One Fortunate Attachment.'"

"But, friend, in what way do you remember the stanza of 'One Who Has One Fortunate Attachment'?"

"Bhikkhu, once the Blessed One was living among the gods of the heaven of the Thirty-three, on the Red Marble Stone at the root of the Pāricchattaka tree.<sup>1222</sup> There the Blessed One recited the summary and exposition of 'One Who Has One Fortunate

Attachment' to the gods of the heaven of the Thirty-three:

3. 'Let not a person revive the past  
 Or on the future build his hopes;  
 For the past has been left behind  
 And the future has not been reached.  
 Instead with insight let him see  
 Each presently arisen state;  
 Let him know that and be sure of it,  
 Invincibly, unshakeably.  
 Today the effort must be made;  
 Tomorrow Death may come, who knows?  
 No bargain with Mortality  
 Can keep him and his hordes away.  
 But one who dwells thus ardently,  
 Relentlessly, by day, by night –  
 It is he, the Peaceful Sage has said,  
 Who has one fortunate attachment.'

4. "Bhikkhu, I remember the stanza of 'One Who Has One Fortunate Attachment' thus. Bhikkhu, learn the summary and exposition of 'One Who Has One Fortunate Attachment.' Bhikkhu, master the summary and exposition of 'One Who Has One Fortunate Attachment.' Bhikkhu, remember the summary and exposition of 'One Who Has One Fortunate Attachment.' Bhikkhu, the summary and exposition of 'One Who Has One Fortunate Attachment' is beneficial, it belongs to the fundamentals of the holy life."

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

5. Then, when the night was over, the venerable Lomasakan-giya set his resting place in order, and taking his bowl and outer robe, set out to wander by stages to Sāvatthī. He [201] at length arrived at Sāvatthī, and went to the Blessed One in Jeta's Grove, Anāthapiṇḍika's Park. After paying homage to him, he sat down at one side, told the Blessed One all that had occurred, and said: "It would be good, venerable sir, if the Blessed One would teach me the summary and exposition of 'One Who Has One Fortunate Attachment.'"

6. "Bhikkhu, do you know that young deity?"  
"No, venerable sir."

"Bhikkhu, that young deity is named Candana. He heeds the Dhamma, gives it attention, engages it with all his mind, hears it with eager ears. So, bhikkhu, listen and attend closely to what I shall say."

"Yes, venerable sir," the venerable Lomasakangiya replied to the Blessed One. The Blessed One said this:

7-14. "Let not a person revive the past...

(Repeat the whole of Sutta 131, §§3-10 up to:) [202]  
Who has one fortunate attachment."

That is what the Blessed One said. The Venerable Lomasakan-giya was satisfied and delighted in the Blessed One's words.

## 135 Cūlakammavibhanga Sutta

### The Shorter Exposition of Action

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

2. Then the brahmin student Subha, Todeyya's son, went to the Blessed One and exchanged greetings with him.<sup>1223</sup> When this courteous and amiable talk was finished, he sat down at one side and asked the Blessed One:

3. "Master Gotama, what is the cause and condition why human beings are seen to be inferior and superior? For people are seen to be short-lived and long-lived, sickly and healthy, ugly and beautiful, uninfluential and influential, poor and wealthy, low-born and high-born, stupid and [203] wise. What is the cause and condition, Master Gotama, why human beings are seen to be inferior and superior?"

4. "Student, beings are owners of their actions, heirs of their actions; they originate from their actions, are bound to their actions, have their actions as their refuge. It is action that distinguishes beings as inferior and superior."

"I do not understand in detail the meaning of Master Gotama's statement, which he spoke in brief without expounding the meaning in detail. It would be good if Master Gotama would teach me the Dhamma so that I might understand in detail the meaning of Master Gotama's statement."

"Then, student, listen and attend closely to what I shall say."

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

5. "Here, student, some man or woman kills living beings and is murderous, bloody-handed, given to blows and violence, merciless to living beings. Because of performing and undertaking such action, on the dissolution of the body, after death, he reappears in a state of deprivation, in an unhappy destination, in

perdition, even in hell. But if on the dissolution of the body, after death, he does not reappear in a state of deprivation, in an unhappy destination, in perdition, in hell, but instead comes back to the human state, then wherever he is reborn he is short-lived.<sup>1224</sup> This is the way, student, that leads to short life, namely, one kills living being and is murderous, bloody-handed, given to blows and violence, merciless to living beings.

6. "But here, student, some man or woman, abandoning the killing of living beings, abstains from killing living beings; with rod and weapon laid aside, gentle and kindly, he abides compassionate to all living beings. Because of performing and undertaking such action, on the dissolution of the body, after death, he reappears in a happy destination, even in the heavenly world. But if on the dissolution of the body, after death, he does not reappear in a happy destination, in the heavenly world, but instead comes back to the human state, then wherever he is reborn he is long-lived.<sup>1225</sup> This is the way, student, that leads to long life, namely, abandoning the killing of living beings, [204] one abstains from killing living beings; with rod and weapon laid aside, gentle and kindly, one abides compassionate to all living beings.

7. "Here, student, some man or woman is given to injuring beings with the hand, with a clod, with a stick, or with a knife. Because of performing and undertaking such action, on the dissolution of the body, after death, he reappears in a state of deprivation...But if instead he comes back to the human state, then wherever he is reborn he is sickly. This is the way, student, that leads to sickness, namely, one is given to injuring beings with the hand, with a clod, with a stick, or with a knife.

8. "But here, student, some man or woman is not given to injuring beings with the hand, with a clod, with a stick, or with a knife. Because of performing and undertaking such action, on the dissolution of the body, after death, he reappears in a happy destination...But if instead he comes back to the human state, then wherever he is reborn he is healthy. This is the way, student, that leads to health, namely, one is not given to injuring beings with the hand, with a clod, with a stick, or with a knife.

9. "Here, student, some man or woman is of an angry and irritable character; even when criticised a little, he is offended, becomes angry, hostile, and resentful, and displays anger, hate,

and bitterness. Because of performing and undertaking such action...he reappears in a state of deprivation...But if instead he comes back to the human state, then wherever he is reborn he is ugly. This is the way, student, that leads to ugliness, namely, one is of an angry and irritable character...and displays anger, hate, and bitterness.

10. "But here, student, some man or woman is not of an angry and irritable character; even when criticised a little, he is not offended, does not become angry, hostile, and resentful, and does not display anger, hate, and bitterness. Because of performing and undertaking such action...he reappears in a happy destination...But if instead he comes back to the human state, then wherever he is reborn he is beautiful. This is the way, student, that leads to being beautiful, namely, one is not of an angry and irritable character...and does not display anger, hate, and bitterness.

11. "Here, student, some man or woman is envious, one who envies, resents, and begrudges the gains, honour, respect, reverence, salutations, and veneration received by others. Because of performing and undertaking such action...he reappears in a state of deprivation...But if instead he comes back to the human state, then wherever he is reborn he is uninfluential. This is the way, student, that leads to being uninfluential, namely, one is envious...towards the gains, honour, respect, reverence, salutations, and veneration received by others. [205]

12. "But here, student, some man or woman is not envious, one who does not envy, resent, and begrudge the gains, honour, respect, reverence, salutations, and veneration received by others. Because of performing and undertaking such action...he reappears in a happy destination...But if instead he comes back to the human state, then wherever he is reborn he is influential. This is the way, student, that leads to being influential, namely, one is not envious...towards the gains, honour, respect, reverence, salutations, and veneration received by others.

13. "Here, student, some man or woman does not give food, drink, clothing, carriages, garlands, scents, unguents, beds, dwelling, and lamps to recluses or brahmans. Because of performing and undertaking such action...he reappears in a state of deprivation...But if instead he comes back to the human state, then wherever he is reborn he is poor. This is the way, student,

that leads to poverty, namely, one does not give food...and lamps to recluses or brahmins.

14. "But here, student, some man or woman gives food...and lamps to recluses or brahmins. Because of performing and undertaking such action...he reappears in a happy destination...But if instead he comes back to the human state, then wherever he is reborn he is wealthy. This is the way, student, that leads to wealth, namely, one gives food...and lamps to recluses or brahmins.

15. "Here, student, some man or woman is obstinate and arrogant; he does not pay homage to one who should receive homage, does not rise up for one in whose presence he should rise up, does not offer a seat to one who deserves a seat, does not make way for one for whom he should make way, and does not honour, respect, revere, and venerate one who should be honoured, respected, revered, and venerated. Because of performing and undertaking such action...he reappears in a state of deprivation...But if instead he comes back to the human state, then wherever he is reborn he is low-born. This is the way, student, that leads to low birth, namely, one is obstinate and arrogant...and does not honour, respect, revere, and venerate one who should be honoured, respected, revered, and venerated.

16. "But here, student, some man or woman is not obstinate and arrogant; he pays homage to one who should receive homage, rises up for one in whose presence he should rise up, offers a seat to one who deserves a seat, makes way for one for whom he should make way, and honours, respects, reveres, and venerates one who should be honoured, respected, revered, and venerated. Because of performing and undertaking such action...he reappears in a happy destination...But if instead he comes back to the human state, then wherever he is reborn he is high-born. This is the way, student, that leads to high birth, namely, one is not obstinate and arrogant...and honours, respects, reveres, and venerates one who should be honoured, respected, revered, and venerated.

17. "Here, student, some man or woman does not visit a recluse or a brahmin and ask: 'Venerable sir, what is wholesome? What is unwholesome? What is blameable? What is blameless? What should be cultivated? What should not be cultivated? What kind of action will lead to my harm and suffering for a long time? What kind of action will lead to my welfare and

happiness for a long time?' Because of performing and undertaking such action...he reappears in a state of deprivation...But if instead he comes back to the human state, then wherever he is reborn he is stupid. This is the way, student, that leads to stupidity, namely, one does not visit a recluse or brahmin and ask such questions. [206]

18. "But here, student, some man or woman visits a recluse or a brahmin and asks: 'Venerable sir, what is wholesome?...What kind of action will lead to my welfare and happiness for a long time?' Because of performing and undertaking such action...he reappears in a happy destination...But if instead he comes back to the human state, then wherever he is reborn he is wise. This is the way, student, that leads to wisdom, namely, one visits a recluse or brahmin and asks such questions.

19. "Thus, student, the way that leads to short life makes people short-lived, the way that leads to long life makes people long-lived; the way that leads to sickliness makes people sickly, the way that leads to health makes people healthy; the way that leads to ugliness makes people ugly, the way that leads to being beautiful makes people beautiful; the way that leads to being uninfluential makes people uninfluential, the way that leads to being influential makes people influential; the way that leads to poverty makes people poor, the way that leads to wealth makes people wealthy; the way that leads to low birth makes people low-born, the way that leads to high birth makes people high-born; the way that leads to stupidity makes people stupid, the way that leads to wisdom makes people wise.

20. "Beings are owners of their actions, student, heirs of their actions; they originate from their actions, are bound to their actions, have their actions as their refuge. It is action that distinguishes beings as inferior and superior."

21. When this was said, the brahmin student Subha, Todeyya's son, said to the Blessed One: "Magnificent, Master Gotama! Magnificent, Master Gotama! Master Gotama has made the Dhamma clear in many ways, as though he were turning upright what had been overturned, revealing what was hidden, showing the way to one who was lost, or holding up a lamp in the dark for those with eyesight to see forms. I go to Master Gotama for refuge and to the Dhamma and to the Sangha of bhikkhus. Let Master Gotama remember me as a lay follower who has gone to him for refuge for life."

## 136 *Mahākammavibhanga Sutta* The Greater Exposition of Action

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

2. Now on that occasion the venerable Samiddhi was living in a forest hut. Then the wanderer Potaliputta, while wandering and walking for exercise, went to the venerable Samiddhi and exchanged greetings with him. When this courteous and amiable talk was finished, he sat down at one side and said to the venerable Samiddhi:

"Friend Samiddhi, I heard and learned this from the recluse Gotama's own lips: 'Bodily action is vain, verbal action is vain, only mental action is real.' And: 'There is that attainment on entering which one does not feel anything at all.'"<sup>1226</sup>

"Do not say so, friend Potaliputta, 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: 'Bodily action is vain, verbal action is vain, only mental action is real.' But, friend, there is that attainment on entering which one does not feel anything at all."

"How long is it since you went forth, friend Samiddhi?"

"Not long, friend: three years."

"There now, what shall we say to the elder bhikkhus when a young bhikkhu thinks the Teacher is to be defended thus? Friend Samiddhi, having done an intentional action by way of body, speech, or mind, what does one feel?"

"Having done an intentional action by way of body, speech, or mind, one feels suffering, friend Potaliputta."

Then, neither approving nor disapproving of the venerable Samiddhi's words, the wanderer Potaliputta rose from his seat and departed.

3. Soon after the wanderer Potaliputta had left, the venerable Samiddhi went to the venerable Ānanda [208] and exchanged greetings with him. When this courteous and amiable talk was finished, he sat down at one side and reported to the venerable Ānanda his entire conversation with the wanderer Potaliputta. After he had spoken, the venerable Ānanda told him: "Friend Samiddhi, this conversation should be told to the Blessed One. Come, let us approach the Blessed One and tell him this. As the Blessed One explains to us, so we shall bear it in mind." – "Yes, friend," the venerable Samiddhi replied.

4. Then the venerable Ānanda and the venerable Samiddhi went together to the Blessed One, and after paying homage to him, they sat down at one side. The venerable Ānanda reported to the Blessed One the entire conversation between the venerable Samiddhi and the wanderer Potaliputta.

5. When he had finished, the Blessed One told the venerable Ānanda: "Ānanda, I do not even recall ever having seen the wanderer Potaliputta, so how could there have been this conversation? Though the wanderer Potaliputta's question should have been analysed before being answered, this misguided man answered it one-sidedly."

6. When this was said, the venerable Udayin said to the Blessed One: "Venerable sir, perhaps the venerable Samiddhi spoke thus referring to [the principle]: 'Whatever is felt is suffering.'"<sup>1227</sup>

Then the Blessed One addressed the venerable Ānanda: "See, Ānanda, how this misguided man Udayin interferes. I knew, Ānanda, that this misguided man Udayin would unduly interfere right now. From the start the wanderer Potaliputta had asked about the three kinds of feeling. This misguided man Samiddhi [209] would have answered the wanderer Potaliputta rightly if, when asked thus, he would have explained: 'Friend Potaliputta, having done an intentional action by way of body, speech, or mind [whose result is] to be felt as pleasant, one feels pleasure. Having done an intentional action by way of body, speech, or mind [whose result is] to be felt as painful, one feels pain. Having done an intentional action by way of body, speech, or mind [whose result is] to be felt as neither-pain-nor-pleasure, one feels neither-pain-nor-pleasure.' But who are these foolish, thoughtless wanderers of other sects, that they could understand the Tathāgata's great exposition of action? You should

listen, Ānanda, to the Tathāgata as he expounds the great exposition of action."

7. "This is the time, Blessed One, this is the time, Sublime One, for the Blessed One to expound the great exposition of action. Having heard it from the Blessed One, the bhikkhus will remember it."

"Then listen, Ānanda, and attend closely to what I shall say."

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

8. "Ānanda,<sup>1228</sup> there are four kinds of persons to be found existing in the world. What four? Here some person kills living beings, takes what is not given, misconducts himself in sensual pleasures, speaks falsehood, speaks maliciously, speaks harshly, gossips; he is covetous, has a mind of ill will, and holds wrong view. On the dissolution of the body, after death, he reappears in a state of deprivation, in an unhappy destination, in perdition, even in hell.

"But here some person kills living beings...and holds wrong view. On the dissolution of the body, after death, he reappears in a happy destination, even in the heavenly world.

"Here some person abstains from killing living beings, from taking what is not given, from misconduct in sensual pleasures, from false speech, from malicious speech, [210] from harsh speech, from gossip; he is not covetous, his mind is without ill will, and he holds right view. On the dissolution of the body, after death, he reappears in a happy destination, even in the heavenly world.

"But here some person abstains from killing living beings...and he holds right view. On the dissolution of the body, after death, he reappears in a state of deprivation, in an unhappy destination, in perdition, even in hell.

9. "Here, Ānanda, by means of ardour, endeavour, devotion, diligence, and right attention, some recluse or brahmin attains such concentration of mind that, when his mind is concentrated, with the divine eye, which is purified and surpasses the human, he sees that person here who kills living beings...and holds wrong view, and he sees that on the dissolution of the body, after death, he has reappeared in a state of deprivation, in an unhappy destination, in perdition, even in hell. He says thus: 'Indeed, there are evil actions, there is result of misconduct; for I

saw a person here who killed living beings...and held wrong view, and I see that on the dissolution of the body, after death, he has reappeared in a state of deprivation...even in hell.' He says thus: 'On the dissolution of the body, after death, everyone who kills living beings...and holds wrong view reappears in a state of deprivation...even in hell. Those who know thus know rightly; those who think otherwise are mistaken.' Thus he obstinately adheres to what he himself has known, seen, and discovered, insisting: 'Only this is true, anything else is wrong.'

10. "But here, Ānanda, [211] by means of ardour...some recluse or brahmin attains such a concentration of mind that, when his mind is concentrated, with the divine eye, which is purified and surpasses the human, he sees that person here who kills living beings...and holds wrong view, and he sees that on the dissolution of the body, after death, he has reappeared in a happy destination, even in the heavenly world. He says thus: 'Indeed, there are no evil actions, there is no result of misconduct; for I saw a person here who killed living beings...and held wrong view, and I see that on the dissolution of the body, after death, he has reappeared in a happy destination, even in the heavenly world.' He says thus: 'On the dissolution of the body, after death, everyone who kills living beings...and holds wrong view reappears in a happy destination, even in the heavenly world. Those who know thus know rightly; those who think otherwise are mistaken.' Thus he obstinately adheres to what he himself has known, seen, and discovered, insisting: 'Only this is true, anything else is wrong.'

11. "Here, Ānanda, by means of ardour...some recluse or brahmin attains such a concentration of mind that, when his mind is concentrated, with the divine eye, which is purified and surpasses the human, he sees that person here who abstains from killing living beings...and holds right view, and he sees that on the dissolution of the body, after death, he has reappeared in a happy destination, even in the heavenly world. He says thus: 'Indeed, there are good actions, there is result of good conduct; for I saw a person here who abstained from killing living beings...and held right view, and I see that on the dissolution of the body, after death, he has reappeared in a happy destination, even in the heavenly world.' He says thus: 'On the dissolution of the body, after death, everyone who abstains from killing living

beings...and holds right view reappears in a happy destination, even in the heavenly world. Those who know thus know rightly; those who think otherwise are mistaken.' Thus he obstinately adheres to what he himself has known, seen, and discovered, insisting: 'Only this is true, anything else is wrong.'

12. "But here, Ānanda, [212] by means of ardour...some recluse or brahmin attains such a concentration of mind that, when his mind is concentrated, with the divine eye, which is purified and surpasses the human, he sees that person here who abstains from killing living beings...and holds right view, and he sees that on the dissolution of the body, after death, he reappears in a state of deprivation, in an unhappy destination, in perdition, even in hell. He says thus: 'Indeed, there are no good actions, there is no result of good conduct; for I saw a person here who abstained from killing living beings...and held right view, and I see that on the dissolution of the body, after death, he has reappeared in a state of deprivation...even in hell.' He says thus: 'On the dissolution of the body, after death, everyone who abstains from killing living beings...and holds right view reappears in a state of deprivation...even in hell. Those who know thus know rightly; those who think otherwise are mistaken.' Thus he obstinately adheres to what he himself has known, seen, and discovered, insisting: 'Only this is true, anything else is wrong.'

13. "Therein, Ānanda,<sup>1229</sup> when a recluse or brahmin says: 'Indeed, there are evil actions, there is result of misconduct,' I grant him this. When he says: 'I saw a person here who killed living beings...and held wrong view, and I see that on the dissolution of the body, after death, he has reappeared in a state of deprivation...even in hell,' I also grant him this. But when he says: 'On the dissolution of the body, after death, everyone who kills living beings...and holds wrong view reappears in a state of deprivation...even in hell,' I do not grant him this. And when he says: 'Those who know thus know rightly; those who think otherwise are mistaken,' I also do not grant him this. And when he obstinately adheres to what he himself has known, seen, and discovered, insisting: 'Only this is true, anything else is wrong,' I also do not grant him this. Why is that? Because, Ānanda, the Tathāgata's knowledge of the great exposition of action is otherwise.

14. "Therein, Ānanda, when a recluse or brahmin says: 'Indeed, there are no evil actions, there is no result of misconduct,' I do not grant him this. When he says: 'I saw a person here who killed living beings...and held wrong view, and I see that on the dissolution of the body, after death, he has reappeared in a happy destination, even in the heavenly world,' I grant him this. But when he says: "On the dissolution of the body, after death, everyone who kills living beings...and holds wrong view reappears in a happy destination, even in the heavenly world,' [213] I do not grant him this. And when he says: 'Those who know thus know rightly; those who think otherwise are mistaken,' I also do not grant him this. And when he obstinately adheres to what he himself has known, seen, and discovered, insisting: 'Only this is true, anything else is wrong,' I also do not grant him this. Why is that? Because, Ānanda, the Tathāgata's knowledge of the great exposition of action is otherwise.

15. "Therein, Ānanda, when a recluse or brahmin says: 'Indeed, there are good actions, there is result of good conduct,' I grant him this. And when he says: 'I saw a person here who abstained from killing living beings...and held right view, and I see that on the dissolution of the body, after death, he has reappeared in a happy destination, even in the heavenly world,' I also grant him this. But when he says: 'On the dissolution of the body, after death, everyone who abstains from killing living beings...and holds right view reappears in a happy destination, even in the heavenly world,' I do not grant him this. And when he says: 'Those who know thus know rightly; those who think otherwise are mistaken,' I also do not grant him this. And when he obstinately adheres to what he himself has known, seen, and discovered, insisting: 'Only this is true, anything else is wrong,' I also do not grant him this. Why is that? Because, Ānanda, the Tathāgata's knowledge of the great exposition of action is otherwise.

16. "Therein, Ānanda, when a recluse or brahmin says: 'Indeed, there are no good actions, there is no result of good conduct,' I do not grant him this. When he says: 'I saw a person here who abstained from killing living beings...and held right view, and I see that on the dissolution of the body, after death, he has reappeared in a state of deprivation...even in hell,' I grant him

this. But when he says: 'On the dissolution of the body, after death, everyone who abstains from killing living beings...and holds right view reappears in a state of deprivation...even in hell,' I do not grant him this. And when he says: [214] 'Those who know thus know rightly; those who think otherwise are mistaken,' I also do not grant him this. And when he obstinately adheres to what he himself has known, seen, and discovered, insisting: 'Only this is true, anything else is wrong,' I also do not grant him this. Why is that? Because, Ānanda, the Tathāgata's knowledge of the great exposition of action is otherwise.

17. "Therein, Ānanda,<sup>1230</sup> as to the person here who kills living beings...and holds wrong view, and on the dissolution of the body, after death, reappears in a state of deprivation...even in hell: either earlier he did an evil action to be felt as painful, or later he did an evil action to be felt as painful, or at the time of death he acquired and undertook wrong view.<sup>1231</sup> Because of that, on the dissolution of the body, after death, he has reappeared in a state of deprivation...even in hell. And since he has here killed living beings...and held wrong view, he will experience the result of that either here and now, or in his next rebirth, or in some subsequent existence."<sup>1232</sup>

18. "Therein, Ānanda, as to the person here who kills living beings...and holds wrong view, and on the dissolution of the body, after death, reappears in a happy destination, even in the heavenly world: either earlier he did a good action to be felt as pleasant, or later he did a good action to be felt as pleasant, or at the time of death he acquired and undertook right view.<sup>1233</sup> Because of that, on the dissolution of the body, after death, he has reappeared in a happy destination, even in the heavenly world. But since he has here killed living beings...and held wrong view, he will experience the result of that either here and now, or in his next rebirth, or in some subsequent existence.

19. "Therein, Ānanda, as to the person here who abstains from killing living beings...and holds right view, and on the dissolution of the body, after death, reappears in a happy destination, even in the heavenly world: either earlier he did a good action to be felt as pleasant, or later he did a good action to be felt as pleasant, or at the time of death he acquired and undertook right view. Because of that, on the dissolution of the body, after death, he has reappeared in a happy destination, even in the

heavenly world. And since he has here abstained from killing living beings [215]...and held right view, he will experience the result of that either here and now, or in his next rebirth, or in some subsequent existence.

20. "Therein, Ānanda, as to the person here who abstains from killing living beings...and holds right view, and on the dissolution of the body, after death, reappears in a state of deprivation...even in hell: either earlier he did an evil action to be felt as painful, or later he did an evil action to be felt as painful, or at the time of death he acquired and undertook wrong view. Because of that, on the dissolution of the body, after death, he has reappeared in a state of deprivation...even in hell. But since he has here abstained from killing living beings...and held right view, he will experience the result of that either here and now, or in his next rebirth, or in some subsequent existence.

21. "Thus, Ānanda, there is action that is incapable [of good result] and appears incapable; there is action that is incapable [of good result] and appears capable; there is action that is capable [of good result] and appears capable; and there is action that is capable [of good result] and appears incapable."<sup>1234</sup>

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

## 137 *Salāyatana-vibhanga Sutta* The Exposition of the Sixfold Base

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, I shall teach you an exposition of the sixfold base. Listen and attend closely to what I shall say." – "Yes, venerable sir," the bhikkhus replied. The Blessed One said this: [216]

3. "The six internal bases should be understood. The six external bases should be understood. The six classes of consciousness should be understood. The six classes of contact should be understood. The eighteen kinds of mental exploration should be understood. The thirty-six positions of beings should be understood. Therein, by depending on this, abandon that. There are three foundations of mindfulness that the Noble One cultivates, cultivating which the Noble One is a teacher fit to instruct a group. Among the teachers of training it is he that is called the incomparable leader of persons to be tamed. This is the summary of the exposition of the sixfold base.

4. "'The six internal bases should be understood.' So it was said. And with reference to what was this said? There are the eye-base, the ear-base, the nose-base, the tongue-base, the body-base, and the mind-base. So it was with reference to this that it was said: 'The six internal bases should be understood.'

5. "'The six external bases should be understood.' So it was said. And with reference to what was this said? There are the form-base, the sound-base, the odour-base, the flavour-base, the tangible-base, and the mind-object-base. So it was with reference to this that it was said: 'The six external bases should be understood.'

6. "'The six classes of consciousness should be understood.' So it was said. And with reference to what was this said? There are

eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, and mind-consciousness. So it was with reference to this that it was said: 'The six classes of consciousness should be understood.'

7. "The six classes of contact should be understood." So it was said. And with reference to what was this said? There are eye-contact, ear-contact, nose-contact, tongue-contact, body-contact, and mind-contact. So it was with reference to this that it was said: 'The six classes of contact should be understood.'

8. "The eighteen kinds of mental exploration should be understood."<sup>1235</sup> So it was said. And with reference to what was this said?

"On seeing a form with the eye, one explores a form productive of joy, one explores a form productive of grief, one explores a form productive of equanimity."<sup>1236</sup> On hearing a sound with the ear...On smelling an odour with the nose...On tasting a flavour with the tongue...[217] On touching a tangible with the body...On cognizing a mind-object with the mind, one explores a mind-object productive of joy, one explores a mind-object productive of grief, one explores a mind-object productive of equanimity. Thus there are six kinds of exploration with joy, six kinds of exploration with grief, and six kinds of exploration with equanimity. So it was with reference to this that it was said: 'The eighteen kinds of mental exploration should be understood.'

9. "The thirty-six positions of beings should be understood."<sup>1237</sup> So it was said. And with reference to what was this said? There are six kinds of joy based on the household life and six kinds of joy based on renunciation.<sup>1238</sup> There are six kinds of grief based on the household life and six kinds of grief based on renunciation. There are six kinds of equanimity based on the household life and six kinds of equanimity based on renunciation.

10. "Herein, what are the six kinds of joy based on the household life? When one regards as an acquisition the acquisition of forms cognizable by the eye that are wished for, desired, agreeable, gratifying, and associated with worldliness – or when one recalls what was formerly acquired that has passed, ceased, and changed – joy arises. Such joy as this is called joy based on the household life.

"When one regards as an acquisition the acquisition of sounds cognizable by the ear...the acquisition of odours cognizable by the nose...the acquisition of flavours cognizable by the tongue..."

the acquisition of tangibles cognizable by the body...the acquisition of mind-objects cognizable by the mind that are wished for, desired, agreeable, gratifying, and associated with worldliness – or when one recalls what was formerly acquired that has passed, ceased, and changed – joy arises. Such joy as this is called joy based on the household life. These are the six kinds of joy based on the household life.

11. "Herein, what are the six kinds of joy based on renunciation? When, by knowing the impermanence, change, fading away, and cessation of forms, one sees as it actually is with proper wisdom that forms both formerly and now are all impermanent, suffering, and subject to change, joy arises. Such joy as this is called joy based on renunciation.<sup>1239</sup>

"When, by knowing the impermanence, change, fading away, and cessation of sounds...of odours...of flavours...of tangibles...[218] of mind-objects, one sees as it actually is with proper wisdom that mind-objects both formerly and now are all impermanent, suffering, and subject to change, joy arises. Such joy as this is called joy based on renunciation. These are the six kinds of joy based on renunciation.

12. "Herein, what are the six kinds of grief based on the household life? When one regards as a non-acquisition the non-acquisition of forms cognizable by the eye that are wished for, desired, agreeable, gratifying, and associated with worldliness – or when one recalls what was formerly not acquired that has passed, ceased, and changed – grief arises. Such grief as this is called grief based on the household life.

"When one regards as a non-acquisition the non-acquisition of sounds cognizable by the ear...the non-acquisition of odours cognizable by the nose...the non-acquisition of flavours cognizable by the tongue...the non-acquisition of tangibles cognizable by the body...the non-acquisition of mind-objects cognizable by the mind that are wished for, desired, agreeable, gratifying, and associated with worldliness – or when one recalls what was formerly not acquired that has passed, ceased, and changed – grief arises. Such grief as this is called grief based on the household life. These are the six kinds of grief based on the household life.

13. "Herein, what are the six kinds of grief based on renunciation? When, by knowing the impermanence, change, fading away, and cessation of forms, one sees as it actually is with

proper wisdom that forms both formerly and now are all impermanent, suffering, and subject to change, one generates a longing for the supreme liberations thus: 'When shall I enter upon and abide in that base that the noble ones now enter upon and abide in?'<sup>1240</sup> In one who generates thus a longing for the supreme liberations, grief arises with that longing as condition. Such grief as this is called grief based on renunciation.

"When, by knowing the impermanence, change, fading away, and cessation of sounds...of odours...of flavours...of tangibles...of mind-objects, one sees as it actually is with proper wisdom that mind-objects both formerly and now are all impermanent, suffering, and subject to change, [219] one generates a longing for the supreme liberations 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, grief arises with that longing as condition. Such grief as this is called grief based on renunciation. These are the six kinds of grief based on renunciation.

14. "Herein, what are the six kinds of equanimity based on the household life? On seeing a form with the eye, equanimity arises in a foolish infatuated ordinary person, in an untaught ordinary person who has not conquered his limitations or conquered the results [of action] and who is blind to danger. Such equanimity as this does not transcend the form; that is why it is called equanimity based on the household life."<sup>1241</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, equanimity arises in a foolish infatuated ordinary person, in an untaught ordinary person who has not conquered his limitations or conquered the results [of action] and who is blind to danger. Such equanimity as this does not transcend the mind-object; that is why it is called equanimity based on the household life. These are the six kinds of equanimity based on the household life.

15. "Herein, what are the six kinds of equanimity based on renunciation? When, by knowing the impermanence, change, fading away, and cessation of forms, one sees as it actually is with proper wisdom that forms both formerly and now are all impermanent, suffering, and subject to change, equanimity

arises. Such equanimity as this transcends the form; that is why it is called equanimity based on renunciation.<sup>1242</sup>

"When, by knowing the impermanence, change, fading away, and cessation of sounds...of odours...of flavours...of tangibles...of mind-objects, one sees as it actually is with proper wisdom that mind-objects both formerly and now are all impermanent, suffering, and subject to change, equanimity arises. Such equanimity as this transcends the mind-object; that is why it is called equanimity based on renunciation. These are the six kinds of equanimity based on renunciation.

"So it was with reference to this that it was said: 'The thirty-six positions of beings should be understood.' [220]

16. "'Therein, by depending on this, abandon that.' So it was said. And with reference to what was this said?

"Here, bhikkhus, by depending and relying on the six kinds of joy based on renunciation, abandon and surmount the six kinds of joy based on the household life. It is thus they are abandoned; it is thus they are surmounted. By depending and relying on the six kinds of grief based on renunciation, abandon and surmount the six kinds of grief based on the household life. It is thus they are abandoned; it is thus they are surmounted. By depending and relying on the six kinds of equanimity based on renunciation, abandon and surmount the six kinds of equanimity based on the household life. It is thus they are abandoned; it is thus they are surmounted.

"By depending and relying on the six kinds of joy based on renunciation, abandon and surmount the six kinds of grief based on renunciation. It is thus they are abandoned; it is thus they are surmounted. By depending and relying on the six kinds of equanimity based on renunciation, abandon and surmount the six kinds of joy based on renunciation. It is thus they are abandoned; it is thus they are surmounted.

17. "There is, bhikkhus, equanimity that is diversified, based on diversity; and there is equanimity that is unified, based on unity."<sup>1243</sup>

18. "And what, bhikkhus, is equanimity that is diversified, based on diversity? There is equanimity regarding forms, sounds, odours, flavours, and tangibles. This, bhikkhus, is equanimity that is diversified, based on diversity.

19. "And what, bhikkhus, is equanimity that is unified, based on unity? There is equanimity regarding the base of infinite

space, the base of infinite consciousness, the base of nothingness, and the base of neither-perception-nor-non-perception. This, bhikkhus, is equanimity that is unified, based on unity.

20. "Here, bhikkhus, by depending and relying on equanimity that is unified, based on unity, abandon and surmount equanimity that is diversified, based on diversity. It is thus this is abandoned; it is thus this is surmounted.<sup>1244</sup>

"Bhikkhus, by depending and relying on non-identification,<sup>1245</sup> abandon and surmount equanimity that is unified, based on unity. It is thus this is abandoned; it is thus this is surmounted. [221]

"So it was in reference to this that it was said: 'Therein, by depending on this, abandon that.'

21. "'There are three foundations of mindfulness that the Noble One cultivates, cultivating which the Noble One is a teacher fit to instruct a group.'<sup>1246</sup> So it was said. And with reference to what was this said?

22. "Here, bhikkhus, compassionate and seeking their welfare, the Teacher teaches the Dhamma to the disciples out of compassion: 'This is for your welfare; this is for your happiness.' His disciples do not want to hear or give ear or exert their minds to understand; they err and turn aside from the Teacher's Dispensation. With that the Tathāgata is not satisfied and feels no satisfaction; yet he dwells unmoved, mindful, and fully aware. This, bhikkhus, is called the first foundation of mindfulness that the Noble One cultivates, cultivating which the Noble One is a teacher fit to instruct a group.

23. "Furthermore, bhikkhus, compassionate and seeking their welfare, the Teacher teaches the Dhamma to the disciples out of compassion: 'This is for your welfare; this is for your happiness.' Some of his disciples will not hear or give ear or exert their minds to understand; they err and turn aside from the Teacher's Dispensation. Some of his disciples will hear and give ear and exert their minds to understand; they do not err and turn aside from the Teacher's Dispensation. With that the Tathāgata is not satisfied and feels no satisfaction, and he is not dissatisfied and feels no dissatisfaction; remaining free from both satisfaction and dissatisfaction, he dwells in equanimity, mindful, and fully aware. This, bhikkhus, is called the second foundation of mindfulness that the Noble One cultivates, cultivating which the Noble One is a teacher fit to instruct a group.

24. "Furthermore, bhikkhus, compassionate and seeking their welfare, the Teacher teaches the Dhamma to the disciples out of compassion: 'This is for your welfare; this is for your happiness.' His disciples will hear and give ear and exert their minds to understand; they do not err and turn aside from the Teacher's Dispensation. With that the Tathāgata is satisfied and feels satisfaction; yet he dwells unmoved, mindful, and fully aware. This, bhikkhus, is called the third foundation of mindfulness that the Noble One cultivates, cultivating which the Noble One is a teacher fit to instruct a group. [222]

"So it was with reference to this that it was said: 'There are three foundations of mindfulness that the Noble One cultivates, cultivating which the Noble One is a teacher fit to instruct a group.'

25. "'Among the teachers of training it is he that is called the incomparable leader of persons to be tamed.'<sup>1247</sup> So it was said. And with reference to what was this said?

"Guided by the elephant tamer, bhikkhus, the elephant to be tamed goes in one direction – east, west, north, or south. Guided by the horse tamer, bhikkhus, the horse to be tamed goes in one direction – east, west, north, or south. Guided by the ox tamer, bhikkhus, the ox to be tamed goes in one direction – east, west, north, or south.

26. "Bhikkhus, guided by the Tathāgata, accomplished and fully enlightened, the person to be tamed goes in eight directions.<sup>1248</sup>

"Possessed of material form, he sees forms: this is the first direction. Not perceiving forms internally, he sees forms externally: this is the second direction. He is resolved only upon the beautiful: this is the third direction. 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,' he enters upon and abides in the base of infinite space: this is the fourth direction. By completely surmounting the base of infinite space, aware that 'consciousness is infinite,' he enters upon and abides in the base of infinite consciousness: this is the fifth direction. By completely surmounting the base of infinite consciousness, aware that 'there is nothing,' he enters upon and abides in the base of nothingness: this is the sixth direction. By completely surmounting the base of nothingness, he enters upon and abides in the base of neither-perception-nor-non-perception: this is the seventh

direction. By completely surmounting the base of neither-perception-nor-non-perception, he enters upon and abides in the cessation of perception and feeling: this is the eighth direction.

"Bhikkhus, guided by the Tathāgata, accomplished and fully enlightened, the person to be tamed goes in these eight directions.

28. "So it was with reference to this that it was said: 'Among the teachers of training it is he that is called the incomparable leader of persons to be tamed.'"

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

## 138 *Uddesavibhanga Sutta*

### The Exposition of a Summary

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

2. "Bhikkhus, I shall teach you a summary and an exposition. Listen and attend closely to what I shall say." – "Yes, venerable sir," the bhikkhus replied. The Blessed One said this:

3. "Bhikkhus, a bhikkhu should examine things in such a way that while he is examining them, his consciousness is not distracted and scattered externally nor stuck internally, and by not clinging he does not become agitated. If his consciousness is not distracted and scattered externally nor stuck internally, and if by not clinging he does not become agitated, then for him there is no origination of suffering – of birth, ageing, and death in the future."

4. That is what the Blessed One said. Having said this, the Sublime One rose from his seat and went into his dwelling.<sup>1249</sup>

5. 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. He is capable of expounding the detailed meaning. Suppose we went to him and asked him the meaning of this."

6–8. [224, 225] (As at *Sutta 133*, §§8–10.)

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

10. "How, friends, is consciousness called 'distracted and scattered externally'?<sup>1250</sup> Here, when a bhikkhu has seen a form with the eye, if his consciousness follows after the sign of form, is tied and shackled by gratification in the sign of form,<sup>1251</sup> is fettered by the fetter of gratification in the sign of form, then his consciousness is called 'distracted and scattered externally.'

"When he has heard a sound with the ear...smelt an odour with the nose...tasted a flavour with the tongue...touched a tangible with the body...cognized a mind-object with the mind, if his consciousness follows after the sign of the mind-object, is tied and shackled by gratification in the sign of the mind-object, is fettered by the fetter of gratification in the sign of the mind-object, then his consciousness is called 'distracted and scattered externally.'

11. "And how, friends, is consciousness called 'not distracted and scattered externally'? Here, when a bhikkhu has seen a form with the eye, if his consciousness does not follow after the sign of form, is not tied and shackled by gratification in the sign of form, is not fettered by the fetter of gratification in the sign of form, then his consciousness is called 'not distracted and scattered externally.' [226]

"When he has heard a sound with the ear...smelt an odour with the nose...tasted a flavour with the tongue...touched a tangible with the body...cognized a mind-object with the mind, if his consciousness does not follow after the sign of the mind-object, is not tied and shackled by gratification in the sign of the mind-object, is not fettered by the fetter of gratification in the sign of the mind-object, then his consciousness is called 'not distracted and scattered externally.'

12. "And how, friends, is the mind called 'stuck internally'?<sup>1252</sup> 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. If his consciousness follows after the rapture and pleasure born of seclusion, is tied and shackled by gratification in the rapture and pleasure born of seclusion, then his mind is called 'stuck internally.'

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. If his consciousness follows after the rapture and pleasure born of concentration...then his mind is called 'stuck internally.'

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 noble ones announce: 'He has a pleasant abiding who has equanimity and is mindful.' If his consciousness follows after the equanimity...then his mind is called 'stuck internally.'

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. If his consciousness follows after the neither-pain-nor-pleasure, is tied and shackled by gratification in the neither-pain-nor-pleasure, is fettered by the fetter of gratification in the neither-pain-nor-pleasure, then his mind is called 'stuck internally.' That is how the mind is called 'stuck internally.' [227]

16. "And how, friends, is the mind called 'not stuck internally'? Here, quite secluded from sensual pleasures, secluded from unwholesome states, a bhikkhu enters upon and abides in the first jhāna...If his consciousness does not follow after the rapture and pleasure born of seclusion, is not tied and shackled by gratification in the rapture and pleasure born of seclusion, is not fettered by the fetter of gratification in the rapture and pleasure born of seclusion, then his mind is called 'not stuck internally.'

17. "Again, with the stilling of applied and sustained thought, a bhikkhu enters upon and abides in the second jhāna...If his consciousness does not follow after the rapture and pleasure born of concentration...then his mind is called 'not stuck internally.'

18. "Again, with the fading away as well of rapture, a bhikkhu...enters upon and abides in the third jhāna...If his consciousness does not follow after the equanimity...then his mind is called 'not stuck internally.'

19. "Again, with the abandoning of pleasure and pain...a bhikkhu enters upon and abides in the fourth jhāna...If his consciousness does not follow after the neither-pain-nor-pleasure,

is not tied and shackled by gratification in the neither-pain-nor-pleasure, is not fettered by the fetter of gratification in the neither-pain-nor-pleasure, then his mind is called 'not stuck internally.' That is how the mind is called 'not stuck internally.'

20. "How, friends, is there agitation due to clinging?"<sup>1253</sup> Here 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. That material form of his changes and becomes otherwise. With the change and becoming otherwise of that material form, his consciousness is preoccupied with the change of material form. Agitated mental states born of preoccupation with the change of material form arise together<sup>1254</sup> and remain obsessing his mind. Because his mind is obsessed, he is anxious, distressed, and concerned, and due to clinging he becomes agitated.<sup>1255</sup> [228]

"He regards feeling as self...He regards perception as self...He regards formations as self...He regards consciousness as self, or self as possessed of consciousness, or consciousness as in self, or self as in consciousness. That consciousness of his changes and becomes otherwise. With the change and becoming otherwise of that consciousness, his consciousness is preoccupied with the change of consciousness. Agitated states of mind born of preoccupation with the change of consciousness arise together and remain obsessing his mind. Because his mind is obsessed, he is anxious, distressed, and concerned, and due to clinging he becomes agitated. That is how there is agitation due to clinging.

21. "And how, friends, is there non-agitation due to non-clinging?"<sup>1256</sup> Here 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. That material form of his changes and becomes otherwise. With the change and becoming otherwise of that material form, his consciousness is not preoccupied with the change of material form. Agitated mental states born of preoccupation with the change of material form do not arise together

and remain obsessing his mind. Because his mind is not obsessed, he is not anxious, distressed, and concerned, and due to non-clinging he does not become agitated.

"He does not regard feeling as self...He does not regard perception as self...He does not regard formations as self...He does not regard consciousness as self, or self as possessed of consciousness, or consciousness as in self, or self as in consciousness. That consciousness of his changes and becomes otherwise. With the change and becoming otherwise of that consciousness, his consciousness is not preoccupied with the change of consciousness. Agitated mental states born of preoccupation with the change of consciousness do not arise together and remain obsessing his mind. Because his mind is not obsessed, he is not anxious, distressed, and concerned, and due to non-clinging he does not become agitated. That is how there is non-agitation due to non-clinging.

22. "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, a bhikkhu should examine things in such a way that while he is examining them, his consciousness is not distracted and scattered externally nor stuck internally, and by not clinging he does not become agitated. If his consciousness is not distracted and scattered externally nor stuck internally, and if by not clinging he does not become agitated, then for him there is no origination of suffering – of birth, ageing, and death in the future.' I understand the detailed meaning of this summary to be thus. [229] 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."

23. 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. The venerable Mahā Kaccāna expounded the meaning to us with these terms, statements, and phrases."

24. "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 its meaning, and so you should remember it."

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

## 139 Aranavibhanga Sutta

### The Exposition of Non-Conflict

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

2. "Bhikkhus, I shall teach you an exposition of non-conflict. Listen and attend closely to what I shall say." – "Yes, venerable sir," the bhikkhus replied. The Blessed One said this:

3. "One should not pursue sensual pleasure, which is low, vulgar, coarse, ignoble, and unbeneficial; and one should not pursue self-mortification, which is painful, ignoble, and unbeneficial. The Middle Way discovered by the Tathāgata avoids both extremes; giving vision, giving knowledge, it leads to peace, to direct knowledge, to enlightenment, to Nibbāna.<sup>1257</sup> One should know what it is to extol and what it is to disparage, and knowing both, one should neither extol nor disparage but should teach only the Dhamma. One should know how to define pleasure, and knowing that, one should pursue pleasure within oneself. One should not utter covert speech, and one should not utter overt sharp speech. One should speak unhurriedly, not hurriedly. One should not insist on local language, and one should not override normal usage. This is the summary of the exposition of non-conflict.

4. "'One should not pursue sensual pleasure, which is low, vulgar, coarse, ignoble, and unbeneficial; and one should not pursue self-mortification, which is painful, ignoble, and unbeneficial.' So it was said. And with reference to what was this said?

"The pursuit of the enjoyment of one whose pleasure is linked to sensual desires<sup>1258</sup> – low, vulgar, coarse, ignoble, and unbeneficial – is a state beset by suffering, vexation, despair,

and fever, and it is the wrong way.<sup>1259</sup> [231] Disengagement from the pursuit of the enjoyment of one whose pleasure is linked to sensual desires – low, vulgar, coarse, ignoble, and unbeneficial – is a state without suffering, vexation, despair, and fever, and it is the right way.

"The pursuit of self-mortification – painful, ignoble, and unbeneficial – is a state beset by suffering, vexation, despair, and fever, and it is the wrong way. Disengagement from the pursuit of self-mortification – painful, ignoble, and unbeneficial – is a state without suffering, vexation, despair, and fever, and it is the right way.

"So it was with reference to this that it was said: 'One should not pursue sensual pleasure, which is low, vulgar, coarse, ignoble, and unbeneficial; and one should not pursue self-mortification, which is painful, ignoble, and unbeneficial.'

5. "'The Middle Way discovered by the Tathāgata avoids both these extremes; giving vision, giving knowledge, it leads to peace, to direct knowledge, to enlightenment, to Nibbāna.' So it was said. And with reference to what was this said? 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. So it was with reference to this that it was said: 'The Middle Way discovered by the Tathāgata avoids both these extremes...to Nibbāna.'

6. "'One should know what it is to extol and what it is to disparage, and knowing both, one should neither extol nor disparage but should teach only the Dhamma.' So it was said. And with reference to what was this said?

7. "How, bhikkhus, does there come to be extolling and disparaging and failure to teach only the Dhamma? When one says: 'All those engaged in the pursuit of the enjoyment of one whose pleasure is linked to sensual desires – low...and unbeneficial – are beset by suffering, vexation, despair, and fever, and they have entered upon the wrong way,' one thus disparages some. When one says: 'All those disengaged from the pursuit of the enjoyment of one whose pleasure is linked to sensual desires – low...and unbeneficial – are without suffering, vexation, despair, and fever, and they have entered upon the right way,' one thus extols some.

"When one says: 'All those engaged in the pursuit of self-mortification – painful, ignoble, and unbeneficial – [232] are

beset by suffering, vexation, despair, and fever, and they have entered upon the wrong way,' one thus disparages some. When one says: 'All those disengaged from the pursuit of self-mortification – painful, ignoble, and unbeneficial – are without suffering, vexation, despair, and fever, and they have entered upon the right way,' one thus extols some.

"When one says: 'All those who have not abandoned the fetter of being'<sup>1260</sup> are beset by suffering, vexation, despair, and fever, and they have entered upon the wrong way,' one thus disparages some. When one says: 'All those who have abandoned the fetter of being are without suffering, vexation, despair, and fever, and they have entered upon the right way,' one thus extols some. This is how there comes to be extolling and disparaging and failure to teach only the Dhamma.

8. "And how, bhikkhus, does there come to be neither extolling nor disparaging but teaching only the Dhamma? When one does not say: 'All those engaged in the pursuit of the enjoyment of one whose pleasure is linked to sensual desires...have entered upon the wrong way,' but says instead: 'The pursuit is a state beset by suffering, vexation, despair, and fever, and it is the wrong way,' then one teaches only the Dhamma.<sup>1261</sup> When one does not say: 'All those disengaged from the pursuit of the enjoyment of one whose pleasure is linked to sensual desires...have entered upon the right way,' but says instead: 'The disengagement is a state without suffering, vexation, despair, and fever, and it is the right way,' then one teaches only the Dhamma.

"When one does not say: 'All those engaged in the pursuit of self-mortification...have entered upon the wrong way,' but says instead: 'The pursuit is a state beset by suffering, vexation, despair, and fever, and it is the wrong way,' then one teaches only the Dhamma. When one does not say: 'All those disengaged from the pursuit of self-mortification...have entered upon the right way,' but says instead: 'The disengagement is a state without suffering, vexation, despair, and fever, and it is the right way,' then one teaches only the Dhamma.

"When one does not say: 'All those who have not abandoned the fetter of being...have entered upon the wrong way,' [233] but says instead: 'As long as the fetter of being is unabandoned, being too is unabandoned,' then one teaches only the Dhamma.

When one does not say: 'All those who have abandoned the fetter of being...have entered upon the right way,' but says instead: 'When the fetter of being is abandoned, being also is abandoned,' then one teaches only the Dhamma.

"So it was with reference to this that it was said: 'One should know what it is to extol and what it is to disparage, and knowing both, one should neither extol nor disparage but should teach only the Dhamma.'

9. "'One should know how to define pleasure, and knowing that, one should pursue pleasure within oneself.' So it was said. And with reference to what was this said?

"Bhikkhus, there are these five cords of sensual pleasure. What five? 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. These are the five cords of sensual pleasure. Now the pleasure and joy that arise dependent on these five cords of sensual pleasure are called sensual pleasure – a filthy pleasure, a coarse pleasure, an ignoble pleasure. I say of this kind of pleasure that it should not be pursued, that it should not be developed, that it should not be cultivated, and that it should be feared.

"Here, bhikkhus, quite secluded from sensual pleasures, secluded from unwholesome states, a bhikkhu enters upon and abides in the first jhāna...the second jhāna...the third jhāna...the fourth jhāna. This is called the bliss of renunciation, the bliss of seclusion, the bliss of peace, the bliss of enlightenment. I say of this kind of pleasure that it should be pursued, that it should be developed, that it should be cultivated, and that it should not be feared. [234]

"So it was with reference to this that it was said: 'One should know how to define pleasure, and knowing that, one should pursue pleasure within oneself.'

10. "'One should not utter covert speech, and one should not utter overt sharp speech.' So it was said. And with reference to what was this said?

"Here, bhikkhus, when one knows covert speech to be untrue, incorrect, and unbeneficial, one should on no account utter it. When one knows covert speech to be true, correct, and

unbeneficial, one should try not to utter it. But when one knows covert speech to be true, correct, and beneficial, one may utter it, knowing the time to do so.

"Here, bhikkhus, when one knows overt sharp speech to be untrue, incorrect, and unbeneficial, one should on no account utter it. When one knows overt sharp speech to be true, correct, and unbeneficial, one should try not to utter it. But when one knows overt sharp speech to be true, correct, and beneficial, one may utter it, knowing the time to do so.

"So it was with reference to this that it was said: 'One should not utter covert speech, and one should not utter overt sharp speech.'

11. "'One should speak unhurriedly, not hurriedly.' So it was said. And with reference to what was this said?

"Here, bhikkhus, when one speaks hurriedly, one's body grows tired and one's mind becomes excited, one's voice is strained and one's throat becomes hoarse, and the speech of one who speaks hurriedly is indistinct and hard to understand.

"Here, bhikkhus, when one speaks unhurriedly, one's body does not grow tired nor does one's mind become excited, one's voice is not strained nor does one's throat become hoarse, and the speech of one who speaks unhurriedly is distinct and easy to understand.

"So it was with reference to this that it was said: 'One should speak unhurriedly, not hurriedly.'

12. "'One should not insist on local language, and one should not override normal usage.' So it was said. And with reference to what was this said?

"How, bhikkhus, does there come to be insistence on local language and overriding of normal usage? Here, bhikkhus, in different localities they call the same thing a 'dish' [pāti], [235] a 'bowl' [patta], a 'vessel' [vittha], a 'saucer' [serāva], a 'pan' [dhāropā], a 'pot' [pona], a 'mug' [hana] or a 'basin' [pisila]. So whatever they call it in such and such a locality, one speaks accordingly, firmly adhering [to that expression] and insisting: 'Only this is correct; anything else is wrong.' This is how there comes to be insistence on local language and overriding normal usage.<sup>1262</sup>

"And how, bhikkhus, does there come to be non-insistence on local language and non-overriding of normal usage? Here, bhikkhus, in different localities they call the same thing a 'dish'...or a 'basin.' So whatever they call it in such and such a

locality, without adhering [to that expression] one speaks accordingly, thinking: 'These venerable ones, it seems, are speaking with reference to this.' This is how there comes to be non-insistence on local language and non-overriding of normal usage.

"So it was with reference to this that it was said: 'One should not insist on local language, and one should not override normal usage.'

13. "Here, bhikkhus, the pursuit of the enjoyment of one whose pleasure is linked to sensual desires – low...and unbenevolent – is a state beset by suffering, vexation, despair, and fever, and it is the wrong way. Therefore this is a state with conflict.

"Here, bhikkhus, disengagement from the pursuit of the enjoyment of one whose pleasure is linked to sensual desires – low...and unbenevolent – is a state without suffering, vexation, despair, and fever, and it is the right way. Therefore this is a state without conflict.

"Here, bhikkhus, the pursuit of self-mortification – painful, ignoble, and unbenevolent – is a state beset by suffering, vexation, despair, and fever, and it is the wrong way. Therefore this is a state with conflict.

"Here, bhikkhus, disengagement from the pursuit of self-mortification – painful, ignoble, and unbenevolent – is a state without suffering, vexation, despair, and fever, and it is the right way. [236] Therefore this is a state without conflict.

"Here, bhikkhus, the Middle Way discovered by the Tathāgata avoids both these extremes; giving vision, giving knowledge, it leads to peace, to direct knowledge, to enlightenment, to Nibbāna. It is a state without suffering...and it is the right way. Therefore this is a state without conflict.

"Here, bhikkhus, extolling and disparaging and failure to teach only the Dhamma is a state beset by suffering...and it is the wrong way. Therefore this is a state with conflict.

"Here, bhikkhus, not extolling and not disparaging and teaching only the Dhamma is a state without suffering...and it is the right way. Therefore this is a state without conflict.

"Here, bhikkhus, sensual pleasure – a filthy pleasure, a coarse pleasure, an ignoble pleasure – is a state beset by suffering...and it is the wrong way. Therefore this is a state with conflict.

"Here, bhikkhus, the bliss of renunciation, the bliss of seclusion, the bliss of peace, the bliss of enlightenment, is a state

without suffering...and it is the right way. Therefore this is a state without conflict.

"Here, bhikkhus, covert speech that is untrue, incorrect, and unbeneficial is a state beset by suffering...Therefore this is a state with conflict.

"Here, bhikkhus, covert speech that is true, correct, and unbeneficial is a state beset by suffering...Therefore this is a state with conflict.

"Here, bhikkhus, covert speech that is true, correct, and beneficial is a state without suffering...Therefore this is a state without conflict.

"Here, bhikkhus, overt sharp speech that is untrue, incorrect, and unbeneficial is a state beset by suffering...Therefore this is a state with conflict.

"Here, bhikkhus, overt sharp speech that is true, correct, and unbeneficial is a state beset by suffering...Therefore this is a state with conflict.

"Here, bhikkhus, overt sharp speech [237] that is true, correct, and beneficial is a state without suffering...Therefore this is a state without conflict.

"Here, bhikkhus, the speech of one who speaks hurriedly is a state beset by suffering, vexation, despair, and fever, and it is the wrong way. Therefore this is a state with conflict.

"Here, bhikkhus, the speech of one who speaks unhurriedly is a state without suffering...Therefore this is a state without conflict.

"Here, bhikkhus, insistence on local language and overriding of normal usage is a state beset by suffering...Therefore this is a state with conflict.

"Here, bhikkhus, non-insistence on local language and non-overriding of normal usage is a state without suffering, vexation, despair, and fever, and it is the right way. Therefore this is a state without conflict.

14. "Therefore, bhikkhus, you should train yourselves thus: 'We shall know the state with conflict and we shall know the state without conflict, and knowing these, we shall enter upon the way without conflict.' Now, bhikkhus, Subhūti is a clansman who has entered upon the way without conflict."<sup>1263</sup>

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

## 140 *Dhātuvibhanga Sutta*

### The Exposition of the Elements

1. **THUS HAVE I HEARD.** On one occasion the Blessed One was wandering in the Magadhan country and eventually arrived at Rājagaha. There he went to the potter Bhaggava and said to him:

2. "If it is not inconvenient for you, Bhaggava, I will stay one night in your workshop."

"It is not inconvenient for me, venerable sir, but there is a homeless one already staying there. If he agrees, then stay as long as you like, venerable sir." [238]

3. Now there was a clansman named Pukkusāti who had gone forth from the home life into homelessness out of faith in the Blessed One, and on that occasion he was already staying in the potter's workshop.<sup>1264</sup> Then the Blessed One went to the venerable Pukkusāti and said to him: "If it is not inconvenient for you, bhikkhu, I will stay one night in the workshop."

"The potter's workshop is large enough, friend.<sup>1265</sup> Let the venerable one stay as long as he likes."

4. Then the Blessed One entered the potter's workshop, prepared a spread of grass at one end, and sat down, folding his legs crosswise, setting his body erect, and establishing mindfulness in front of him. Then the Blessed One spent most of the night seated [in meditation], and the venerable Pukkusāti also spent most of the night seated [in meditation]. Then the Blessed One thought: "This clansman conducts himself in a way that inspires confidence. Suppose I were to question him." So he asked the venerable Pukkusāti:

5. "Under whom have you gone forth, bhikkhu? Who is your teacher? Whose Dhamma do you profess?"<sup>1266</sup>

"Friend, there is the recluse Gotama, the son of the Sakyans who went forth from a Sakyān clan. Now a good report of that Blessed Gotama has been spread to this effect: 'That Blessed One

is accomplished, fully enlightened, perfect in true knowledge and conduct, sublime, knower of worlds, incomparable leader of persons to be tamed, teacher of gods and humans, enlightened, blessed.' I have gone forth under that Blessed One; that Blessed One is my teacher; I profess the Dhamma of that Blessed One."

"But, bhikkhu, where is that Blessed One, accomplished and fully enlightened, now living?"

"There is, friend, a city in the northern country named Sāvatthī. The Blessed One, accomplished and fully enlightened, is now living there."

"But, bhikkhu, have you ever seen that Blessed One before? Would you recognise him if you saw him?" [239]

"No, friend, I have never seen that Blessed One before, nor would I recognise him if I saw him."

6. Then the Blessed One thought: "This clansman has gone forth from the home life into homelessness under me. Suppose I were to teach him the Dhamma." So the Blessed One addressed the venerable Pukkusāti thus: "Bhikkhu, I will teach you the Dhamma. Listen and attend closely to what I shall say." – "Yes, friend," the venerable Pukkusāti replied. The Blessed One said this:

7. "Bhikkhu, this person consists of six elements, six bases of contact, and eighteen kinds of mental exploration, and he has four foundations.<sup>1267</sup> The tides of conceiving do not sweep over one who stands upon these [foundations], and when the tides of conceiving no longer sweep over him he is called a sage at peace. One should not neglect wisdom, should preserve truth, should cultivate relinquishment, and should train for peace. This is the summary of the exposition of the six elements.

8. "Bhikkhu, this person consists of six elements."<sup>1268</sup> So it was said. And with reference to what was this said? There are the earth element, the water element, the fire element, the air element, the space element, and the consciousness element. So it was with reference to this that it was said: 'Bhikkhu, this person consists of six elements.'

9. "'Bhikkhu, this person consists of six bases of contact.' So it was said. And with reference to what was this said? There are the base of eye-contact, the base of ear-contact, the base of nose-contact, the base of tongue-contact, the base of body-contact, and the base of mind-contact. So it was with reference to this that it was said: 'Bhikkhu, this person consists of six bases of contact.'

10. "Bhikkhu, this person consists of eighteen kinds of mental exploration."<sup>1269</sup> So it was said. And with reference to what was this said? On seeing a form with the eye, one explores a form productive of joy, one explores a form productive of grief, one explores a form productive of equanimity. On hearing a sound with the ear...[240] On smelling an odour with the nose...On tasting a flavour with the tongue...On touching a tangible with the body...On cognizing a mind-object with the mind, one explores a mind-object productive of joy, one explores a mind-object productive of grief, one explores a mind-object productive of equanimity. So it was with reference to this that it was said: 'Bhikkhu, this person consists of eighteen kinds of mental exploration.'

11. "'Bhikkhu, this person has four foundations.' So it was said. And with reference to what was this said? There are the foundation of wisdom, the foundation of truth, the foundation of relinquishment, and the foundation of peace."<sup>1270</sup> So it was with reference to this that it was said: 'Bhikkhu, this person has four foundations.'

12. "'One should not neglect wisdom, should preserve truth, should cultivate relinquishment, and should train for peace.'<sup>1271</sup> So it was said. And with reference to what was this said?

13. "How, bhikkhu, does one not neglect wisdom?"<sup>1272</sup> There are these six elements: the earth element, the water element, the fire element, the air element, the space element, and the consciousness element.

14. "What, bhikkhu, is the earth element? The earth element may be either internal or external. What is the internal earth element? Whatever internally, belonging to oneself, is solid, solidified, and clung-to, that is, head-hairs, body-hairs, nails, teeth, skin, flesh, sinews, bones, bone-marrow, kidneys, heart, liver, diaphragm, spleen, lungs, 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. Now both the internal earth element and the external earth element are simply earth element. And that should be seen as it actually is with proper wisdom thus: 'This is not mine, this I am not, this is not my self.' When one sees it thus as it actually is with proper wisdom, one becomes disenchanted with the earth element and makes the mind dispassionate towards the earth element.

15. "What, bhikkhu, is the water element? The water element may be either [241] internal or external. What is the internal water element? Whatever internally, belonging to oneself, is water, watery, and clung-to, that is, bile, phlegm, pus, blood, sweat, fat, tears, grease, spittle, snot, oil-of-the-joints, urine, or whatever else internally, belonging to oneself, is water, watery, and clung-to: this is called the internal water element. Now both the internal water element and the external water element are simply water element. And that should be seen as it actually is with proper wisdom thus: 'This is not mine, this I am not, this is not my self.' When one sees it thus as it actually is with proper wisdom, one becomes disenchanted with the water element and makes the mind dispassionate towards the water element.

16. "What, bhikkhu, is the fire element? The fire element may be either internal or external. What is the internal fire element? Whatever internally, belonging to oneself, is fire, fiery, and clung-to, that is, that by which one is warmed, ages, and is consumed, and that by which what is eaten, drunk, consumed, and tasted gets completely digested, or whatever else internally, belonging to oneself, is fire, fiery, and clung-to: this is called the internal fire element. Now both the internal fire element and the external fire element are simply fire element. And that should be seen as it actually is with proper wisdom thus: 'This is not mine, this I am not, this is not my self.' When one sees it thus as it actually is with proper wisdom, one becomes disenchanted with the fire element and makes the mind dispassionate towards the fire element.

17. "What, bhikkhu, is the air element? The air element may be either internal or external. What is the internal air element? Whatever internally, belonging to oneself, is air, airy, and clung-to, that is, up-going winds, down-going winds, winds in the belly, winds in the bowels, winds that course through the limbs, in-breath and out-breath, or whatever else internally, belonging to oneself, is air, airy, and clung-to: this is called the internal air element. Now both the internal air element and the external air element are simply air element. And that should be seen as it actually is with proper wisdom thus: 'This is not mine, this I am not, this is not my self.' When one sees it thus as it actually is with proper wisdom, one becomes disenchanted with the air element and makes the mind dispassionate towards the air element.

18. "What, bhikkhu, is the space element? The space element may be either internal or external. What is the internal [242] space element? Whatever internally, belonging to oneself, is space, spatial, and clung-to, that is, the holes of the ears, the nostrils, the door of the mouth, and that [aperture] whereby what is eaten, drunk, consumed, and tasted gets swallowed, and where it collects, and whereby it is excreted from below, or whatever else internally, belonging to oneself, is space, spatial, and clung-to: this is called the internal space element. Now both the internal space element and the external space element are simply space element. And that should be seen as it actually is with proper wisdom thus: 'This is not mine, this I am not, this is not my self.' When one sees it thus as it actually is with proper wisdom, one becomes disenchanted with the space element and makes the mind dispassionate towards the space element.

19. "Then there remains only consciousness, purified and bright.<sup>1273</sup> What does one cognize with that consciousness? One cognizes: '[This is] pleasant'; one cognizes: '[This is] painful'; one cognizes: '[This is] neither-painful-nor-pleasant.' In dependence on a contact to be felt as pleasant there arises a pleasant feeling.<sup>1274</sup> When one feels a pleasant feeling, one understands: 'I feel a pleasant feeling.' One understands: 'With the cessation of that same contact to be felt as pleasant, its corresponding feeling – the pleasant feeling that arose in dependence on that contact to be felt as pleasant – ceases and subsides.' In dependence on a contact to be felt as painful there arises a painful feeling. When one feels a painful feeling, one understands: 'I feel a painful feeling.' One understands: 'With the cessation of that same contact to be felt as painful, its corresponding feeling – the painful feeling that arose in dependence on that contact to be felt as painful – ceases and subsides.' In dependence on a contact to be felt as neither-painful-nor-pleasant there arises a neither-painful-nor-pleasant feeling. When one feels a neither-painful-nor-pleasant feeling, one understands: 'I feel a neither-painful-nor-pleasant feeling.' One understands: 'With the cessation of that same contact to be felt as neither-painful-nor-pleasant, its corresponding feeling – the neither-painful-nor-pleasant feeling that arose in dependence on that contact to be felt as neither-painful-nor-pleasant – ceases and subsides.' Bhikkhu, just as from the contact and friction of two fire-sticks

heat is generated and fire is produced, and with the separation and disjunction of these two fire-sticks the corresponding heat ceases and subsides; so too, [243] in dependence on a contact to be felt as pleasant...to be felt as painful...to be felt as neither-painful-nor-pleasant there arises a neither-painful-nor-pleasant feeling...One understands: 'With the cessation of that same contact to be felt as neither-painful-nor-pleasant, its corresponding feeling...ceases and subsides.'

20. "Then there remains only equanimity, purified and bright, malleable, wieldy, and radiant.<sup>1275</sup> Suppose, bhikkhu, a skilled goldsmith or his apprentice were to prepare a furnace, heat up the crucible, take some gold with tongs, and put it into the crucible. From time to time he would blow on it, from time to time he would sprinkle water over it, and from time to time he would just look on. That gold would become refined, well refined, completely refined, faultless, rid of dross, malleable, wieldy, and radiant. Then whatever kind of ornament he wished to make from it, whether a golden chain or earrings or a necklace or a golden garland, it would serve his purpose. So too, bhikkhu, then there remains only equanimity, purified and bright, malleable, wieldy, and radiant.

21. "He understands thus: 'If I were to direct this equanimity, so purified and bright, to the base of infinite space and to develop my mind accordingly, then this equanimity of mine, supported by that base, clinging to it, would remain for a very long time.<sup>1276</sup> If I were to direct this equanimity, so purified and bright, to the base of infinite consciousness...[244]...to the base of nothingness...to the base of neither-perception-nor-non-perception and to develop my mind accordingly, then this equanimity of mine, supported by that base, clinging to it, would remain for a very long time.'

22. "He understands thus: 'If I were to direct this equanimity, so purified and bright, to the base of infinite space and to develop my mind accordingly, this would be conditioned.<sup>1277</sup> If I were to direct this equanimity, so purified and bright, to the base of infinite consciousness...to the base of nothingness...to the base of neither-perception-nor-non-perception and to develop my mind accordingly, this would be conditioned.' He does not form any condition or generate any volition tending towards either being or non-being.<sup>1278</sup> Since he does not form

any condition or generate any volition tending towards either being or non-being, he does not cling to anything in this world. When he does not cling, he is not agitated. When he is not agitated, he personally attains Nibbāna. He understands thus: 'Birth is destroyed, the holy life has been lived, what had to be done has been done, there is no more coming to any state of being.'<sup>1279</sup>

23. "If he feels a pleasant feeling,"<sup>1280</sup> he understands: 'It is impermanent; there is no holding to it; there is no delight in it.' If he feels a painful feeling, he understands: 'It is impermanent; there is no holding to it; there is no delight in it.' If he feels a neither-painful-nor-pleasant feeling, he understands: 'It is impermanent; there is no holding to it; there is no delight in it.'

24. "If he feels a pleasant feeling, he feels it detached; if he feels a painful feeling, he feels it detached; if he feels a neither-painful-nor-pleasant feeling, he feels it detached. When he feels a feeling terminating with the body, he understands: 'I feel a feeling terminating with the body.' [245] When he feels a feeling terminating with life, he understands: 'I feel a feeling terminating with life.'<sup>1281</sup> He understands: 'On the dissolution of the body, with the ending of life, all that is felt, not being delighted in, will become cool right here.'<sup>1282</sup> Bhikkhu, just as an oil-lamp burns in dependence on oil and a wick, and when the oil and wick are used up, if it does not get any more fuel, it is extinguished from lack of fuel; so too when he feels a feeling terminating with the body...a feeling terminating with life, he understands: 'I feel a feeling terminating with life.' He understands: 'On the dissolution of the body, with the ending of life, all that is felt, not being delighted in, will become cool right here.'

25. "Therefore a bhikkhu possessing [this wisdom] possesses the supreme foundation of wisdom. For this, bhikkhu, is the supreme noble wisdom, namely, the knowledge of the destruction of all suffering."<sup>1283</sup>

26. "His deliverance, being founded upon truth, is unshakeable. For that is false, bhikkhu, which has a deceptive nature, and that is true which has an undeceptive nature – Nibbāna. Therefore a bhikkhu possessing [this truth] possesses the supreme foundation of truth. For this, bhikkhu, is the supreme noble truth, namely, Nibbāna, which has an undeceptive nature.

27. "Formerly, when he was ignorant, he acquired and developed attachments,"<sup>1284</sup> now he has abandoned them, cut them

off at the root, made them like a palm stump, done away with them so that they are no longer subject to future arising. Therefore a bhikkhu possessing [this relinquishment] possesses the supreme foundation of relinquishment. For this, bhikkhu, is the supreme noble relinquishment, namely, the relinquishing of all attachments.

28. "Formerly, when he was ignorant, he experienced covetousness, desire, and lust; now he has abandoned them, cut them off at the root, made them like a palm stump, done away with them so that they are no longer subject to future arising. Formerly, when he was ignorant, he experienced anger, ill will, and hate; now he has abandoned them, cut them off at the root, made them like a palm stump, done away with them so that they are no longer subject to future arising. Formerly, when he was ignorant, he experienced ignorance and delusion; now he has abandoned them, cut them off [246] at the root, made them like a palm stump, done away with them so that they are no longer subject to future arising. Therefore a bhikkhu possessing [this peace] possesses the supreme foundation of peace. For this, bhikkhu, is the supreme noble peace, namely, the pacification of lust, hate, and delusion.

29. "So it was with reference to this that it was said: 'One should not neglect wisdom, should preserve truth, should cultivate relinquishment, and should train for peace.'

30. "'The tides of conceiving do not sweep over one who stands upon these [foundations], and when the tides of conceiving no longer sweep over him he is called a sage at peace.'<sup>1285</sup> So it was said. And with reference to what was this said?

31. "Bhikkhu, 'I am' is a conceiving; 'I am this' is a conceiving; 'I shall be' is a conceiving; 'I shall not be' is a conceiving; 'I shall be possessed of form' is a conceiving; 'I shall be formless' is a conceiving; 'I shall be percipient' is a conceiving; 'I shall be non-percipient' is a conceiving; 'I shall be neither-percipient-nor-non-percipient' is a conceiving. Conceiving is a disease, conceiving is a tumour, conceiving is a dart. By overcoming all conceivings, bhikkhu, one is called a sage at peace. And the sage at peace is not born, does not age, does not die; he is not shaken and is not agitated. For there is nothing present in him by which he might be born.<sup>1286</sup> Not being born, how could he age? Not ageing, how

could he die? Not dying, how could he be shaken? Not being shaken, why should he be agitated?

32. "So it was with reference to this that it was said: 'The tides of conceiving do not sweep over one who stands upon these [foundations], and when the tides of conceiving no longer sweep over him he is called a sage at peace.' Bhikkhu, bear in mind this brief exposition of the six elements."

33. Thereupon the venerable Pukkusāti thought: "Indeed, the Teacher has come to me! The Sublime One has come to me! The Fully Enlightened One has come to me!" Then he rose from his seat, arranged his upper robe over one shoulder, and prostrating himself with his head at the Blessed One's feet, he said: "Venerable sir, a transgression overcame me, in that like a fool, confused [247] and blundering, I presumed to address the Blessed One as 'friend.' Venerable sir, may the Blessed One forgive my transgression seen as such for the sake of restraint in the future."

"Surely, bhikkhu, a transgression overcame you, in that like a fool, confused and blundering, you presumed to address me as 'friend.' But since you see your transgression as such and make amends in accordance with the Dhamma, we forgive you. For it is growth in the Noble One's Discipline when one sees one's transgression as such, makes amends in accordance with the Dhamma, and undertakes restraint in the future."

34. "Venerable sir, I would receive the full admission under the Blessed One."

"But are your bowl and robes complete, bhikkhu?"

"Venerable sir, my bowl and robes are not complete."

"Bhikkhu, Tathāgatas do not give the full admission to anyone whose bowl and robes are not complete."

35. Then the venerable Pukkusāti, having delighted and rejoiced in the Blessed One's words, rose from his seat, and after paying homage to the Blessed One, keeping him on his right, he departed in order to search for a bowl and robes. Then, while the venerable Pukkusāti was searching for a bowl and robes, a stray cow killed him.

36. Then a number of bhikkhus went to the Blessed One, and after paying homage to him, they sat down at one side and told him: "Venerable sir, the clansman Pukkusāti, who was given

brief instruction by the Blessed One, has died. What is his destination? What is his future course?"

"Bhikkhus, the clansman Pukkusāti was wise. He practised in accordance with the Dhamma and did not trouble me in the interpretation of the Dhamma. With the destruction of the five lower fetters, the clansman Pukkusāti has reappeared spontaneously [in the Pure Abodes] and will attain final Nibbāna there without ever returning from that world."<sup>1287</sup>

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

## 141 *Saccavibhangā Sutta* The Exposition of the Truths

[248] 1. **THUS HAVE I HEARD.** On one occasion the Blessed One was living at Benares in the Deer Park at Isipatana. There he addressed the bhikkhus thus: "Bhikkhus." – "Venerable sir," they replied. The Blessed One said this:

2. "At Benares, bhikkhus, in the Deer Park at Isipatana the Tathāgata, accomplished and fully enlightened, set rolling the matchless Wheel of the Dhamma,<sup>1288</sup> which cannot be stopped by any recluse or brahmin or god or Māra or Brahmā or anyone in the world – that is, the announcing, teaching, describing, establishing, revealing, expounding, and exhibiting of the Four Noble Truths. Of what four?

3. "The announcing, teaching, describing, establishing, revealing, expounding, and exhibiting of the noble truth of suffering. The announcing, teaching, describing, establishing, revealing, expounding, and exhibiting of the noble truth of the origin of suffering...of the noble truth of the cessation of suffering...of the noble truth of the way leading to the cessation of suffering.

4. "At Benares, bhikkhus, in the Deer Park at Isipatana the Tathāgata, accomplished and fully enlightened, set rolling the matchless Wheel of the Dhamma, which cannot be stopped by any recluse or brahmin or god or Māra or Brahmā or anyone in the world – that is, the announcing, teaching, describing, establishing, revealing, expounding, and exhibiting of these Four Noble Truths.

5. "Cultivate the friendship of Sāriputta and Moggallāna, bhikkhus; associate with Sāriputta and Moggallāna. They are wise and helpful to their companions in the holy life. Sāriputta is like a mother; Moggallāna is like a nurse. Sāriputta trains others for the fruit of stream-entry, Moggallāna for the supreme goal.<sup>1289</sup> Sāriputta, bhikkhus, is able to announce, teach, describe, establish, reveal, expound, and exhibit the Four Noble Truths."

6. So the Blessed One said. Having said this, the Sublime One rose from his seat and went into his dwelling. [249]

7. Then, soon after the Blessed One had gone, the venerable Sāriputta addressed the bhikkhus thus: "Friends, bhikkhus." – "Friend," the bhikkhus replied to the venerable Sāriputta. The venerable Sāriputta said this:

8. "At Benares, friends, in the Deer Park at Isipatana the Tathāgata, accomplished and fully enlightened, set rolling the matchless Wheel of the Dhamma...and exhibiting of the Four Noble Truths. Of what four?

9. "The announcing...and exhibiting of the noble truth of suffering...of the noble truth of the origin of suffering...of the noble truth of the cessation of suffering...of the noble truth of the way leading to the cessation of suffering.

10. "And what, friends, 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.

11. "And what, friends, is birth?<sup>1290</sup> The birth of beings into the various orders of beings, their coming to birth, precipitation [in a womb], generation, the manifestation of the aggregates, obtaining the bases for contact – this is called birth.

12. "And what, friends, is ageing? 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.

13. "And what, friends, is death? The passing of beings out of the various orders of beings, their passing away, dissolution, disappearance, dying, completion of time, dissolution of aggregates, laying down of the body – this is called death.'

14. "And what, friends, is sorrow? The sorrow, sorrowing, sorrowfulness, inner sorrow, inner sorrieness, of one who has encountered some misfortune or is affected by some painful state – this is called sorrow.

15. "And what, friends, is lamentation? The wail and lament, wailing and lamenting, [250] bewailing and lamentation, of one who has encountered some misfortune or is affected by some painful state – this is called lamentation.

16. "And what, friends, is pain? Bodily pain, bodily discomfort, painful, uncomfortable feeling born of bodily contact – this is called pain.

17. "And what, friends, is grief? Mental pain, mental discomfort, painful, uncomfortable feeling born of mental contact – this is called grief.

18. "And what, friends, is despair? The trouble and despair, the tribulation and desperation, of one who has encountered some misfortune or is affected by some painful state – this is called despair.

19. "And what, friends, is 'not to obtain what one wants is suffering'? To beings subject to birth there comes the wish: 'Oh, that we were not subject to birth! That birth would not come to us!' But this is not to be obtained by wishing, and not to obtain what one wants is suffering. To beings subject to ageing...subject to sickness...subject to death...subject to sorrow, lamentation, pain, grief, and despair, there comes the wish: 'Oh, that we were not subject to sorrow, lamentation, pain, grief, and despair! That sorrow, lamentation, pain, grief, and despair would not come to us!' But this is not to be obtained by wishing, and not to obtain what one wants is suffering.

20. "And what, friends, are the five aggregates affected by clinging that, in short, are suffering? 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. These are the five aggregates affected by clinging that, in short, are suffering. This is called the noble truth of suffering.

21. "And what, friends, is the noble truth of the origin of suffering? It is craving, which brings renewal of being, is accompanied by delight and lust, and delights in this and that; that is, craving for sensual pleasures, craving for being, [251] and craving for non-being. This is called the noble truth of the origin of suffering.

22. "And what, friends, is the noble truth of 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 noble truth of the cessation of suffering.

23. "And what, friends, is the noble truth of the way leading to the cessation of suffering? 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.

24. "And what, friends, is right view? Knowledge of suffering, knowledge of the origin of suffering, knowledge of the cessation of suffering, and knowledge of the way leading to the cessation of suffering – this is called right view.

25. "And what, friends, is right intention? Intention of renunciation, intention of non-ill will, and intention of non-cruelty – this is called right intention.

26. "And what, friends, is right speech? Abstaining from false speech, abstaining from malicious speech, abstaining from harsh speech, and abstaining from idle chatter – this is called right speech.

27. "And what, friends, is right action? Abstaining from killing living beings, abstaining from taking what is not given, and abstaining from misconduct in sensual pleasures – this is called right action.

28. "And what, friends, is right livelihood? Here a noble disciple, having abandoned wrong livelihood, earns his living by right livelihood – this is called right livelihood.

29. "And what, friends, is right effort? Here a bhikkhu awakens zeal for the non-arising of unarisen evil unwholesome states, and he makes effort, arouses energy, exerts his mind, and strives. He awakens zeal for the abandoning of arisen evil unwholesome states, and he makes effort, arouses energy, exerts his mind, and strives. He awakens zeal for the arising of unarisen wholesome states, [252] and he makes effort, arouses energy, exerts his mind, and strives. He awakens zeal for the continuance, non-disappearance, strengthening, increase, and fulfilment by development of arisen wholesome states, and he makes effort, arouses energy, exerts his mind, and strives. This is called right effort.

30. "And what, friends, is right mindfulness? Here a bhikkhu abides contemplating the body as a body, ardent, fully aware, and mindful, having put away covetousness and grief for the world. He abides contemplating feelings as feelings, 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. This is called right mindfulness.

31. "And what, friends, is right concentration? 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. With the stilling of applied and sustained thought, he 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. With the fading away as well of rapture, he 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.' With the abandoning of pleasure and pain, and with the previous disappearance of joy and grief, he enters upon and abides in the fourth jhāna, which has neither-pain-nor-pleasure and purity of mindfulness due to equanimity. This is called right concentration.

"This is called the noble truth of the way leading to the cessation of suffering.

32. "At Benares, friends, in the Deer Park at Isipatana the Tathāgata, accomplished and fully enlightened, set rolling the matchless Wheel of the Dhamma, which cannot be stopped by any recluse or brahmin or god or Māra or Brahmā or anyone in the world – that is, the announcing, teaching, describing, establishing, revealing, expounding, and exhibiting of these Four Noble Truths."

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

## 142 Dakkhināvibhanga Sutta

### The Exposition of Offerings

[253] 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 Mahāpajāpatī Gotamī took a new pair of cloths and went to the Blessed One.<sup>1291</sup> After paying homage to him, she sat down at one side and said to the Blessed One: "Venerable sir, this new pair of cloths has been spun by me, woven by me, especially for the Blessed One. Venerable sir, let the Blessed One accept it from me out of compassion."

When this was said, the Blessed One told her: "Give it to the Sangha, Gotamī. When you give it to the Sangha, the offering will be made both to me and to the Sangha."<sup>1292</sup>

A second time and a third time she said to the Blessed One: "Venerable sir,...accept it from me out of compassion."

A second time and a third time the Blessed One told her: "Give it to the Sangha, Gotamī. When you give it to the Sangha, the offering will be made both to me and to the Sangha."

3. Then the venerable Ānanda said to the Blessed One: "Venerable sir, let the Blessed One accept the new pair of cloths from Mahāpajāpatī Gotamī. Mahāpajāpatī Gotamī has been very helpful to the Blessed One, venerable sir. As his mother's sister, she was his nurse, his foster mother, the one who gave him milk. She suckled the Blessed One when his own mother died. The Blessed One too has been very helpful to Mahāpajāpatī Gotamī, venerable sir. It is owing to the Blessed One that Mahāpajāpatī Gotamī has gone for refuge to the Buddha, the Dhamma, and the Sangha. It is owing to the Blessed One that Mahāpajāpatī Gotamī abstains from killing living beings, from taking what is not given, from misconduct in sensual pleasures, from false speech, and from wine, liquor, and intoxicants, which are the basis of negligence. It is owing to the Blessed One that Mahāpajāpatī Gotamī

possesses perfect confidence in the Buddha, the Dhamma, and the Sangha, and that she possesses [254] the virtues loved by noble ones.<sup>1293</sup> It is owing to the Blessed One that Mahāpajāpatī Gotamī is free from doubt about suffering, about the origin of suffering, about the cessation of suffering, and about the way leading to the cessation of suffering. The Blessed One has been very helpful to Mahāpajāpatī Gotamī."

4. "That is so, Ānanda, that is so! When one person, owing to another, has gone for refuge to the Buddha, the Dhamma, and the Sangha, I say that it is not easy for the former to repay the latter by paying homage to him, rising up for him, according him reverential salutation and polite services, and by providing robes, almsfood, resting places, and medicinal requisites.

"When one person, owing to another, has come to abstain from killing living beings, from taking what is not given, from misconduct in sensual pleasures, from false speech, and from wine, liquor, and intoxicants, which are the basis of negligence, I say that it is not easy for the former to repay the latter by paying homage to him...and medicinal requisites.

"When one person, owing to another, has come to possess perfect confidence in the Buddha, the Dhamma, and the Sangha, and to possess the virtues loved by noble ones, I say that it is not easy for the former to repay the latter by paying homage to him...and medicinal requisites.

"When one person, owing to another, has become free from doubt about suffering, about the origin of suffering, about the cessation of suffering, and about the way leading to the cessation of suffering, I say that it is not easy for the former to repay the latter by paying homage to him...and medicinal requisites.

5. "There are fourteen kinds of personal offerings, Ānanda.<sup>1294</sup> One gives a gift to the Tathāgata, accomplished and fully enlightened; this is the first kind of personal offering. One gives a gift to a pacceka-buddha; this is the second kind of personal offering. One gives a gift to an arahant disciple of the Tathāgata; this is the third kind of personal offering. One gives a gift to one who has entered upon the way to the realisation of the fruit of arahantship; this is the fourth kind of personal offering. One gives a gift to a non-returner; this is the fifth kind of personal offering. [255] One gives a gift to one who has entered upon the way to the realisation of the fruit of non-return; this is the sixth

kind of personal offering. One gives a gift to a once-returner; this is the seventh kind of personal offering. One gives a gift to one who has entered upon the way to the realisation of the fruit of once-return; this is the eighth kind of personal offering. One gives a gift to a stream-enterer; this is the ninth kind of personal offering. One gives a gift to one who has entered upon the way to the realisation of the fruit of stream-entry;<sup>1295</sup> this is the tenth kind of personal offering. One gives a gift to one outside [the Dispensation] who is free from lust for sensual pleasures;<sup>1296</sup> this is the eleventh kind of personal offering. One gives a gift to a virtuous ordinary person; this is the twelfth kind of personal offering. One gives a gift to an immoral ordinary person; this is the thirteenth kind of personal offering. One gives a gift to an animal; this is the fourteenth kind of personal offering.

6. "Herein, Ānanda, by giving a gift to an animal, the offering may be expected to repay a hundredfold.<sup>1297</sup> By giving a gift to an immoral ordinary person, the offering may be expected to repay a thousandfold. By giving a gift to a virtuous ordinary person, the offering may be expected to repay a hundred-thousandfold. By giving a gift to one outside [the Dispensation] who is free from lust for sensual pleasures, the offering may be expected to repay a hundred-thousand times a hundred-thousandfold.

"By giving a gift to one who has entered upon the way to the realisation of the fruit of stream-entry, the offering may be expected to repay incalculably, immeasurably. What, then, should be said about giving a gift to a stream-enterer? What should be said about giving a gift to one who has entered upon the way to the realisation of the fruit of once-return...to a once-returner...to one who has entered upon the way to the realisation of the fruit of non-return...to a non-returner...to one who has entered upon the way to the realisation of the fruit of arahantship...to an arahant...to a pacceka-buddha? What should be said about giving a gift to a Tathāgata, accomplished and fully enlightened?<sup>1298</sup>

7. "There are seven kinds of offerings made to the Sangha, Ānanda. One gives a gift to a Sangha of both [bhikkhus and bhikkhunīs] headed by the Buddha; this is the first kind of offering made to the Sangha.<sup>1299</sup> One gives a gift to a Sangha of both [bhikkhus and bhikkhunīs] after the Tathāgata has attained final Nibbāna; this is the second kind of offering made to the Sangha.

One gives a gift to a Sangha of bhikkhus; this is the third kind of offering made to the Sangha. One gives a gift to a Sangha of bhikkhunīs; this is the fourth kind of offering made to the Sangha. One gives a gift, saying: 'Appoint so many bhikkhus and bhikkhunīs for me from the Sangha'; [256] this is the fifth kind of offering made to the Sangha. One gives a gift, saying: 'Appoint so many bhikkhus for me from the Sangha'; this is the sixth kind of offering made to the Sangha. One gives a gift, saying: 'Appoint so many bhikkhunīs for me from the Sangha'; this is the seventh kind of offering made to the Sangha.

8. "In future times, Ānanda, there will be members of the clan who are 'yellow-necks,' immoral, of evil character.<sup>1300</sup> People will give gifts to those immoral persons for the sake of the Sangha. Even then, I say, an offering made to the Sangha is incalculable, immeasurable.<sup>1301</sup> And I say that in no way does a gift to a person individually ever have greater fruit than an offering made to the Sangha.<sup>1302</sup>

9. "There are four kinds of purification of offering. What four? There is the offering that is purified by the giver, not by the receiver.<sup>1303</sup> There is the offering that is purified by the receiver, not by the giver. There is the offering that is purified neither by the giver nor by the receiver. There is the offering that is purified both by the giver and by the receiver.

10. "And what is the offering that is purified by the giver, not by the receiver? Here the giver is virtuous, of good character, and the receiver is immoral, of evil character. Thus the offering is purified by the giver, not by the receiver.

11. "And what is the offering that is purified by the receiver, not by the giver? Here the giver is immoral, of evil character, and the receiver is virtuous, of good character. Thus the offering is purified by the receiver, not by the giver.

12. "And what is the offering that is purified neither by the giver nor by the receiver? Here the giver is immoral, of evil character, and the receiver is immoral, of evil character. Thus the offering is purified neither by the giver nor by the receiver.

13. "And what is the offering that is purified both by the giver and by the receiver? Here the giver is virtuous, of good character, and the receiver is virtuous, of good character. [257] Thus the offering is purified both by the giver and by the receiver. These are the four kinds of purification of offering."

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

"When a virtuous person to an immoral person gives  
With trusting heart a gift righteously obtained,  
Placing faith that the fruit of action is great,  
The giver's virtue purifies the offering.

When an immoral person to a virtuous person gives  
With untrusting heart a gift unrighteously obtained,  
Nor places faith that the fruit of action is great,  
The receiver's virtue purifies the offering.

When an immoral person to an immoral person gives  
With untrusting heart a gift unrighteously obtained,  
Nor places faith that the fruit of action is great,  
Neither's virtue purifies the offering.

When a virtuous person to a virtuous person gives  
With trusting heart a gift righteously obtained,  
Placing faith that the fruit of action is great,  
That gift, I say, will come to full fruition.

When a passionless person to a passionless person gives  
With trusting heart a gift righteously obtained,  
Placing faith that the fruit of action is great,  
That gift, I say, is the best of worldly gifts."<sup>1304</sup>

5

The Division of the Sixfold Base  
*(Salāyatana-vagga)*



## 143 *Anāthapindikovāda Sutta*

### Advice to Anāthapindika

[258] 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 the householder Anāthapindika was afflicted, suffering, and gravely ill. Then he addressed a certain man thus: "Come, good man, go to the Blessed One, pay homage in my name with your head at his feet, and say: 'Venerable sir, the householder Anāthapindika is afflicted, suffering, and gravely ill; he pays homage with his head at the Blessed One's feet.' Then go to the venerable Sāriputta, pay homage in my name with your head at his feet, and say: 'Venerable sir, the householder Anāthapindika is afflicted, suffering, and gravely ill; he pays homage with his head at the venerable Sāriputta's feet.' Then say: 'It would be good, venerable sir, if the venerable Sāriputta would come to the residence of the householder Anāthapindika, out of compassion.'"

"Yes, sir," the man replied, and he went to the Blessed One, and after paying homage to the Blessed One, he sat down at one side and delivered his message. Then he went to the venerable Sāriputta, and after paying homage to the venerable Sāriputta, he delivered his message, saying: "It would be good, venerable sir, if the venerable Sāriputta would come to the residence of the householder Anāthapindika, out of compassion." The venerable Sāriputta consented in silence.

3. Then the venerable Sāriputta dressed, and taking his bowl and outer robe, went to the residence of the householder Anāthapindika with the venerable Ānanda as his attendant. Having gone there, [259] he sat down on a seat made ready and said to the householder Anāthapindika: "I hope you are getting well, householder, I hope you are comfortable. I hope your

painful feelings are subsiding and not increasing, and that their subsiding, not their increase, is apparent."

4. "Venerable Sāriputta, I am not getting well, I am not comfortable. My painful feelings are increasing, not subsiding; their increase and not their subsiding is apparent. Just as if a strong man were splitting my head open with a sharp sword, so too, violent winds cut through my head. I am not getting well...Just as if a strong man were tightening a tough leather strap around my head as a headband, so too, there are violent pains in my head. I am not getting well...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, violent winds are carving up my belly. I am not getting well...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, there is a violent burning in my body. I am not getting well, I am not comfortable. My painful feelings are increasing, not subsiding; their increase and not their subsiding is apparent."

5. "Then, householder, you should train thus: 'I will not cling to the eye, and my consciousness will not be dependent on the eye.'<sup>1305</sup> Thus you should train. You should train thus: 'I will not cling to the ear...I will not cling to the nose...I will not cling to the tongue...I will not cling to the body...I will not cling to the mind, and my consciousness will not be dependent on the mind.' Thus you should train.

6. "Householder, you should train thus: 'I will not cling to forms...I will not cling to sounds...I will not cling to odours...I will not cling to flavours...I will not cling to tangibles...I will not cling to mind-objects, and my consciousness will not be dependent on mind-objects.' Thus you should train.

7. "Householder, you should train thus: 'I will not cling to eye-consciousness...I will not cling to ear-consciousness...I will not cling to nose-consciousness...I will not cling to tongue-consciousness...I will not cling to body-consciousness...I will not cling to mind-consciousness, and my consciousness will not be dependent on mind-consciousness.' Thus you should train.

8. "Householder, you should train thus: 'I will not cling to eye-contact...[260]...I will not cling to ear-contact...I will not cling to nose-contact...I will not cling to tongue-contact...I will not cling to body-contact...I will not cling to mind-contact, and

my consciousness will not be dependent on mind-contact.' Thus you should train.

9. "Householder, you should train thus: 'I will not cling to feeling born of eye-contact...I will not cling to feeling born of ear-contact...I will not cling to feeling born of nose-contact...I will not cling to feeling born of tongue-contact...I will not cling to feeling born of body-contact...I will not cling to feeling born of mind-contact, and my consciousness will not be dependent on feeling born of mind-contact.' Thus you should train.

10. "Householder, you should train thus: 'I will not cling to the earth element...I will not cling to the water element...I will not cling to the fire element...I will not cling to the air element...I will not cling to the space element...I will not cling to the consciousness element, and my consciousness will not be dependent on the consciousness element.' Thus you should train.

11. "Householder, you should train thus: 'I will not cling to material form...I will not cling to feeling...I will not cling to perception...I will not cling to formations...I will not cling to consciousness, and my consciousness will not be dependent on consciousness.' Thus you should train.

12. "Householder, you should train thus: 'I will not cling to the base of infinite space...I will not cling to the base of infinite consciousness...I will not cling to the base of nothingness [261]...I will not cling to the base of neither-perception-nor-non-perception, and my consciousness will not be dependent on the base of neither-perception-nor-non-perception.' Thus you should train.

13. "Householder, you should train thus: 'I will not cling to this world, and my consciousness will not be dependent on this world. I will not cling to the world beyond, and my consciousness will not be dependent on the world beyond.' Thus you should train.

14. "Householder, you should train thus: 'I will not cling to what is seen, heard, sensed, cognized, encountered, sought after, and examined by the mind, and my consciousness will not be dependent on that.' Thus you should train."

15. When this was said, the householder Anāthapindika wept and shed tears. Then the venerable Ānanda asked him: "Are you foundering, householder, are you sinking?"

"I am not foundering, venerable Ānanda, I am not sinking. But although I have long waited upon the Teacher and bhikkhus worthy of esteem, never before have I heard such a talk on the Dhamma."

"Such talk on the Dhamma, householder, is not given to lay people clothed in white. Such talk on the Dhamma is given to those who have gone forth."<sup>1306</sup>

"Well then, venerable Sāriputta, let such talk on the Dhamma be given to lay people clothed in white. There are clansmen with little dust in their eyes who are wasting away through not hearing [such talk on] the Dhamma. There will be those who will understand the Dhamma."

16. Then, after giving the householder Anāthapiṇḍika this advice, the venerable Sāriputta and the venerable Ānanda rose from their seats and departed. Soon after they had left, [262] the householder Anāthapiṇḍika died and reappeared in the Tusita heaven.

17. Then, when the night was well advanced, Anāthapiṇḍika, now a young god of beautiful appearance, went to the Blessed One, illuminating the whole of Jeta's Grove. After paying homage to the Blessed One, he stood at one side and addressed the Blessed One in stanzas:

"Oh blessed is this Jeta's Grove,  
Dwelt in by the sagely Sangha,  
Wherein resides the King of Dhamma,  
The fount of all my happiness.

By action, knowledge and Dhamma,  
By virtue and noble way of life -  
By these are mortals purified,  
Not by lineage or wealth.

Therefore a wise person who sees  
What truly leads to his own good,  
Should investigate the Dhamma  
And purify himself with it.

Sāriputta has reached the peak  
In virtue, peace, and wisdom's ways;

Any bhikkhu who has gone beyond  
At best can only equal him."

18. That is what the young god Anāthapiṇḍika said, and the Teacher approved. Then the young god Anāthapindika, thinking: "The Teacher has approved of me," paid homage to the Blessed One, and keeping him on his right, he vanished at once.

19. When the night had ended, the Blessed One addressed the bhikkhus thus: "Bhikkhus, last night when the night was well advanced, there came to me a certain young god of beautiful appearance who illuminated the whole of Jeta's Grove. After paying homage to me, he stood at one side and addressed me in stanzas thus:

'Oh blessed is this Jeta's Grove...  
At best can only equal him.' [263]

That is what the young god said. Then the young god, thinking: 'The Teacher has approved of me,' paid homage to me, and keeping me on his right, he vanished at once."

20. When this was said, the venerable Ānanda said to the Blessed One: "Surely, venerable sir, that young god must have been Anāthapiṇḍika. For the householder Anāthapiṇḍika had perfect confidence in the venerable Sāriputta."

"Good, good, Ānanda! You have deduced the right conclusion. That young god was Anāthapiṇḍika, no one else."

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

## 144 *Channovāda Sutta*

### Advice to Channa

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

2. Now on that occasion the venerable Sāriputta, the venerable Mahā Cunda, and the venerable Channa were living on the mountain Vulture Peak.

3. On that occasion the venerable Channa was afflicted, suffering, and gravely ill. Then, when it was evening, the venerable Sāriputta rose from meditation, went to the venerable Mahā Cunda, and said to him: "Friend Cunda, let us go to the venerable Channa and ask about his illness." – "Yes, friend," the venerable Mahā Cunda replied.

4. Then the venerable Sāriputta and the venerable Mahā Cunda went to the venerable Channa and exchanged greetings with him. When [264] this courteous and amiable talk was finished, they sat down at one side and the venerable Sāriputta said to the venerable Channa: "I hope you are getting well, friend Channa, I hope you are comfortable. I hope your painful feelings are subsiding and not increasing, and that their subsiding, not their increase, is apparent."

5. "Friend Sāriputta, I am not getting well, I am not comfortable. My painful feelings are increasing, not subsiding;...*(as Sutta 143, §4)*...their increase and not their subsiding is apparent. I shall use the knife,<sup>1307</sup> friend Sāriputta; I have no desire to live."

6. "Let the venerable Channa not use the knife. Let the venerable Channa live. We want the venerable Channa to live. If he lacks suitable food, I will go in search of suitable food for him. If he lacks suitable medicine, I will go in search of suitable medicine for him. If he lacks a proper attendant, I will attend on him. Let the venerable Channa not use the knife. Let the venerable Channa live. We want the venerable Channa to live."

7. "Friend Sāriputta, it is not that I have no suitable food and medicine or no proper attendant. But rather, friend Sāriputta, the Teacher has long been worshipped by me with love, not without love; for it is proper for the disciple to worship the Teacher with love, not without love. Friend Sāriputta, remember this: the bhikkhu Channa will use the knife blamelessly."<sup>1308</sup>

8. "We would ask the venerable Channa certain questions, if the venerable Channa finds it opportune to reply."

"Ask, friend Sāriputta. When I have heard, I shall know."

9. "Friend Channa, do you regard the eye, eye-consciousness, and things cognizable [by the mind] through eye-consciousness thus: 'This is mine, this I am, [265] this is my self'? Do you regard the ear...the nose...the tongue...the body...the mind, mind-consciousness, and things cognizable [by the mind] through mind-consciousness thus: 'This is mine, this I am, this is my self'?"

"Friend Sāriputta, I regard the eye, eye-consciousness, and things cognizable [by the mind] through eye-consciousness thus: 'This is not mine, this I am not, this is not my self.' I regard the ear...the nose...the tongue...the body...the mind, mind-consciousness, and things cognizable [by the mind] through mind-consciousness thus: 'This is not mine, this I am not, this is not my self'."

10. "Friend Channa, what have you seen, what have you directly known in the eye, in eye-consciousness, and in things cognizable [by the mind] through eye-consciousness, that you regard them thus: 'This is not mine, this I am not, this is not my self'? What have you seen, what have you directly known in the ear...in the nose...in the tongue...in the body...in the mind, in mind-consciousness, and in things cognizable [by the mind] through mind-consciousness, that you regard them thus: 'This is not mine, this I am not, this is not my self'?"

"Friend Sāriputta, it is through seeing cessation, through directly knowing cessation in the eye, in eye-consciousness, and in things cognizable [by the mind] through eye-consciousness, that I regard them thus: 'This is not mine, this I am not, this is not my self.' It is through seeing cessation, through directly knowing cessation in the ear...in the nose...in the tongue...in the body...in the mind, in mind-consciousness, and in things cognizable [by the mind] through mind-consciousness, [266]

that I regard them thus: 'This is not mine, this I am not, this is not my self.'"

11. When this was said, the venerable Mahā Cunda said to the venerable Channa:<sup>1309</sup> "Therefore, friend Channa, this instruction of the Blessed One's is to be constantly given attention: 'There is wavering in one who is dependent, there is no wavering in one who is independent; when there is no wavering, there is tranquillity; when there is tranquillity, there is no bias; when there is no bias, there is no coming and going; when there is no coming and going, there is no passing away and reappearing; when there is no passing away and reappearing, there is no here nor beyond nor in between. This is the end of suffering.'"<sup>1310</sup>

12. Then when the venerable Sāriputta and the venerable Mahā Cunda had advised the venerable Channa thus, they rose from their seats and went away. Then, soon after they had gone, the venerable Channa used the knife.<sup>1311</sup>

13. Then the venerable Sāriputta went to the Blessed One, and after paying homage to him, he sat down at one side and said to the Blessed One: "Venerable sir, the venerable Channa has used the knife. What is his destination, what is his future course?"

"Sāriputta, didn't the bhikkhu Channa declare to you his blamelessness?"<sup>1312</sup>

"Venerable sir, there is a Vajjian village called Pubbajira. There the venerable Channa had families that were his friends, families that were his intimates, families that were blameworthy."<sup>1313</sup>

"There are those families that were friends of the bhikkhu Channa, Sāriputta, families that were his intimates, families that were blameworthy; but I do not say that to this extent he was blameworthy. Sāriputta, when one lays down this body and clings to a new body, then I say one is blameworthy. There was none of that in the bhikkhu Channa; the bhikkhu Channa used the knife blamelessly."<sup>1314</sup>

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

## 145 *Puṇṇovāda Sutta*

### Advice to Puṇṇa

[267] 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 Puṇṇa rose from meditation and went to the Blessed One.<sup>1315</sup> After paying homage to the Blessed One, he sat down at one side and said to him:

2. "Venerable sir, it would be good if the Blessed One would give me brief advice. Having heard the Dhamma from the Blessed One, I will abide alone, withdrawn, diligent, ardent, and resolute."

"Well then, Puṇṇa, listen and attend carefully to what I shall say."

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

3. "Puṇṇa, there are forms cognizable by the eye that are wished for, desired, agreeable, and likeable, connected with sensual desire and provocative of lust. If a bhikkhu delights in them, welcomes them, and remains holding to them, delight arises in him. With the arising of delight, Puṇṇa, there is the arising of suffering, I say.<sup>1316</sup> There are, Puṇṇa, sounds cognizable by the ear...odours cognizable by the nose...flavours cognizable by the tongue...tangibles cognizable by the body...mind-objects cognizable by the mind that are wished for, desired, agreeable, and likeable, connected with sensual desire [268] and provocative of lust. If a bhikkhu delights in them, welcomes them, and remains holding to them, delight arises in him. With the arising of delight, Puṇṇa, there is the arising of suffering, I say.

4. "Puṇṇa, there are 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...mind-objects cognizable by the mind that are wished for, desired, agreeable, and likeable, connected with sensual desire and provocative of lust. If a bhikkhu does not delight in them,

welcome them, and remain holding to them, delight ceases in him. With the cessation of delight, Puṇṇa, there is the cessation of suffering, I say.

5. "Now that I have given you this brief advice, Puṇṇa, in which country will you dwell?"

"Venerable sir, now that the Blessed One has given me this brief advice, I am going to dwell in the Sunāparanta country."

"Puṇṇa, the people of Sunāparanta are fierce and rough. If they abuse and threaten you, what will you think then?"

"Venerable sir, if the people of Sunāparanta abuse and threaten me, then I shall think: 'These people of Sunāparanta are kind, truly kind, in that they did not give me a blow with the fist.' Then I shall think thus, Blessed One; then I shall think thus, Sublime One."

"But, Puṇṇa, if the people of Sunāparanta do give you a blow with the fist, what will you think then?"

"Venerable sir, if the people of Sunāparanta do give me a blow with the fist, then I shall think: 'These people of Sunāparanta are kind, truly kind, in that they did not give me a blow with a clod.' Then I shall think thus, Blessed One; then I shall think thus, Sublime One."

"But, Puṇṇa, if the people of Sunāparanta do give you a blow with a clod, what will you think then?"

"Venerable sir, if the people of Sunāparanta do give me a blow with a clod, then I shall think: 'These people of Sunāparanta are kind, truly kind, in that they did not give me a blow with a stick.' Then I shall think thus, Blessed One; then I shall think thus, Sublime One." [269]

"But, Puṇṇa, if the people of Sunāparanta do give you a blow with a stick, what will you think then?"

"Venerable sir, if the people of Sunāparanta do give me a blow with a stick, then I shall think: 'These people of Sunāparanta are kind, truly kind, in that they did not give me a blow with a knife.' Then I shall think thus, Blessed One; then I shall think thus, Sublime One."

"But, Puṇṇa, if the people of Sunāparanta do give you a blow with a knife, what will you think then?"

"Venerable sir, if the people of Sunāparanta do give me a blow with a knife, then I shall think: 'These people of Sunāparanta are kind, truly kind, in that they have not taken my life

with a sharp knife.' Then I shall think thus, Blessed One; then I shall think thus, Sublime One."

"But, *Puṇṇa*, if the people of Sunāparanta do take your life with a sharp knife, what will you think then?"

"Venerable sir, if the people of Sunāparanta do take my life with a sharp knife, then I shall think thus: 'There have been disciples of the Blessed One who, being humiliated and disgusted by the body and by life, sought to have their lives deprived by the knife. But I have had my life deprived by the knife without seeking for it.' Then I shall think thus, Blessed One; then I shall think thus, Sublime One."

6. "Good, good, *Puṇṇa*! Possessing such self-control and peacefulness, you will be able to dwell in the Sunāparanta country. Now, *Puṇṇa*, it is time to do as you think fit."

7. Then, having delighted and rejoiced in the Blessed One's words, the venerable *Puṇṇa* rose from his seat, and after paying homage to the Blessed One, departed keeping him on his right. He then set his resting place in order, took his bowl and outer robe, and set out to wander towards the Sunāparanta country. Wandering by stages, he eventually arrived in the Sunāparanta country, and there he lived. Then, during that Rains, the venerable *Puṇṇa* established five hundred men lay followers and five hundred women lay followers in the practice, and he himself realised the three true knowledges. On a later occasion, the venerable *Puṇṇa* attained final Nibbāna.<sup>1317</sup>

8. Then a number of bhikkhus went to the Blessed One, and after paying homage to him, they sat down at one side and told him: "Venerable sir, the clansman *Puṇṇa*, who [270] was given brief advice by the Blessed One, has died. What is his destination? What is his future course?"

"Bhikkhus, the clansman *Puṇṇa* was wise. He practised in accordance with the Dhamma and did not trouble me in the interpretation of the Dhamma. The clansman *Puṇṇa* has attained final Nibbāna."

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

## 146 *Nandakovāda Sutta* Advice from Nandaka

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

2. Then Mahāpajāpatī Gotamī together with five hundred bhikkhunīs went to the Blessed One. After paying homage to the Blessed One, she stood at one side and said to him: "Venerable sir, let the Blessed One advise the bhikkhunīs, let the Blessed One instruct the bhikkhunīs, let the Blessed One give the bhikkhunīs a talk on the Dhamma."

3. Now on that occasion the elder bhikkhus were taking turns in advising the bhikkhunīs, but the venerable Nandaka did not want to advise them when his turn came.<sup>1318</sup> Then the Blessed One addressed the venerable Ānanda: "Ānanda, whose turn is it today to advise the bhikkhunīs?"

"Venerable sir, it is the venerable Nandaka's turn to advise the bhikkhunīs, but he does not want to advise them even though it is his turn."

4. Then the Blessed One addressed the venerable Nandaka: "Advise the bhikkhunīs, Nandaka. Instruct the bhikkhunīs, Nandaka. Give the bhikkhunīs a talk on the Dhamma, brahmin."

"Yes, venerable sir," [271] the venerable Nandaka replied. Then, in the morning, the venerable Nandaka dressed, and taking his bowl and outer robe, went into Sāvatthī for alms. When he had wandered for alms in Sāvatthī and had returned from his almsround, after his meal he went with a companion to the Rājaka Park. The bhikkhunīs saw the venerable Nandaka coming in the distance and prepared a seat and set out water for the feet. The venerable Nandaka sat down on the seat made ready and washed his feet. The bhikkhunīs paid homage to him and sat down at one side. When they were seated, the venerable Nandaka told the bhikkhunīs:

5. "Sisters, this talk will be in the form of questions. When you understand you should say: 'We understand'; when you do not understand you should say: 'We do not understand'; when you are doubtful or perplexed you should ask me: 'How is this, venerable sir? What is the meaning of this?'"

"Venerable sir, we are satisfied and pleased with the master Nandaka for inviting us in this way."

6. "Sisters, what do you think? Is the eye permanent or impermanent?" - "Impermanent, venerable sir." - "Is what is impermanent suffering or happiness?" - "Suffering, venerable sir." - "Is what is impermanent, suffering, and subject to change fit to be regarded thus: 'This is mine, this I am, this is my self?'" - "No, venerable sir."

"Sisters, what do you think? Is the ear...the nose...the tongue...the body...the mind permanent or impermanent?" - "Impermanent, venerable sir." - "Is what is impermanent suffering or happiness?" - "Suffering, venerable sir." - "Is what is impermanent, suffering, [272] and subject to change fit to be regarded thus: 'This is mine, this I am, this is my self?'" - "No, venerable sir. Why is that? Because, venerable sir, we have already seen this well as it actually is with proper wisdom thus: 'These six internal bases are impermanent.'"<sup>1319</sup>

"Good, good, sisters! So it is with a noble disciple who sees this as it actually is with proper wisdom.

7. "Sisters, what do you think? Are forms...sounds...odours...flavours...tangibles...mind-objects permanent or impermanent?" - "Impermanent, venerable sir." - "Is what is impermanent suffering or happiness?" - "Suffering, venerable sir." - "Is what is impermanent, suffering, and subject to change fit to be regarded thus: 'This is mine, this I am, this is my self?'" - "No, venerable sir. Why is that? Because, venerable sir, we have already seen this well as it actually is with proper wisdom thus: 'These six external bases are impermanent.'"

"Good, good, sisters! So it is with a noble disciple who sees this as it actually is with proper wisdom.

8. "Sisters, what do you think? Is eye-consciousness...[273]...ear-consciousness...nose-consciousness...tongue-consciousness...body-consciousness... mind-consciousness permanent or impermanent?" - "Impermanent, venerable sir." - "Is what is impermanent suffering or happiness?" - "Suffering, venerable

sir." – "Is what is impermanent, suffering, and subject to change fit to be regarded thus: 'This is mine, this I am, this is my self'?" – "No, venerable sir. Why is that? Because, venerable sir, we have already seen this well as it actually is with proper wisdom thus: 'These six classes of consciousness are impermanent.'"

"Good, good, sisters! So it is with a noble disciple who sees this as it actually is with proper wisdom.

9. "Sisters, suppose an oil-lamp is burning: its oil is impermanent and subject to change, its wick is impermanent and subject to change, its flame is impermanent and subject to change, and its radiance is impermanent and subject to change. Now would anyone be speaking rightly who spoke thus: 'While this oil-lamp is burning, its oil, wick, and flame are impermanent and subject to change, but its radiance is permanent, everlasting, eternal, not subject to change'?"

"No, venerable sir. Why is that? Because, venerable sir, while that oil-lamp is burning, its oil, wick, and flame are impermanent and subject to change, so its radiance must be impermanent and subject to change."

"So too, sisters, would anyone be speaking rightly who spoke thus: 'These six internal bases are impermanent and subject to change, but the pleasant, painful, or neither-painful-nor-pleasant feeling that one experiences in dependence upon the six internal bases is permanent, everlasting, eternal, not subject to change'?"

"No, venerable sir. Why is that? Because each feeling arises in dependence upon its corresponding condition,<sup>1320</sup> [274] and with the cessation of its corresponding condition, the feeling ceases."

"Good, good, sisters! So it is with a noble disciple who sees this as it actually is with proper wisdom.

10. "Sisters, suppose a great tree is standing possessed of heartwood: its root is impermanent and subject to change, its trunk is impermanent and subject to change, its branches and foliage are impermanent and subject to change, and its shadow is impermanent and subject to change. Now would anyone be speaking rightly who spoke thus: 'The root, trunk, branches, and foliage of this great tree standing possessed of heartwood are impermanent and subject to change, but its shadow is permanent, everlasting, eternal, not subject to change'?"

"No, venerable sir. Why is that? Because, venerable sir, the root, trunk, branches, and foliage of this great tree standing

possessed of heartwood are impermanent and subject to change, so its shadow must be impermanent and subject to change."

"So too, sisters, would anyone be speaking rightly who spoke thus: 'These six external bases are impermanent and subject to change, but the pleasant, painful, or neither-painful-nor-pleasant feeling that one experiences in dependence upon the six external bases is permanent, everlasting, eternal, not subject to change'?"

"No, venerable sir. Why is that? Because each feeling arises in dependence upon its corresponding condition, and with the cessation of its corresponding condition, the feeling ceases."

"Good, good, sisters! So it is with a noble disciple who sees this as it actually is with proper wisdom.

11. "Sisters, suppose a skilled butcher or his apprentice were to kill a cow and carve it up with a sharp butcher's knife. Without damaging the inner mass of flesh and without damaging the outer hide, he would cut, sever, and carve away the inner tendons, sinews, and ligaments with the sharp butcher's knife. [275] Then having cut, severed, and carved all this away, he would remove the outer hide and cover the cow again with that same hide. Would he be speaking rightly if he were to say: 'This cow is joined to this hide just as it was before'?"

"No, venerable sir. Why is that? Because if that skilled butcher or his apprentice were to kill a cow...and cut, sever, and carve all that away, even though he covers the cow again with that same hide and says: 'This cow is joined to this hide just as it was before,' that cow would still be disjoined from that hide."

12. "Sisters, I have given this simile in order to convey a meaning. This is the meaning: 'The inner mass of flesh' is a term for the six internal bases. 'The outer hide' is a term for the six external bases. 'The inner tendons, sinews, and ligaments' is a term for delight and lust. 'The sharp butcher's knife' is a term for noble wisdom – the noble wisdom that cuts, severs, and carves away the inner defilements, fetters, and bonds.

13. "Sisters, there are these seven enlightenment factors<sup>1321</sup> through the development and cultivation of which a bhikkhu, by realising for himself with direct knowledge, here and now enters upon and abides in the deliverance of mind and deliverance by wisdom that are taintless with the destruction of the taints. What are the seven? Here, sisters, a bhikkhu develops the mindfulness enlightenment factor, which is supported by

seclusion, dispassion, and cessation, and ripens in relinquishment. He develops the investigation-of-states enlightenment factor...the energy enlightenment factor...the rapture enlightenment factor...the tranquillity enlightenment factor...the concentration enlightenment factor...the equanimity enlightenment factor, which is supported by seclusion, dispassion, and cessation, and ripens in relinquishment. These are the seven enlightenment factors through the development and cultivation of which a bhikkhu, by realising for himself with direct knowledge, here and now enters upon and abides in the deliverance of mind and deliverance by wisdom that are taintless with the destruction of the taints." [276]

14. When the venerable Nandaka had advised the bhikkhunīs thus, he dismissed them, saying: "Go, sisters, it is time." Then the bhikkhunīs, having delighted and rejoiced in the venerable Nandaka's words, rose from their seats, and after paying homage to the venerable Nandaka, departed keeping him on their right. They went to the Blessed One, and after paying homage to him, stood at one side. The Blessed One told them: "Go, sisters, it is time." Then the bhikkhunīs paid homage to the Blessed One and departed keeping him on their right.

15. Soon after they had left, the Blessed One addressed the bhikkhus: "Bhikkhus, just as on the Uposatha day of the fourteenth people are not doubtful or perplexed as to whether the moon is incomplete or full, since then the moon is clearly incomplete, so too, those bhikkhunīs are satisfied with Nandaka's teaching of the Dhamma, but their intention has not yet been fulfilled."

16–26. Then the Blessed One addressed the venerable Nandaka: "Well then, Nandaka, tomorrow too you should advise those bhikkhunīs in exactly the same way."

"Yes, venerable sir," the venerable Nandaka replied. Then, the next morning, the venerable Nandaka dressed...(*repeat verbatim §§4–14 above, as far as*) [277]...Then the bhikkhunīs paid homage to the Blessed One and departed keeping him on their right.

27. Soon after they had left, the Blessed One addressed the bhikkhus: "Bhikkhus, just as on the Uposatha day of the fifteenth people are not doubtful or perplexed as to whether the moon is incomplete or full, since then the moon is clearly full, so too, those bhikkhunīs are satisfied with Nandaka's teaching of the Dhamma and their intention has been fulfilled. Bhikkhus,

even the least advanced of those five hundred bhikkhunīs is a stream-enterer, no longer subject to perdition, bound [for deliverance], headed for enlightenment.”<sup>1322</sup>

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

## 147 Cūlārāhulovāda Sutta

### The Shorter Discourse of Advice to Rāhula

1. THUS HAVE I HEARD. On one occasion the Blessed One was living at Sāvatthī in Jeta's Grove, Anāthapiṇḍika's Park.<sup>1323</sup>

2. Then, while the Blessed One was alone in meditation, a thought arose in his mind thus: "The states that ripen in deliverance have ripened in Rāhula."<sup>1324</sup> Suppose I were to lead him on further to the destruction of the taints."

Then, when it was morning, the Blessed One dressed, and taking his bowl and outer robe, went into Sāvatthī for alms. When he had walked for alms in Sāvatthī and had returned from his alms-round, after his meal he addressed the venerable Rāhula thus:

"Take your sitting cloth with you, Rāhula; let us go to the Blind Men's Grove [278] to pass the day."

"Yes, venerable sir," the venerable Rāhula replied, and taking his sitting cloth with him, he followed close behind the Blessed One.

Now on that occasion many thousands of deities followed the Blessed One, thinking: "Today the Blessed One will lead the venerable Rāhula further to the destruction of the taints."<sup>1325</sup> Then the Blessed One went into the Blind Men's Grove and sat down at the root of a certain tree on a seat made ready. And the venerable Rāhula paid homage to the Blessed One and sat down at one side. The Blessed One then said to the venerable Rāhula:

3. "Rāhula, what do you think? Is the eye permanent or impermanent?" – "Impermanent, venerable sir." – "Is what is impermanent suffering or happiness?" – "Suffering, venerable sir." – "Is what is impermanent, suffering, and subject to change fit to be regarded thus: 'This is mine, this I am, this is my self?'" – "No, venerable sir."

"Rāhula, what do you think? Are forms...Is eye-consciousness

...[279]...Is eye-contact...Are any feeling, any perception, any formations, any consciousness that arise with eye-contact as condition permanent or impermanent?"<sup>1326</sup> – "Impermanent, venerable sir." – "Is what is impermanent suffering or happiness?" – "Suffering, venerable sir." – "Is what is impermanent, suffering, and subject to change fit to be regarded thus: 'This is mine, this I am, this is my self'?" – "No, venerable sir."

4–8. "Rāhula, what do you think? Is the ear permanent or impermanent?...Is the nose permanent or impermanent?...Is the tongue permanent or impermanent?...Is the body permanent or impermanent?...Are mind-objects...Is mind-consciousness...Is mind-contact...Are any feeling, any perception, any formations, any consciousness that arise with mind-contact as condition permanent or impermanent?" – "Impermanent, venerable sir." – "Is what is impermanent suffering or happiness?" – "Suffering, venerable sir." – "Is what is impermanent, suffering, and subject to change fit to be regarded thus: 'This is mine, this I am, this is my self'?" – "No, venerable sir."

9. "Seeing thus, Rāhula, a well-taught noble disciple becomes disenchanted with the eye, disenchanted with forms, disenchanted with eye-consciousness, disenchanted with eye-contact, and disenchanted with any feeling, any perception, any formations, any consciousness that arise with eye-contact as condition.

"He becomes disenchanted with the ear...He becomes disenchanted with the nose...He becomes disenchanted with the tongue...He becomes disenchanted with the body...He becomes disenchanted with the mind, disenchanted with mind-objects, disenchanted with mind-consciousness, disenchanted with mind-contact, [280] and disenchanted with any feeling, any perception, any formations, any consciousness that arise with mind-contact as condition.

10. "Being disenchanted, he becomes dispassionate. Through dispassion [his mind] is liberated. When it is liberated there comes the knowledge: 'It is liberated.' He understands: 'Birth is destroyed, the holy life has been lived, what had to be done has been done, there is no more coming to any state of being.'"

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

while this discourse was being spoken, through not clinging the venerable Rāhula's mind was liberated from the taints. And in those many thousands of deities there arose the spotless immaculate vision of the Dhamma: "All that is subject to arising is subject to cessation."<sup>1327</sup>

## 148 Chachakka Sutta

### The Six Sets of Six

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, I shall teach you the Dhamma that is good in the beginning, good in the middle, and good in the end, with the right meaning and phrasing; I shall reveal a holy life that is utterly perfect and pure,<sup>1328</sup> that is, the six sets of six. Listen and attend closely to what I shall say." – "Yes, venerable sir," the bhikkhus replied. The Blessed One said this:

(SYNOPSIS)

3. "The six internal bases should be understood. The six external bases should be understood. The six classes of consciousness should be understood. The six classes of contact should be understood. The six classes of feeling should be understood. The six classes of craving should be understood.

(ENUMERATION)

4. (i) "'The six internal bases should be understood.' So it was said. And with reference to what was this said? There are the eye-base, the ear-base, the nose-base, the tongue-base, the body-base, and the mind-base. So it was with reference to this that it was said: 'The six internal bases should be understood.' This is the first set of six. [281]

5. (ii) "'The six external bases should be understood.' So it was said. And with reference to what was this said? There are the form-base, the sound-base, the odour-base, the flavour-base, the

tangible-base, and the mind-object-base. So it was with reference to this that it was said: 'The six external bases should be understood.' This is the second set of six.

6. (iii) "The six classes of consciousness should be understood.' So it was said. And with reference to what was this said? Dependent on the eye and forms, eye-consciousness arises; dependent on the ear and sounds, ear-consciousness arises; dependent on the nose and odours, nose-consciousness arises; dependent on the tongue and flavours, tongue-consciousness arises; dependent on the body and tangibles, body-consciousness arises; dependent on the mind and mind-objects, mind-consciousness arises. So it was with reference to this that it was said: 'The six classes of consciousness should be understood.' This is the third set of six.

7. (iv) "The six classes of contact should be understood.' So it was said. And with reference to what was this said? Dependent on the eye and forms, eye-consciousness arises; the meeting of the three is contact. Dependent on the ear and sounds, ear-consciousness arises; the meeting of the three is contact. Dependent on the nose and odours, nose-consciousness arises; the meeting of the three is contact. Dependent on the tongue and flavours, tongue-consciousness arises; the meeting of the three is contact. Dependent on the body and tangibles, body-consciousness arises; the meeting of the three is contact. Dependent on the mind and mind-objects, mind-consciousness arises; the meeting of the three is contact. So it was with reference to this that it was said: 'The six classes of contact should be understood.' This is the fourth set of six.

8. (v) "The six classes of feeling should be understood.' So it was said. And with reference to what was this said? Dependent on the eye and forms, eye-consciousness arises; the meeting of the three is contact; with contact as condition there is feeling. Dependent on the ear and sounds, ear-consciousness arises; the meeting of the three is contact; with contact as condition there is feeling. Dependent on the nose and odours, nose-consciousness arises; the meeting of the three is contact; with contact as condition there is feeling. Dependent on the tongue and flavours, tongue-consciousness arises; the meeting of the three is contact; with contact as condition there is feeling. Dependent on the body and tangibles, body-consciousness arises; the meet-

ing of the three is contact; with contact as condition there is feeling. Dependent on the mind and mind-objects, mind-consciousness arises; the meeting of the three is contact; with contact as condition there is feeling. So it was with reference to this that it was said: 'The six classes of feeling should be understood.' [282] This is the fifth set of six.

9. (vi) "The six classes of craving should be understood." So it was said. And with reference to what was this said? Dependent on the eye and forms, eye-consciousness arises; the meeting of the three is contact; with contact as condition there is feeling; with feeling as condition there is craving.<sup>1329</sup> Dependent on the ear and sounds, ear-consciousness arises...with feeling as condition there is craving. Dependent on the nose and odours, nose-consciousness arises...with feeling as condition there is craving. Dependent on the tongue and flavours, tongue-consciousness arises...with feeling as condition there is craving. Dependent on the body and tangibles, body-consciousness arises...with feeling as condition there is craving. Dependent on the mind and mind-objects, mind-consciousness arises; the meeting of the three is contact; with contact as condition there is feeling; with feeling as condition there is craving. So it was with reference to this that it was said: 'The six classes of craving should be understood.' This is the sixth set of six.

(DEMONSTRATION OF NOT SELF)

10. (i) "If anyone says, 'The eye is self,' that is not tenable.<sup>1330</sup> The rise and fall of the eye are discerned, and since its rise and fall are discerned, it would follow: 'My self rises and falls.' That is why it is not tenable for anyone to say, 'The eye is self.' Thus the eye is not self."<sup>1331</sup>

"If anyone says, 'Forms are self'<sup>1332</sup>...That is why it is not tenable for anyone to say, 'Forms are self.' Thus the eye is not self, forms are not self.

"If anyone says, 'Eye-consciousness is self'...That is why it is not tenable for anyone to say, 'Eye-consciousness is self.' Thus the eye is not self, forms are not self, eye-consciousness is not self.

"If anyone says, 'Eye-contact is self'...That is why it is not tenable for anyone to say, 'Eye-contact is self.' Thus the eye is not self, forms are not self, eye-consciousness is not self, eye-contact is not self.

"If anyone says, 'Feeling is self' [283]...That is why it is not tenable for anyone to say, 'Feeling is self.' Thus the eye is not self, forms are not self, eye-consciousness is not self, eye-contact is not self, feeling is not self.

"If anyone says, 'Craving is self'...That is why it is not tenable for anyone to say, 'Craving is self.' Thus the eye is not self, forms are not self, eye-consciousness is not self, eye-contact is not self, feeling is not self, craving is not self.

11. (ii) "If anyone says, 'The ear is self,' that is not tenable. The rise and fall of the ear are discerned, and since its rise and fall are discerned, it would follow: 'My self rises and falls.' That is why it is not tenable for anyone to say, 'The ear is self.' Thus the ear is not self.

"If anyone says, 'Sounds are self,'... 'Ear-consciousness is self,'... 'Ear-contact is self,'... 'Feeling is self,'... 'Craving is self'...That is why it is not tenable for anyone to say, 'Craving is self.' Thus the ear is not self, sounds are not self, ear-consciousness is not self, ear-contact is not self, feeling is not self, craving is not self.

12. (iii) "If anyone says, 'The nose is self,' that is not tenable. The rise and fall of the nose are discerned, and since its rise and fall are discerned, it would follow: 'My self rises and falls.' That is why it is not tenable for anyone to say, 'The nose is self.' Thus the nose is not self.

"If anyone says, 'Odours are self,'... 'Nose-consciousness is self,'... 'Nose-contact is self,'... 'Feeling is self,'... 'Craving is self'...That is why it is not tenable for anyone to say, 'Craving is self.' Thus the nose is not self, odours are not self, nose-consciousness is not self, nose-contact is not self, feeling is not self, craving is not self.

13. (iv) "If anyone says, 'The tongue is self,' that is not tenable. The rise and fall of the tongue are discerned, and since its rise and fall are discerned, it would follow: 'My self rises and falls.' That is why it is not tenable for anyone to say, 'The tongue is self.' Thus the tongue is not self.

"If anyone says, 'Flavours are self,'... 'Tongue-consciousness is self,'... 'Tongue-contact is self,'... 'Feeling is self,'... 'Craving is self'...That is why it is not tenable for anyone to say, 'Craving is self.' Thus the tongue is not self, flavours are not self, tongue-consciousness is not self, tongue-contact is not self, feeling is not self, craving is not self.

14. (v) "If anyone says, 'The body is self,' that is not tenable. The rise and fall of the body are discerned, and since its rise and fall are discerned, it would follow: 'My self rises and falls.' That is why it is not tenable for anyone to say, 'The body is self.' Thus the body is not self.

"If anyone says, 'Tangibles are self,' ... 'Body-consciousness is self,' ... 'Body-contact is self,' ... 'Feeling is self,' ... 'Craving is self' ... That is why it is not tenable for anyone to say, 'Craving is self.' Thus the body is not self, tangibles are not self, body-consciousness is not self, body-contact is not self, feeling is not self, craving is not self.

15. (vi) "If anyone says, 'The mind is self,' that is not tenable. The rise and fall of the mind are discerned, and since its rise and fall are discerned, it would follow: 'My self rises and falls.' That is why it is not tenable for anyone to say, 'The mind is self.' Thus the mind is not self.

"If anyone says, 'Mind-objects are self,' ... 'Mind-consciousness is self,' ... 'Mind-contact is self,' ... 'Feeling is self,' ... [284] ... 'Craving is self' ... That is why it is not tenable for anyone to say, 'Craving is self.' Thus the mind is not self, mind-objects are not self, mind-consciousness is not self, mind-contact is not self, feeling is not self, craving is not self.

#### (THE ORIGINATION OF PERSONALITY)

16. "Now, bhikkhus, this is the way leading to the origination of personality.<sup>1333</sup> (i) One regards the eye thus: 'This is mine, this I am, this is my self.' One regards forms thus...One regards eye-consciousness thus...One regards eye-contact thus...One regards feeling thus...One regards craving thus: 'This is mine, this I am, this is my self.'

17-21. (ii-vi) "One regards the ear thus: 'This is mine, this I am, this is my self.' ... One regards the nose thus: 'This is mine, this I am, this is my self.' ... One regards the tongue thus: 'This is mine, this I am, this is my self.' ... One regards the body thus: 'This is mine, this I am, this is my self.' ... One regards the mind thus: 'This is mine, this I am, this is my self.' One regards mind-objects thus...One regards mind-consciousness thus...One regards mind-contact thus...One regards feeling thus...One regards craving thus: 'This is mine, this I am, this is my self.'

## (THE CESSATION OF PERSONALITY)

22. "Now, bhikkhus, this is the way leading to the cessation of personality.<sup>1334</sup> (i) One regards the eye thus: 'This is not mine, this I am not, this is not my self.' One regards forms thus...One regards eye-consciousness thus...One regards eye-contact thus...One regards feeling thus...One regards craving thus: 'This is not mine, this I am not, this is not my self.'

23-27. (ii-vi) "One regards the ear thus: 'This is not mine, this I am not, this is not my self.'...One regards the nose thus: 'This is not mine, this I am not, this is not my self.'...One regards the tongue thus: 'This is not mine, this I am not, this is not my self.'...One regards the body thus: 'This is not mine, this I am not, this is not my self.'...One regards the mind thus: 'This is not mine, this I am not, this is not my self.' One regards mind-objects thus...One regards mind-consciousness thus...One regards mind-contact thus...One regards feeling [285] thus...One regards craving thus: 'This is not mine, this I am not, this is not my self.'

## (THE UNDERLYING TENDENCIES)

28. (i) "Bhikkhus, dependent on the eye and forms,<sup>1335</sup> eye-consciousness arises; the meeting of the three is contact; with contact as condition there arises [a feeling] felt as pleasant or painful or neither-painful-nor-pleasant. When one is touched by a pleasant feeling, if one delights in it, welcomes it, and remains holding to it, then the underlying tendency to lust lies within one. When one is touched by a painful feeling, if one sorrows, grieves and laments, weeps beating one's breast and becomes distraught, then the underlying tendency to aversion lies within one. When one is touched by a neither-painful-nor-pleasant feeling, if one does not understand as it actually is the origination, the disappearance, the gratification, the danger, and the escape in regard to that feeling, then the underlying tendency to ignorance lies within one. Bhikkhus, that one shall here and now make an end of suffering without abandoning the underlying tendency to lust for pleasant feeling, without abolishing the underlying tendency to aversion towards painful feeling, without extirpating the underlying tendency to ignorance in regard

to neither-painful-nor-pleasant feeling, without abandoning ignorance and arousing true knowledge<sup>1336</sup> – this is impossible.

29–33. (ii–vi) “Bhikkhus, dependent on the ear and sounds, ear-consciousness arises...Dependent on the mind and mind-objects, mind-consciousness arises; the meeting of the three is contact; with contact as condition there arises [a feeling] felt as pleasant or painful or neither-painful-nor-pleasant...Bhikkhus, that one should here and now make an end of suffering without abandoning the underlying tendency to lust for pleasant feeling...without abandoning ignorance and arousing true knowledge – this is impossible. [286]

(THE ABANDONMENT OF THE UNDERLYING TENDENCIES)

34. (i) “Bhikkhus, dependent on the eye and forms, eye-consciousness arises; the meeting of the three is contact; with contact as condition there arises [a feeling] felt as pleasant or painful or neither-painful-nor-pleasant. When one is touched by a pleasant feeling, if one does not delight in it, welcome it, and remain holding to it, then the underlying tendency to lust does not lie within one. When one is touched by a painful feeling, if one does not sorrow, grieve and lament, does not weep beating one’s breast and become distraught, then the underlying tendency to aversion does not lie within one. When one is touched by a neither-painful-nor-pleasant feeling, if one understands as it actually is the origination, the disappearance, the gratification, the danger, and the escape in regard to that feeling, then the underlying tendency to ignorance does not lie within one. Bhikkhus, that one shall here and now make an end of suffering by abandoning the underlying tendency to lust for pleasant feeling, by abolishing the underlying tendency to aversion towards painful feeling, by extirpating the underlying tendency to ignorance in regard to neither-painful-nor-pleasant feeling, by abandoning ignorance and arousing true knowledge – this is possible.

35–39. (ii–vi) “Bhikkhus, dependent on the ear and sounds, ear-consciousness arises...Dependent on the mind and mind-objects, mind-consciousness arises; the meeting of the three is contact; with contact as condition there arises [a feeling] felt as pleasant or painful or neither-painful-nor-pleasant...Bhikkhus, that one shall

here and now make an end of suffering by abandoning the underlying tendency to lust for pleasant feeling...by abandoning ignorance and arousing true knowledge – this is possible.

(LIBERATION)

40. "Seeing thus, bhikkhus, a well-taught noble disciple becomes disenchanted with the eye, disenchanted with forms, disenchanted with eye-consciousness, disenchanted with eye-contact, disenchanted with feeling, disenchanted with craving.

"He becomes disenchanted with the ear...He becomes disenchanted with the nose...He becomes disenchanted with the tongue...He becomes disenchanted with the body...He becomes disenchanted with the mind, disenchanted with mind-objects, disenchanted with mind-consciousness, disenchanted with mind-contact, disenchanted with feeling, disenchanted with craving.

41. "Being disenchanted, [287] he becomes dispassionate. Through dispassion [his mind] is liberated. When it is liberated, there comes the knowledge: 'It is liberated.' He understands: 'Birth is destroyed, the holy life has been lived, what had to be done has been done, there is no more coming to any state of being.'"

That is what the Blessed One said. The bhikkhus were satisfied and delighted in the Blessed One's words. Now while this discourse was being spoken, through not clinging the minds of sixty bhikkhus were liberated from the taints.<sup>1337</sup>

## 149 *Mahāsalāyatanika Sutta*

### The Great Sixfold Base

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, I shall teach you a discourse on the great sixfold base. Listen and attend closely to what I shall say." – "Yes, venerable sir," the bhikkhus replied. The Blessed One said this:

3. "Bhikkhus, when one does not know and see the eye as it actually is,<sup>1338</sup> when one does not know and see forms as they actually are, when one does not know and see eye-consciousness as it actually is, when one does not know and see eye-contact as it actually is, when one does not know and see as it actually is [the feeling] felt as pleasant or painful or neither-painful-nor-pleasant that arises with eye-contact as condition, then one is inflamed by lust for the eye, for forms, for eye-consciousness, for eye-contact, for [the feeling] felt as pleasant or painful or neither-painful-nor-pleasant that arises with eye-contact as condition.

"When one abides inflamed by lust, fettered, infatuated, contemplating gratification, then the five aggregates affected by clinging are built up for oneself in the future;<sup>1339</sup> and one's craving – which brings renewal of being, is accompanied by delight and lust, and delights in this and that – increases. One's bodily and [288] mental troubles increase, one's bodily and mental torments increase, one's bodily and mental fevers increase, and one experiences bodily and mental suffering.

4-8. "When one does not know and see the ear as it actually is... When one does not know and see the nose as it actually is... When one does not know and see the tongue as it actually is... When one does not know and see the body as it actually is..."

When one does not know and see the mind as it actually is...one experiences bodily and mental suffering.

9. "Bhikkhus, when one knows and sees the eye as it actually is,<sup>1340</sup> when one knows and sees forms as they actually are, when one knows and sees eye-consciousness as it actually is, when one knows and sees eye-contact as it actually is, when one knows and sees as it actually is [the feeling] felt as pleasant or painful or neither-painful-nor-pleasant that arises with eye-contact as condition, then one is not inflamed by lust for the eye, for forms, for eye-consciousness, for eye-contact, for [the feeling] felt as pleasant or painful or neither-painful-nor-pleasant that arises with eye-contact as condition.

"When one abides uninflamed by lust, unfettered, uninfatuated, contemplating danger, then the five aggregates affected by clinging are diminished for oneself in the future; and one's craving – which brings renewal of being, is accompanied by delight and lust, and delights in this or that – is abandoned. One's bodily and mental troubles are abandoned, one's bodily and mental torments are abandoned, one's bodily and mental fevers are abandoned, [289] and one experiences bodily and mental pleasure.

10. "The view of a person such as this is right view. His intention is right intention, his effort is right effort, his mindfulness is right mindfulness, his concentration is right concentration. But his bodily action, his verbal action, and his livelihood have already been well purified earlier.<sup>1341</sup> Thus this Noble Eightfold Path comes to fulfilment in him by development. When he develops this Noble Eightfold Path, the four foundations of mindfulness also come to fulfilment in him by development; the four right kinds of striving also come to fulfilment in him by development; the four bases for spiritual power also come to fulfilment in him by development; the five faculties also come to fulfilment in him by development; the five powers also come to fulfilment in him by development; the seven enlightenment factors also come to fulfilment in him by development. These two things – serenity and insight – occur in him yoked evenly together.<sup>1342</sup> He fully understands by direct knowledge those things that should be fully understood by direct knowledge. He abandons by direct knowledge those things that should be abandoned by direct knowledge. He develops by direct knowledge

those things that should be developed by direct knowledge. He realises by direct knowledge those things that should be realised by direct knowledge.<sup>1343</sup>

11. "And what things should be fully understood by direct knowledge? The answer to that is: the five aggregates affected by clinging, that is, the material form aggregate affected by clinging, the feeling aggregate affected by clinging, the perception aggregate affected by clinging, the formations aggregate affected by clinging, the consciousness aggregate affected by clinging. These are the things that should be fully understood by direct knowledge.

"And what things should be abandoned by direct knowledge? Ignorance and craving for being. These are the things that should be abandoned by direct knowledge.

"And what things should be developed by direct knowledge? Serenity and insight.<sup>1344</sup> These are the things that should be developed by direct knowledge. [290]

"And what things should be realised by direct knowledge? True knowledge and deliverance.<sup>1345</sup> These are the things that should be realised by direct knowledge.

12–14. "When one knows and sees the ear as it actually is...These are the things that should be realised by direct knowledge."<sup>1346</sup>

15–17. "When one knows and sees the nose as it actually is...These are the things that should be realised by direct knowledge.

18–20. "When one knows and sees the tongue as it actually is...These are the things that should be realised by direct knowledge.

21–23. "When one knows and sees the body as it actually is...These are the things that should be realised by direct knowledge.

24–26. "When one knows and sees the mind as it actually is...These are the things that should be realised by direct knowledge."

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

## 150 Nagaravindeyya Sutta

### To the Nagaravindans

1. **THUS HAVE I HEARD.** On one occasion the Blessed One was wandering in the Kosalan country with a large Sangha of bhikkhus, and eventually arrived at a Kosalan village named Nagaravinda.

2. The brahmin householders of Nagaravinda heard: "The recluse Gotama, the son of the Sakyans who went forth from a Sakyamuni clan, has been wandering in the Kosalan country with a large Sangha of bhikkhus [291] and has come to Nagaravinda. Now a good report of Master Gotama has been spread to this effect: 'That Blessed One is accomplished, fully enlightened... (as Sutta 41, §2)...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 Nagaravinda went to the Blessed One. Some paid homage to the Blessed One and sat down at one side; some exchanged greetings with him, and when this courteous and amiable talk was finished, sat down at one side; some extended their hands in reverential salutation towards the Blessed One and sat down at one side; some pronounced their name and clan in the Blessed One's presence and sat down at one side; some kept silent and sat down at one side. When they were seated, the Blessed One said to them:

4. "Householders, if wanderers of other sects ask you thus: 'Householders, what kind of recluses and brahmans should not be honoured, respected, revered, and venerated?' you should answer them thus: 'Those recluses and brahmans who are not rid of lust, hate, and delusion regarding forms cognizable by the eye, whose minds are not inwardly peaceful, and who conduct themselves now righteously, now unrighteously in body, speech, and mind – such recluses and brahmans should not be honoured, respected, revered, and venerated. Why is that?

Because we ourselves are not rid of lust, hate, and delusion regarding forms cognizable by the eye, our minds are not inwardly peaceful, and we conduct ourselves now righteously, now unrighteously in body, speech, and mind. Since we do not see any higher righteous conduct on the part of those good recluses and brahmins, they should not be honoured, respected, revered, and venerated.

"Those recluses and brahmins who are not rid of lust, hate, and delusion regarding sounds cognizable by the ear...regarding odours cognizable by the nose...regarding flavours cognizable by the tongue...regarding tangibles cognizable by the body...regarding mind-objects cognizable by the mind, whose minds are not inwardly peaceful, and who conduct themselves now righteously, now unrighteously in body, speech, and mind...should not be honoured...[292]...Since we do not see any higher righteous conduct on the part of those good recluses and brahmins, they should not be honoured, respected, revered, and venerated.' Being thus asked, householders, you should answer those wanderers of other sects in this way.

5. "But, householders, if wanderers of other sects ask you thus: 'Householders, what kind of recluses and brahmins should be honoured, respected, revered, and venerated?' you should answer them thus: 'Those recluses and brahmins who are rid of lust, hate, and delusion regarding forms cognizable by the eye, whose minds are inwardly peaceful, and who conduct themselves righteously in body, speech, and mind – such recluses and brahmins should be honoured, respected, revered, and venerated. Why is that? Because we ourselves are not rid of lust, hate, and delusion regarding forms cognizable by the eye, our minds are not inwardly peaceful, and we conduct ourselves now righteously, now unrighteously, in body, speech, and mind. Since we see higher righteous conduct on the part of those good recluses and brahmins, they should be honoured, respected, revered, and venerated.

"Those recluses and brahmins who are rid of lust, hate, and delusion regarding sounds cognizable by the ear...regarding odours cognizable by the nose...regarding flavours cognizable by the tongue...regarding tangibles cognizable by the body...regarding mind-objects cognizable by the mind, whose minds are inwardly peaceful, and who conduct themselves

righteously in body, speech, and mind...should be honoured... Since we see higher righteous conduct on the part of those good recluses and 'brahmins, they should be honoured, respected, revered, and venerated.' Being thus asked, householders, you should answer those wanderers of other sects in this way.

6. "Householders, if wanderers of other sects ask you thus: 'But what are your reasons and what is your evidence regarding those venerable ones whereby you say about them: "Surely these venerable ones [293] are either rid of lust or are practising for the removal of lust; they are either rid of hate or are practising for the removal of hate; they are either rid of delusion or are practising for the removal of delusion"?" - being asked thus, you should answer those wanderers of other sects thus: 'It is because those venerable ones resort to remote jungle-thicket resting places in the forest. For there are no forms cognizable by the eye there of a kind that they could look at and delight in. There are no sounds cognizable by the ear there of a kind that they could listen to and delight in. There are no odours cognizable by the nose there of a kind that they could smell and delight in. There are no flavours cognizable by the tongue there of a kind that they could taste and delight in. There are no tangibles cognizable by the body there of a kind that they could touch and delight in. These are our reasons, friends, this is our evidence whereby we say about those venerable ones: "Surely these venerable ones are either rid of lust, hate, and delusion, or are practising for their removal."'" Being thus asked, householders, you should answer those wanderers of other sects in this way."

7. When this was said, the brahmin householders of Nagaravinda 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."

## 151 *Pindapātapārisuddhi Sutta*

### The Purification of Almsfood

1. **TUH HAVE I HEARD.** On one occasion the Blessed One was living at Rājagaha in the Bamboo Grove, the Squirrels' Sanctuary. Then, when it was evening, the venerable Sāriputta rose from meditation and went to the Blessed One. After paying homage to him, he sat down at one side. The Blessed One then said to him: [294]

2. "Sāriputta, your faculties are clear. The colour of your skin is pure and bright. What abiding do you often abide in now, Sāriputta?"

"Now, venerable sir, I often abide in voidness."<sup>1347</sup>

"Good, good, Sāriputta! Now, indeed, you often abide in the abiding of a great man. For this is the abiding of a great man, namely, voidness."<sup>1348</sup>

3. "So, Sāriputta, if a bhikkhu should wish: 'May I now often abide in voidness,' he should consider thus: 'On the path by which I went to the village for alms, or in the place where I wandered for alms, or on the path by which I returned from the almsround, was there any desire, lust, hate, delusion, or aversion in my mind regarding forms cognizable by the eye?'"<sup>1349</sup> If, by so reviewing, he knows thus: 'On the path by which I went to the village for alms, or in the place where I wandered for alms, or on the path by which I returned from the almsround, there was desire, lust, hate, delusion, or aversion in my mind regarding forms cognizable by the eye,' then he should make an effort to abandon those evil unwholesome states. But if, by reviewing, he knows thus: 'On the path by which I went to the village for alms, and in the place where I wandered for alms, and on the path by which I returned from the almsround, there was no desire, lust, hate, delusion, or aversion in my mind regarding forms cognizable by the eye,'

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

4-8. "Again, Sāriputta, a bhikkhu should consider thus: 'On the path by which I went to the village for alms, or in the place where I wandered for alms, or on the path by which I returned from the almsround, was there any desire, lust, hate, delusion, or aversion in my mind regarding sounds cognizable by the ear?...regarding odours cognizable by the nose?...regarding flavours cognizable by the tongue?...regarding tangibles cognizable by the body?...regarding mind-objects cognizable by the mind?' [295] If, by reviewing, he knows thus: 'On the path by which I went to the village for alms...there was desire, lust, hate, delusion, or aversion in my mind regarding mind-objects cognizable by the mind,' then he should make an effort to abandon those evil unwholesome states. But if, by reviewing, he knows thus: 'On the path by which I went to the village for alms...there was no desire, lust, hate, delusion, or aversion in my mind regarding mind-objects cognizable by the mind,' then he can abide happy and glad, training day and night in wholesome states.

9. "Again, Sāriputta, a bhikkhu should consider thus: 'Are the five cords of sensual pleasure abandoned in me?'<sup>1350</sup> If, by reviewing, he knows thus: 'The five cords of sensual pleasure are not abandoned in me,' then he should make an effort to abandon those five cords of sensual pleasure. But if, by reviewing, he knows thus: 'The five cords of sensual pleasure are abandoned in me,' then he can abide happy and glad, training day and night in wholesome states.

10. "Again, Sāriputta, a bhikkhu should consider thus: 'Are the five hindrances abandoned in me?' If, by reviewing, he knows thus: 'The five hindrances are not abandoned in me,' then he should make an effort to abandon those five hindrances. But if, by reviewing, he knows thus: 'The five hindrances are abandoned in me,' then he can abide happy and glad, training day and night in wholesome states.

11. "Again, Sāriputta, a bhikkhu should consider thus: 'Are the five aggregates affected by clinging fully understood by me?' If, by reviewing, he knows thus: 'The five aggregates affected by clinging are not fully understood by me,' then he

should make an effort to fully understand those five aggregates affected by clinging. But if, by reviewing, [296] he knows thus: 'The five aggregates affected by clinging are fully understood by me,' then he can abide happy and glad, training day and night in wholesome states.

12. "Again, Sāriputta, a bhikkhu should consider thus: 'Are the four foundations of mindfulness developed in me?' If, by reviewing, he knows thus: 'The four foundations of mindfulness are not developed in me,' then he should make an effort to develop those four foundations of mindfulness. But if, by reviewing, he knows thus: 'The four foundations of mindfulness are developed in me,' then he can abide happy and glad, training day and night in wholesome states.

13-19. "Again, Sāriputta, a bhikkhu should consider thus: 'Are the four right kinds of striving developed in me?...Are the four bases for spiritual power developed in me?...Are the five faculties developed in me?...Are the five powers developed in me?...Are the seven enlightenment factors developed in me?...Is the Noble Eightfold Path developed in me? [297]...Are serenity and insight developed in me?' If, by reviewing, he knows thus: 'Serenity and insight are not developed in me,' then he should make an effort to develop them. But if, by reviewing, he knows thus: 'Serenity and insight are developed in me,' then he can abide happy and glad, training day and night in wholesome states.

20. "Again, Sāriputta, a bhikkhu should consider thus: 'Are true knowledge and deliverance realised by me?' If, by reviewing, he knows thus: 'True knowledge and deliverance are not realised by me,' then he should make an effort to realise true knowledge and deliverance. But if, by reviewing, he knows thus: 'True knowledge and deliverance are realised by me,' then he can abide happy and glad, training day and night in wholesome states.<sup>1351</sup>

21. "Sāriputta, whatever recluses and brahmins in the past have purified their almsfood have all done so by repeatedly reviewing thus. Whatever recluses and brahmins in the future will purify their almsfood will all do so by repeatedly reviewing thus. Whatever recluses and brahmins in the present are purifying their almsfood are all doing so by repeatedly reviewing

thus. Therefore, Sāriputta, you should train thus: 'We will purify our almsfood by repeatedly reviewing thus.'"

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

## 152 *Indriyabhāvanā Sutta* The Development of the Faculties

[298] 1. THUS HAVE I HEARD. On one occasion the Blessed One was living at Kajangalā in a grove of mukhelu trees.

2. Then the brahmin student Uttara, a pupil of the brahmin Pārāsariya, went to the Blessed One and exchanged greetings with him. When this courteous and amiable talk was finished, he sat down at one side. The Blessed One then asked him: "Uttara, does the brahmin Pārāsariya teach his disciples the development of the faculties?"

"He does, Master Gotama."

"But, Uttara, how does he teach his disciples the development of the faculties?"

"Here, Master Gotama, one does not see forms with the eye, one does not hear sounds with the ear. That is how the brahmin Pārāsariya teaches his disciples the development of the faculties."

"If that is so, Uttara, then a blind man and a deaf man will have developed faculties, according to what the brahmin Pārāsariya says. For a blind man does not see forms with the eye, and a deaf man does not hear sounds with the ear."

When this was said, the brahmin student Uttara, Pārāsariya's pupil, sat silent, dismayed, with shoulders drooping and head down, glum, and without response.

3. Then, knowing this, the Blessed One addressed the venerable Ānanda: "Ānanda, the brahmin Pārāsariya teaches his disciples the development of the faculties in one way, but in the Noble One's Discipline the supreme development of the faculties is otherwise."<sup>1352</sup>

"Now is the time, Blessed One, now is the time, Sublime One, for the Blessed One [299] to teach the supreme development of the faculties in the Noble One's Discipline. Having heard it from the Blessed One, the bhikkhus will remember it."

"Then listen, Ānanda, and attend closely to what I shall say."

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

4. "Now, Ānanda, how is there the supreme development of the faculties in the Noble One's Discipline? Here, Ānanda, when a bhikkhu sees a form with the eye, there arises in him what is agreeable, there arises what is disagreeable, there arises what is both agreeable and disagreeable.<sup>1353</sup> He understands thus: 'There has arisen in me what is agreeable, there has arisen what is disagreeable, there has arisen what is both agreeable and disagreeable. But that is conditioned, gross, dependently arisen; this is peaceful, this is sublime, that is, equanimity.' The agreeable that arose, the disagreeable that arose, and the both agreeable and disagreeable that arose cease in him and equanimity is established.<sup>1354</sup> Just as a man with good sight, having opened his eyes might shut them or having shut his eyes might open them, so too concerning anything at all, the agreeable that arose, the disagreeable that arose, and the both agreeable and disagreeable that arose cease just as quickly, just as rapidly, just as easily, and equanimity is established. This is called in the Noble One's Discipline the supreme development of the faculties regarding forms cognizable by the eye.<sup>1355</sup>

5. "Again, Ānanda, when a bhikkhu hears a sound with the ear, there arises in him what is agreeable, there arises what is disagreeable, there arises what is both agreeable and disagreeable. He understands thus:...and equanimity is established. Just as a strong man might easily snap his fingers, so too concerning anything at all, the agreeable that arose, the disagreeable that arose, and the both agreeable and disagreeable that arose cease just as quickly, just as rapidly, just as easily, and equanimity is established. This is called in the Noble One's Discipline the supreme development of the faculties regarding sounds cognizable by the ear.

6. "Again, Ānanda, when a bhikkhu smells an odour with the nose, there arises in him what is agreeable, there arises what is disagreeable, there arises what is both agreeable and disagreeable. He understands thus:...and equanimity is established. Just as [300] raindrops on a slightly sloping lotus leaf roll off and do not remain there, so too concerning anything at all, the agreeable that arose, the disagreeable that arose, and the both agreeable and disagreeable that arose cease just as quickly, just as

rapidly, just as easily, and equanimity is established. This is called in the Noble One's Discipline the supreme development of the faculties regarding odours cognizable by the nose.

7. "Again, Ānanda, when a bhikkhu tastes a flavour with the tongue, there arises in him what is agreeable, there arises what is disagreeable, there arises what is both agreeable and disagreeable. He understands thus:...and equanimity is established. Just as a strong man might easily spit out a ball of spittle collected on the tip of his tongue, so too concerning anything at all, the agreeable that arose, the disagreeable that arose, and the both agreeable and disagreeable that arose cease just as quickly, just as rapidly, just as easily, and equanimity is established. This is called in the Noble One's Discipline the supreme development of the faculties regarding flavours cognizable by the tongue.

8. "Again, Ānanda, when a bhikkhu touches a tangible with the body, there arises in him what is agreeable, there arises what is disagreeable, there arises what is both agreeable and disagreeable. He understands thus:...and equanimity is established. Just as a strong man might extend his flexed arm or flex his extended arm, so too concerning anything at all, the agreeable that arose, the disagreeable that arose, and the both agreeable and disagreeable that arose cease just as quickly, just as rapidly, just as easily, and equanimity is established. This is called in the Noble One's Discipline the supreme development of the faculties regarding tangibles cognizable by the body.

9. "Again, Ānanda, when a bhikkhu cognizes a mind-object with the mind, there arises in him what is agreeable, there arises what is disagreeable, there arises what is both agreeable and disagreeable. He understands thus:...and equanimity is established. Just as if a man were to let two or three drops of water fall onto an iron plate heated for a whole day, the falling of the drops might be slow but they would quickly vaporise and vanish,<sup>1356</sup> so too concerning anything at all, the agreeable that arose, the disagreeable that arose, and the both agreeable and disagreeable that arose cease just as quickly, just as rapidly, just as easily, and equanimity is established. This is called in the Noble One's Discipline the supreme development of the faculties regarding ideas cognizable by the mind.

"That is how there is the supreme development of the faculties in the Noble One's Discipline.

10. "And how, Ānanda, is one a disciple in higher training, one who has entered upon the way? Here, Ānanda, when a bhikkhu sees a form with the eye...[301] hears a sound with the ear...smells an odour with the nose...tastes a flavour with the tongue...touches a tangible with the body...cognizes a mind-object with the mind, there arises in him what is agreeable, there arises what is disagreeable, there arises what is both agreeable and disagreeable; he is ashamed, humiliated and disgusted by the agreeable that arose, by the disagreeable that arose, and by the both agreeable and disagreeable that arose.<sup>1357</sup> That is how one is a disciple in higher training, one who has entered upon the way.

11-16. "And how, Ānanda, is one a noble one with developed faculties?<sup>1358</sup> Here, Ānanda, when a bhikkhu sees a form with the eye...hears a sound with the ear...smells an odour with the nose...tastes a flavour with the tongue...touches a tangible with the body...cognizes a mind-object with the mind, there arises in him what is agreeable, there arises what is disagreeable, there arises what is both agreeable and disagreeable.<sup>1359</sup> If he should wish: 'May I abide perceiving the unrepulsive in the repulsive,' he abides perceiving the unrepulsive in the repulsive. If he should wish: 'May I abide perceiving the repulsive in the unrepulsive,' he abides perceiving the repulsive in the unrepulsive. If he should wish: 'May I abide perceiving the unrepulsive in the repulsive and the unrepulsive,' he abides perceiving the unrepulsive in that. If he should wish: 'May I abide perceiving the repulsive in the unrepulsive and the repulsive,' he abides perceiving the repulsive in that. If he should wish: 'May I, avoiding both the repulsive and unrepulsive, [302] abide in equanimity, mindful and fully aware,' he abides in equanimity towards that, mindful and fully aware.<sup>1360</sup> That is how one is a noble one with developed faculties.

17. "So, Ānanda, the supreme development of the faculties in the Noble One's Discipline has been taught by me, the disciple in higher training who has entered upon the way has been taught by me, and the noble one with developed faculties 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, Ānanda. There are these roots of

trees, these empty huts. Meditate, Ānanda, 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 Ānanda was satisfied and delighted in the Blessed One's words.